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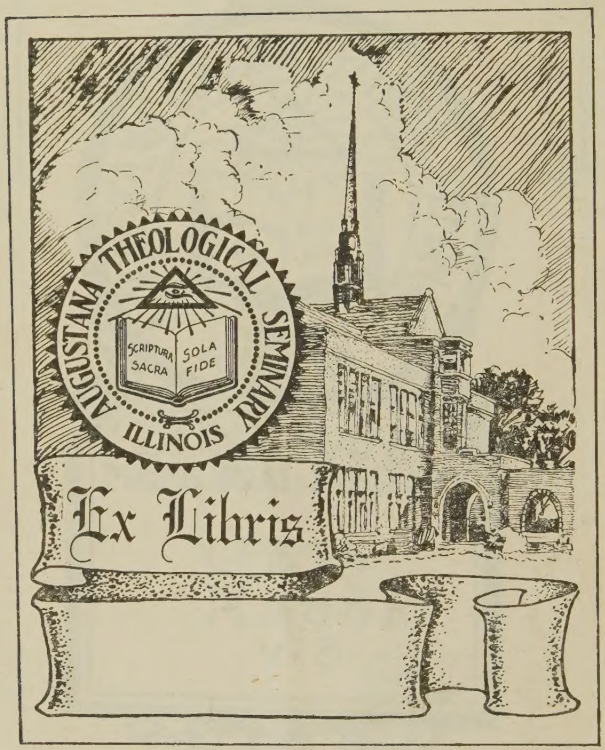

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CHRISTOLOGY

OF THE

OLD TESTAMENT,

AND A

COMMENTARY

ON THE

PREDICTIONS OF THE MESSIAH BY THE PROPHETS.

BY

E. W. HENGSTENBERG,

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THE PROPHET HOSEA.

GENERAL PRELIMINARY OBSERVATIONS.

That the efforts of the prophet were directed to the kingdom of Israel, is so obvious as to admit of no question. But different opinions are entertained, as to whether he originated among those to whom he preached, or was called by God out of the kingdom of Judah. The latter has been asserted with great confidence by Maurer, among others, *Observv. in Hos.* in the *Commentatt. Theoll.* II. 1. p. 293. But the grounds on which he relies, will not bear examination. He appeals 1. to the superscription. He supposes, that the fact of its mentioning all the kings of Judah among whom Hosea labored, while only one of the kings of Israel is spoken of, shows, especially on a comparison of the superscription of Amos, that the prophet acknowledged the kings of Judah as his sovereigns. But the relation is here entirely overlooked, in which the pious in Israel generally, and particularly the prophets, stood to the kingdom of Judah. They considered the whole separation, not merely the religious, but also the civil, as an apostasy from God. How could they well do otherwise, since the everlasting dominion over the Theocracy had been imparted by God to the tribe of David? How closely the religious and the civil affairs were connected is evident from the fact, that Jeroboam and all his successors despaired of maintaining their power, unless they made the schism, in a religious respect, as great as possible. The chief of the prophets in the kingdom of Israel, Elias, by taking twelve stones, according to the number of the tribes of Israel, (1 Kings 18 : 31,) plainly declared, that he held the separation as one not existing in theory, and therefore to be hereafter done away in reality, the government in the kingdom of Israel only as such *de facto*, not *de jure*. We find this view, however, most definitely expressed in Hosea, "They have made kings, and not by me," — saith the Lord by him, chap. 8 : 4, — "princes, and I knew

not." Ungodliness is therefore with him the basis of the whole government in Israel; because they have chosen a king and prince without and against God, so shall they be taken from them through God, chap. 3 : 4. Salvation cannot come to the people until Israel and Judah establish for themselves one head, chap. 2 : 2, until the children of Israel seek Jehovah, their Lord, and David, their king, chap. 3 : 5. Both, in his view, are most intimately connected; there is no true return to the invisible head of the Theocracy, except at the same time to the visible, the tribe of David. That which the whole people should hereafter do when converted, the converted must already perform. He acknowledged, even now, the rulers out of the tribe of Judah for his true sovereigns, although he rendered to the kings of Israel civil obedience, until God abolished the government, which he had given to the people in anger, and, in anger at the apostasy of the tribe of David, had erected in opposition to it. Hence it clearly appears, that the nature of the superscription is such, as not to require for its explanation, that Hosea should be a Jew by birth. With the same right could it be asserted, that all the prophets in the kingdom of Israel, who rejected the worship of the calves, — therefore all, without exception, — were from the kingdom of Judah. For the worship of the calves entirely coincided with the apostasy from the anointed of God. Hosea mentions first, and completely, the rulers springing from the legitimate family. He then subjoins the name of one of the princes out of the kingdom of Israel, under whom his agency began, because it was important accurately to determine the time of its commencement. Uzziah, the first in the series of Jewish kings mentioned by him, survived Jeroboam twenty-six years (comp. Maurer, p. 284). Had the latter, therefore, not been mentioned along with him, it might easily have been supposed, that the prophet did not enter upon his office until the time of Uzziah. Then, however, what he says concerning the overthrow of the family of Jeroboam, must appear as *vaticinium post eventum*, for this ensued soon after Jeroboam's death. In like manner also, what he predicts concerning the total ruin of the kingdom, so flourishing under Jeroboam. For after his death, it hastened with rapid strides to its overthrow. If, therefore, it were to be perceived, that the future is unveiled to God, and his servants, "before it springs forth," (Is. 42 : 9,) then must the commencement of the agency of the prophet be more accurately determined, than as falling in the period of fourteen years, during which Uzziah and Jeroboam reigned

together. Without this special reason, Hosea, in order to manifest his disposition at the very beginning, would have mentioned no king of Israel. 2. Equally unimportant is the *internal* reason which Maurer (p. 294) advances. The "*morum magistri*," he supposes, are accustomed slightly to censure in strangers, what they severely condemn in their own people. Hosea, however, when he comes to the Jews, chastises them as severely as the Israelites. But certain conclusions can never be derived from such *loci communes*. In this way, it might even be said, that Isaiah, and the author of the book of Kings, were of the kingdom of Israel, because they rebuke the sins of the Israelites, not less sharply than those of the Jews. To this *locus comm.*, we can very easily oppose another, equally true, viz. the "*morum magistri*" are wont, from partiality to their own people, to condemn their faults less severely than those of strangers. Even within the limits to which they belong, such maxims are to be very cautiously applied, because the one regard can be so easily outweighed by the other. Here, however, they are entirely out of place. The prophets, as organs of the Spirit, speak, without any personal view, the plain and naked truth. Whether Hosea were a Jew or an Israelite, he would always express himself in the same way concerning the Jews, sharply rebuke their sins, and at the same time, as he does, feelingly acknowledge their advantages, — "for salvation comes of the Jews."

If such then is the state of the argument for the Jewish origin of Hosea, it is manifest, that the probability of this, compared with that of his being an Israelite, is not as one to one hundred. The prophets in the kingdom of Israel were, if any thing, more numerous than in the kingdom of Judah, and yet the whole history gives but two examples of their being sent from the kingdom of Judah to the kingdom of Israel, viz. the prophet, of whom 1 Kings 13 speaks, who properly is not an exception, since he only received a particular mission to the kingdom of Israel, at a time when the prophetical order was not yet organized there, and Amos. With respect to him, also, it is evident, not only from the mention of his Jewish birthplace in the superscription, but still more from the transactions related in chap. 7, with the priest Amaziah, comp. especially v. 12, that he was only an exception to the rule.

In respect to the time of the prophet, his agency is placed in the superscription in the reign of Uzziah, Jotham, Ahaz, and Hezekiah. A long period is no doubt thus assigned to it: during the reign of

Uzziah, at least twenty-six years, and to these must be added sixteen years of Jotham, and the sixteen of Ahaz, and at least one or two of Hezekiah. We have, therefore, at the lowest calculation, sixty years.

This long duration of the agency of the prophet might awaken suspicion against the genuineness and authenticity of the superscription. But this is at once put to rest by the fact, that the dates contained in the book itself lead us to an equally extended period. The *beginning* of the agency of the prophet cannot be placed *later*. For, chap. 1 : 4, the overthrow of the house of Jeroboam, which happened soon after his death, is predicted as an event of the future. Also, throughout the whole of the first discourse, the condition of the kingdom appears as still flourishing. The *end* cannot be assigned to an *earlier* time. For, in chap. 10 : 14, one expedition of Salman, or Salmanazar, (Vitringa, *Proll. z. Jes.* p. 6; Gesen., *Thes.* s. v.) against the kingdom of Israel, is described as already past, and a second is threatened. The first expedition of Salmanazar, however, related in 2 Kings 17 : 1 sq., nearly coincides with the beginning of the reign of Hezekiah. For it was directed against Hosea, king of Israel, who commenced his reign in the twelfth year of the sixteen years' reign of Ahaz.

But if we were not able thus to confirm from other sources the testimony of the superscription, still, this would of itself be entirely sufficient, and the more so, since so long a duration of the prophetical office, often entered upon in early youth, has other analogies in its favor. The superscription is of equal authority as every other part of the book, and it is difficult to conceive of the levity, with which, in recent times, it has been pretty generally designated as spurious, or at least suspicious. (De Wette, *Einl.* § 226, 229, Rosenm., p. 25, Maurer, among others.) It can by no means be separated from the book. That (v. 2) it is expressly remarked, that what follows belongs to the *beginning* of the agency of Hosea, must surely have an object. This, however, can be shown, only in case it had been in the preceding context particularly determined, at what time this beginning happened, viz. under the reign of Jeroboam, when the visible appearance presented no occasion for such views into the future, as those contained in the first three chapters. V. 1, therefore, cannot be regarded as a later addition, unless, at the same time, the words in v. 2 also, תְּחִלַּת־בְּהוֹשֵׁעַ. These again, however, are most closely connected, by the future with *vav. conv.*

which can never begin a sentence, with what follows, so that we must regard the whole as written later, or the superscription as belonging to Hosea.

More fruitful, certainly, than such vain doubts, are the reflections of Calvin on the long duration of the prophet's labors: "*Si deus tantum per annos XX aut XXX nostra opera utatur, hoc nobis est molestissimum; præsertim si bellandum est cum impiis hominibus, et qui non libenter suscipiant jugum, imo qui contumaciter nobis resistant, cupimus statim liberari et vellemus esse emeriti milites. Quum ergo videmus hunc prophetam durasse ad tam longum tempus, sit nobis exemplum tolerantiæ, ut scil. non despondeamus animos, etiamsi dominus non statim nos ab onere liberet.*"

Interpreters have zealously sought to determine to what particular portions of this long period the particular parts of the book belong; and upon this point Maurer and Stuck have recently labored much. Here, however, as well as in the case of Micah, and in general of most of the smaller prophets, this is an entirely useless undertaking. Particularly false is the supposition on which it rests, viz. that the collection consists of a number of single and separate portions. We do not possess the whole of the prophecies of Hosea, but only the substance of their most important contents, a review given by himself, towards the end of his course. This is evident, first, from the דְּבַר־יְהוָה, in the superscription, which is not, of itself, indeed, decisive, since the prophet might give an ideal unity to discourses distinct in themselves, but still, so long as there is no reason for the contrary, more naturally indicates a discourse which is but one in reality. 2. By the entire absence of all chronological determinations, with the exception of that in v. 2, which only serves to strengthen the argument. 3. By the absence of all certain indications from the beginning and end of separate portions; only new subjects occur, precisely as in the second part of Isaiah, otherwise the discourse always proceeds in the same manner. 4. By the indefiniteness of the historical references, which must necessarily be the case, if the prophecy referred, in like manner, to the whole of the long period. — The existence of the facts, on which the two last arguments rest, sufficiently appears from the total diversity of opinion respecting the number and compass of the particular portions, and the time of their composition. No two respectable interpreters here coincide, even in the chief points. Such a diversity is found in respect to no collection, which actually consists of individual

prophecies. 5. The style and language are so much the same throughout the whole, that so long a period could not have elapsed between the individual prophecies. This is, indeed, only a secondary reason, which, however, in connexion with the foundation of the argument, in three and four, has its importance.

It now only remains to give a survey of the historical relations at the time of the prophet, which is the more necessary, since we must have respect to them also in the interpretation of the Messianic prophecy of his contemporary, Amos.

The kingdom of Israel, from its very commencement, contained within itself a twofold germ of destruction, the institution of the worship of the calves, and the apostasy from the dynasty of David. As to the former, the consequence of this apparently isolated violation of a Mosaic ordinance, extended much farther than would appear on a superficial view. It was shown here also, that a little leaven leavens the whole lump. Still more important than the low conceptions of God, which were caused by this symbolical representation of him, was another aspect of the transaction. The prohibition of the worship of images in the Pentateuch, was as definite and clear as possible. The kings of Israel were far from rejecting it; but still, however difficult this may have been, they found out an interpretation, by which they evaded the application of it to their institution. Such a proceeding, when once entered upon, must lead still farther. As they had allowed themselves, in a case of so much importance, to pervert and explain away the law against their better conscience, probably asserting that it was given only in reference to the rude and sensual conception of the first generations, so were they prepared to do this in other instances also, as often as they were incited by their corrupt heart. Every action of conscious unfaithfulness, which is nevertheless cherished and both internally and outwardly excused, must draw after it a total apostasy in the case of a community, no less than that of an individual. As a ground of this apostasy, it is very appositely said, 2 Kings 17: 9, "they *concealed* (this is the only established interpretation of חפא) words to which it was not so, concerning the Lord their God;" i. e. they ventured, by a multitude of perversions and false expositions of his word, to conceal its true form. Moreover, this first change in the nature of religion, proceeded from political power, which secured to itself for the future also, unlimited influence in the affairs of religion, by bringing into subjection the ecclesiastical power, which was inde-

pendent and opposed to it. The Levites, who declared against the worship of the calves, without resorting to the miserable sophistry which the king invented to excuse it, were exiled; and, in their place, creatures of the king were made ministers of the sanctuary. This now would subject (comp. the remarkable passage, Amos 7: 13) the sanctuary of the king, and the whole substance of religion, to his caprice, in direct contradiction to the Mosaic constitution; the consequence of this would necessarily be the more disastrous, the more corrupt the kings were, and, according to the base foundation on which the regal power rested, necessarily must be.

With the worship of images, idolatry was soon connected. But neither are we to regard this as an open opposition to the true God. Such opposition is found only during *one* reign, that of Ahaz, in which the apostasy was carried to the utmost extremity. That it has been supposed to be practised at other times, is wholly owing to the circumstance, that the Scripture, disregarding the multitude of wretched excuses, designates as *direct* apostasy from God, what was so as to its essence, though not its outward form. Men rendered outward obedience to Jehovah; they celebrated his feasts; they brought the sacrifices prescribed in the Pentateuch; they regulated, in general, the whole of religion, according to his ordinances, as can be shown from the books of Kings, and still more from Amos and Hosea; but they thought in all this, as if light and darkness could be identified, that the service of idols could be combined with the service of the Lord. As the eye was not single, this was not very difficult. They had the example of heathen people before them, who were entirely prepared to render reciprocal acknowledgment to their deities, in whom they perceived only different manifestations of one and the same divine being, and who also readily extended this acknowledgment to the God of Israel, so long as they did not meet with intolerance on the part of his worshippers, and were thus led to be intolerant themselves. Among the nations in the midst of whom the Israelites lived, this mutual acknowledgment of their religions, manifested itself in the fact, that they all designated their highest deity by the same name, *Baal*, and the form of revelation peculiar to each one, by one epithet. The Israelites now thought at the same time to satisfy the requirements of *their* God, and to conciliate towards themselves the idols of the surrounding and powerful nations, particularly the Phœnicians, if they removed the wall of partition between both. In their view, Jehovah and Baal were in

their nature identical. The former, as the form of revelation belonging especially to them, was the chief object of their reverence, according to the method prescribed by himself in his revelation; the latter, however, was not to be neglected, because they might thereby become partakers of the blessings which this particular manifestation of the Deity brought with itself. And thus they named Jehovah *Baal*, also, Hos. 2: 16; they celebrated the days of Jehovah, v. 13, but also the days of Baal, v. 15. And thus is explained the at first sight striking phenomenon, that we find, in Hosea and Amos, every thing full of the worship of Baal, while, at the same time, the books of Kings would lead us to believe, that, with the reign of Ahab, the dominion of this worship had ceased. It was only their hostile opposition to the worship of Jehovah which had disappeared. A far more dangerous amalgamation of religion took its place. It is not to be mistaken on which side the advantage would lie in this division. Plainly on that which always prevails when the heart is divided between truth and falsehood. Outwardly, the worship of Jehovah would predominate, but inwardly idolatry would be exalted to an almost sole dominion. Were only the limits between both religions removed, that would become the most popular, which most accorded with the spirit of the people. This, however, in accordance with the corrupt state of human nature, was not the strict religion of Jehovah, which, being the gift of God, did not bring him down to a level with man, but required that man should rise to God, which made the holiness of God the centre, and thereupon founded the requisition, that its professors should be holy; but the accommodating and sensual doctrine of idolatry, which flattered human corruption because it had proceeded from it. And then the Jehovah of the Israelites, also, became in their estimation, as they called him by way of alternation, a Baal. And the case was the more dangerous, than if they had outwardly rejected him, since they still continued to rely on his covenant and his promises, and their outward service, and thus were strengthened in their false security.

The *natural* consequence of this apostasy from the Lord was a frightful corruption of manners. The first result of this spiritual adultery was that which is corporeal. Licentiousness constituted a fundamental principle, as of the Asiatic religions in general, so especially of those with whom the Israelites came into contact. But the deadly influence spread still wider over the whole region of morals. Where there is no holy God, there there are no efforts of man

after holiness. All divine and human rights were trampled under foot; all the bands of love, of law, and of order were dissolved. Thus is the condition of the land, in a moral respect, uniformly described by its two prophets; comp., e. g., Hos. 4: 1, 2, "There is no faithfulness, and no love, and no knowledge of God in the land. To curse, and lie, and murder, and steal, and commit adultery; — they break through, and blood touches blood." From this moral corruption, then, again followed the internal dissolution of the state, and its external weakness.

The *supernatural* consequence of the apostasy from the Lord, was a severe punishment which he inflicted upon the people. God will be sanctified *upon* him with whom he enters into a near and gracious relation, when, by the person's own fault, he is not sanctified *in* him. Because Israel was the people of the Lord, he could not always continue outwardly to appear, what inwardly he no longer was.

As the second germ of corruption, we designated the apostasy from the house of David. His dominion rested on a divine right. The new Israelitish kingdom was built on the sandy foundation of human caprice. The first king had raised himself to the throne by his own power and cunning, and the favor of the people. Every one, who had the same means in his possession, believed that they gave him a right to do the like. And thus dynasty succeeded dynasty, regicide followed regicide; in the bloody conflict thus occasioned, the people became continually more lawless; sometimes interregna occurred, times of total anarchy; by these internal struggles, the power of the state to resist invaders was continually more and more weakened. No king could stop this fountain of adversity. For he must then have given up his existence as a king. And just as little could he apply a remedy to other sources of evil; for if once the religious wall of partition between the kingdom of Israel and Judah was removed, the civil also threatened to fall.

Such, in general, were the circumstances under which Hosea, like the other prophets of the kingdom of Israel, came forward. That they were far more difficult than those in the kingdom of Judah, is obvious. There, also, was the corruption great, though it was not so closely interwoven with the foundation of the whole state. Thorough reforms, as those under Hezekiah and Josiah, were possible; the interest of a whole tribe was involved in the outward preservation of the true religion.

The reign of Jeroboam II., which was outwardly highly prosper-

ous, and in which Hosea entered upon his prophetical office, had still more increased the apostasy from the Lord, and the corruption of manners, and therefore laid the foundation of the series of misfortunes, which, beginning soon after his death, conducted the people with rapid steps to their total ruin. They were still more confirmed in their security by prosperity; then, instead of being led by the unmerited mercy of God to repentance, (comp. 2 Kings 14: 26, 27,) they regarded this prosperity as a reward of their apostasy, as a seal whereby Jehovah-Baal confirmed the correctness of their course. The false prophets endeavoured to strengthen them in their delusion; the true preached to deaf ears.

Immediately after the death of Jeroboam, it began to appear, which of the two had the truth on their side. A ten years' interregnum followed. After its termination, Jeroboam's son, Zachariah, began to reign; but in the short space of six months, he was murdered by Shallum, 2 Kings 15: 10. This king was slain by Menahem, after he had reigned only a month, v. 14. Menahem reigned ten years in Samaria. Already, under him, the catastrophe was preparing, which brought the kingdom to total ruin. He became tributary to the Assyrian king Phul, v. 19–21. He was followed by his son Pekahiah, in the fiftieth year of Uzziah. After a two years' reign, he was slain by Pekah, the son of Remaliah, who held the throne twenty years (v. 27), and by the alliance with the king of Assyria against Judah, (comp. Is. 7,) hastened the ruin of Israel. The Assyrians, under Tiglath-pileser, who had been summoned by Ahaz, carried away into exile, even at that time, a portion of the citizens, the tribes beyond the Jordan. Pekah was slain by Hosea, in the fourth year of Ahaz, who began to reign in the twelfth year of Ahaz, (chap. 17: 1,) after an interregnum of eight years. He became tributary to Salmanassar, and the end of his nine years' reign was also the end of the kingdom of the ten tribes. By an attempted alliance with Egypt, he brought the vengeance of the king of Assyria upon himself and his people.

The position which Hosea assumed under these circumstances, can now be very well understood from the portion chap. 1–3, whose explanation we intend to give. This portion is to be considered as a sort of sketch, of which all the following prophecies were an enlargement, just as in Isaiah the sixth, and Ezekiel the two first chapters. Before, however, we proceed to it, we have still a few words to say respecting the particular commentaries on Hosea. (Those on the smaller prophets collectively, have been already characterized.)

We find here, however, only one truly distinguished work, the *Commentarius in Hoseam*, by Jo. Heinr. Manger. Campen, 1782. 4to. In this work, the interpretation of Hosea has reached its highest point, i. e. relatively, for absolutely it is still very far from it. Since that time, it has greatly declined. We can scarcely conceive how such a predecessor should have been followed by such commentators as Kuehnöl (*Deutsche Bearb.* 1789. *Latein.* 1792), Bökel, and Stuck, whose prolix Latin Commentary, Leipzig, 1828, has scarcely, in any particulars, advanced the interpretation.

THE PORTION CHAP. 1—3.

The first question here to be answered is, whether what is related in these chapters actually and outwardly took place or not. The history of the treatises on this question may be found most fully in Mark, in the *Diatribe de Uxore Fornicationum, qua exponitur fere integrum Cap. I. Hoseæ.* Leyden, 1696, 4to., reprinted in the Tübingen edition of his *Comm. über die kl. Propheten*, pp. 114 sq. Three chief views may be distinguished. 1. A great many interpreters affirm, that all the actions here related, actually and outwardly happened. Thus, among the Fathers, with great decision, Theodoret, Cyril of Alexandria, and Augustin; most interpreters of the Lutheran church; of the Reformed, e. g. Manger; in recent times, Stuck. 2. Others assume a parabolic representation. Thus Calvin, who expressly controverts the supposition not only of an outward, but also of an inward actual proceeding. "As the prophet began to teach, thus did he commence: The Lord has placed me here as upon a stage, that I should relate to you, I have taken a wife," &c. Altogether similar is the Chaldee paraphrast, who paraphrases Go, &c., "Go, prophesy against the inhabitants of the adulterous city." In like manner, among the recent interpreters, Bauer, Rosenmüller, and others. Properly, the strange opinion of Luther is only a modification of this view, whom only a few later Lutheran theologians, (Osiander, Gerhard, Tarnov,) out of too great respect, followed. He supposes, that the prophet has given to his own chaste wife only the name and works of an adulteress, and therefore performs with her before the people, a sort of play. (Comp.

in opposition, Buddeus *De Peccatis Typicis*, in the *Misc. s.*, *t.* I, p. 261.) 3. Others still suppose, that the prophet related actions, which happened indeed *actually*, but not *outwardly*. This view is, for that time, very well refuted by Jerome in the *Epist. ad Pammachium*, and on chap. 1 : 8. According to Rufinus, it was believed in Palestine and Egypt by all those who laid peculiar stress on the authority of Origen, that the prophet's marriage was performed only in spirit. The difficulties of the first interpretation were made especially obvious by the ridicule of this relation by the Manichees (Faustus and Secundinus in *Augustin*, t. VI. p. 575). The most considerable Jewish scholars also (Maimonides in *Mor. Neb.* P. II. c. 46, Abenezra, Kimchi) exhibit this view. Some new arguments in its favor have been advanced by Mark.

Of these three views, the second, which supposes the transactions to be neither outward, nor actual, must at once be rejected. There are, in general, no examples where any one has made himself the subject of a parable. Even our Lord never does this; compare *Hasert über die Versuchungsgeschichte, gegen Ullmann und Usteri*, in the *Stud. und Crit.* 1830, Hft. I. p. 75. And this is entirely natural, since the limits would thus be removed, which must always remain between a parable and an actual event, and here this would be done in such a degree, that henceforth, there could be no certain decision whether any thing was to be regarded as a parable, or as a history. The expression, "God has required that I should relate to you," is entirely wanting, and can be supposed by these interpreters with no more right, than in the case of every other relation. We have an action, and only an action before us, without any intimation whatever, that it is merely feigned. We believe, however, that we shall be able to decide, which of the two remaining views is the correct one, on grounds so certain, that henceforth this controversy will be considered as settled. We decide without hesitation for the latter, for the following reasons :

1. The defenders of an outward proceeding rely on the supposition, and this is almost their only argument, that their interpretation is the most obvious and natural; that they are already in possession, from which they can be driven only by forcible reasons; that the proceeding, had it been internal, would have been expressly designated as such by the prophet. This supposition, however, is entirely false. Precisely the reverse is true; the most obvious view is, that the symbolic action took place in vision. If *certain* actions of the

prophet, viz. seeing, hearing, speaking with the Lord, &c., when nothing is said expressly to the contrary, are to be understood as internal, why not the rest also? For the former presuppose, that the world in which the prophets exist, is entirely peculiar, not the outward, but the spiritual world. There is a manifest inconsistency, when, with Lith, *De Conjug. Hos.* Altdorf, 1697, p. 12, one remarks, "*Notum est*, ראה, *quando de sac. vatibus usurpatur, plerumque idem esse, ac videre aliquid per revelationem propheticam*," and then still asserts, that, without forcible reasons, we are not here justified in assuming an inward proceeding. It is surely not accidental, that *seeing*, with the prophet, is to be taken inwardly, and if there is a reason for this, it must be equally applicable to the case of *going*, &c. With what right can a distinction be made between the actions of others which the prophet describes, and his own? The vision, and the symbolic action, are not opposed to each other; the former is only the genus, which the latter comprehends in itself as a species. By this, we do not wish to assert that *all* symbolic actions of the prophets were performed merely in internal contemplation. An inward process always lay at the foundation, but sometimes, when it was suitable, they embodied it by an outward representation also. (Compare a remarkably similar example in recent times, Crœsi, *Hist. Quakeriana*, p. 13.) For this very reason, this argument cannot be decisive. It furnishes, however, an important presumption. If the proceeding in such cases is regularly and naturally internal, the contrary must here be shown. Had this been perceived, an attempt would not have been made elsewhere also, e. g. in Is. chap. 20, (comp. Gesen.,) by false and forced interpretations, to set aside the supposition of a mere inward proceeding.

2. That such a proceeding would have been without an object, no one will venture to assert, since there is a large number of symbolic actions, which undeniably and confessedly were merely internal. The inward proceeding was indeed related and committed to writing. It had the advantage over the naked representation of the same truth, in being more an object of sense, and more impressive. Sometimes in the case of actions, which are concentrated in a single moment, this advantage may be increased by an outward representation also of the inward proceeding. Here, however, precisely the opposite was the case. We have before us a symbolic action, which, outwardly performed, would have continued during several years. Thus extended, it could not have been taken in at a single view, and

its impressiveness would of course have been lessened. What, however, is still more important, the natural ground-work would here have so occupied the attention in contrast with the *idea*, that the latter would thus have been entirely overlooked, the domestic relations of the prophet would have become the object of a multitude of city tales, and the idea would have been called to mind only to give point to ridicule.

3. The command of God, considered as relating to an outward act, can in no way be justified. This becomes most strikingly obvious, when, with several, we understand, that the prophet was to beget children with an unchaste woman without a lawful marriage. Every one must share in the repugnance, which Buddeus (l. c. p. 260) expresses against Thomas Aquinas, who, following this interpretation, asserts, that the law of God, in this special instance, was set aside by his command. God himself cannot set us free from his laws. They are an expression of his being, a copy of his holiness. To ascribe caprice to God in this respect, is, at the same time, to annihilate the idea of God and of goodness. — This view, then, is so decidedly erroneous, as to require no farther proof. But the interpretation of Buddeus and others is also liable to an invincible difficulty. These suppose the prophet to have married a wife who had before been unchaste. Against this, Calvin justly remarks: "*Non videtur hoc rationi consentaneum, quod dominus ultro reddiderit prophetam suum contemtibilem. Nam quomodo exceptus fuisset prodiens in publicum, post inflictam sibi talem ignominiam. Si ipse uxorem duxisset, qualis hic describitur, debebat potius tota vita latere, quam suscipere munus propheticum.*" The law forbids (Lev. 21 : 7) the priests to marry a whore, or an unchaste woman. What relates only to the priests as to the letter, applies in its spirit to the prophets, nay, still more, as is evident, when the ordinance is referred back to the *idea*. This is easily inferred from the reason given, viz. that the priests are holy to their God. That the servants of God must represent his holiness; they must not, therefore, by so near a contact with sin, inwardly and outwardly defile and desecrate themselves. If, now, the internal pollution in a particular case can be hindered by the special assistance of the divine grace, still, the outward defilement always remains. It is inconceivable, that God, at the very commencement of his office, would have commanded the prophet to do any thing which must hinder its successful execution. Several, particularly Manger, who felt the difficulty of this interpretation,

opposed to it another, which, in their opinion, removes all doubt. The prophet, they say, married a person, who, chaste before, fell after her marriage. This view is, without all doubt, the true one. This appears from the relation of the figure to the reality. According to v. 2, it was to be typified how the people went a whoring from Jehovah. The spiritual adultery presupposes that the spiritual marriage has already been concluded. Accordingly, the wife can be called an adulteress, only on account of the infidelity which she has practised after marriage. This is also confirmed by chap. 3 : 1, where the more limited expression *to commit adultery*, is substituted for the more comprehensive one *to whore*. The former unchastity of the wife would be entirely without meaning, indeed it would directly contradict the fact to be represented. For, before the marriage concluded at Sinai, Israel was given to the Lord in true love; comp. Jer. 2 : 2, "I remind thee of the tenderness of thy youth, the love of thine espousals, thy walking after me in the wilderness, in the land that was not sown." Comp. also Ezek. chap. 16, where Israel, before his espousals, appears as a *virgo intacta*. But, however correct this view may be, — every other perverts the whole point of view, — the opinion is false, that it removes all doubt. It is liable to the same objection which has been urged against the preceding. The prophet might better have married one previously unchaste, in the hope that her subsequent better conduct would wipe out her former shame, than one previously chaste, who *must* become unchaste, and for a long time remain so, because otherwise the symbolic action would have lost its whole import. It can scarcely be intended in earnest, when it is said, that what is absurd as an outward action, would be also as a mere internal one. Here every one knew that the prophet was a mere type; and this was so evident in respect to his wife, that there could be no ground for ridicule. — But a nuptial union outwardly entered into, is never purely typical; it has always a separate import, and must be justifiable independent of its typical character. In the case supposed, the ridicule would not only have been too easy, but in a measure well grounded.

4. Were the transaction an outward one, it would be impossible to explain the transition from the symbolic action to the mere figure and naked representation, which we here find. In the first chapter, the symbolic action is pretty well maintained. But in the promise, chap. 2 : 1–3, belonging to the same portion, it almost entirely disappears. As the corporeal adultery should be the type of the

spiritual, and the consequent rejection, so should the reception again of the wife, rejected on account of her infidelity, but now reformed, typify the mercy of the Lord towards his people. Of this, however, there is no trace. And yet it cannot be said, that the ground of a difference of the type from the thing signified, lay in the fact, that the wife of the prophet had not reformed. For if such a difference existed, the type would by no means have been chosen. The contrary appears also from chap. 2 : 9. In the whole second portion, chap. 2 : 4 – 25, regard is indeed had to the symbolic action, but in so free a manner, that it becomes a mere figure, behind which, the matter of fact continually shows itself. In chap. 3, the symbolic action becomes again more uniform. These appearances can be explained only on the supposition, that the proceeding was an internal one. In the case of an outward action, the transition from the symbolic action to the figure, and from the figure to the substance, is not so easy. The substratum of the idea is then far more material, the idea is more inseparably connected with it.

5. An insurmountable difficulty in the way of understanding the transaction as an outward one, is found in chap. 3. This is, indeed, of itself, sufficient to decide the question. "Then the Lord said to me again, Go, love a wife, beloved of her friend, and unfaithful." The interpreters, who adopt this view, here find themselves in no small embarrassment. Several suppose, that the wife whom the prophet is exhorted to love is his former spouse, Gomer. With her he is again to become reconciled. This is altogether inadmissible. In opposition to it is the entirely indefinite designation by אִשָּׁה; then, v. 2, the purchase of the wife, which presupposes that she was before not in the husband's possession; then again the fact, that "beloved of her friend, and adulteress," according to the true interpretation can mean only, "who, although she is beloved by her true husband, will yet be unfaithful;" so that, consequently, if the *reunion* with Gomer is referred to, it must be assumed, that she became again unfaithful, after being received back, to which nothing corresponding in the subject can be pointed out. Lastly, "love," cannot mean "love again," *restitue amoris signa*. For the love of the prophet to his wife must correspond to the love of God to his people Israel. That this, however, cannot be limited to the love which God will cherish towards the church after her conversion, is evident from the addition, "And they turn themselves to other gods, and love grape-cakes." Hence, it appears, that the love of God continues even after unfaithfulness,

and consequently also the love of the prophet, which typifies it. Equally erroneous also, is the other opinion, that the prophet is here required a second time to typify the relation of the Lord to the covenant people, by forming a new marriage. It is then assumed, either that Gomer had been rejected because she would not return, or had died. In either case, she would not have been chosen by God as a type of Israel. The ground of this choice can be no other than the coincidence with the antitype. This would then fail in precisely the most important point. It was of the highest importance, in order that all hope might not be cut off from the ungodly, all consolation from the pious, to show that the rejected church would also be the object of mercy, the Lo Ruhamah the Ruhamah. But, according to this supposition, exactly the opposite would be typified, two different wives would very naturally lead to the idea of two different people. And, moreover, the supposition that Gomer did not return is directly contradictory to the prophet's own assertions. That her relation to him lies at the foundation also of the representation, chap. 2 : 4 sq., cannot be doubted, for it is her three children, whose former unpropitious names, v. 25, are changed into those which promise salvation; also, v. 4–6, the whole relation described in the foregoing portion is presupposed. But now she, who, v. 9, says, "I will go and return to my first husband, for then was it better with me than now," is the same who had said, v. 7, "I will go after my lovers who give my bread, and my water, my wool, and my flax." We are led to the same result also by the showing of mercy to her children, as predicted in the first portion, chap. 2 : 1–3, where the prophet plays upon their names, and still more clearly in the second, comp. v. 25. But the showing of mercy to the children, implies the conversion of the mother, and, as a consequence, her reception of mercy. As they were to be rejected on account of the infidelity of the mother (comp. chap. 2 : 6, and especially the כִּי at the beginning of v. 7), the ground of their restoration can be only the fidelity of the mother. As begotten in adultery, they stand related to the prophet only through the mother; as soon as he had rejected the mother, he had nothing more to do with them. The supposition that Gomer was dead, is plainly the result of an embarrassment, which sees itself compelled to invent such fictions. — Finally, several, after the example of Augustin, suppose, that the subject of discourse here, is not a marriage, but only a certain good pleasure, that the prophet was to show towards a wife, to encourage her return. But

this is contradicted by the circumstance, that the love of the prophet to his wife must be of the same extent, and the same nature, as the love of God to Israel, since אֲהַב and כְּאַהֲבַת, accurately correspond; and also by the circumstance, that only wedded love is suited to the image, and that this view, when רֵעַ is referred, as it must be, to the prophet, is evidently erroneous, and that the purchase of the wife cannot then be satisfactorily explained, &c. There is still, against all these suppositions, the common objection, that, according to them, the omission of very important circumstances, cannot be explained, which the prophet leaves his hearers and readers to supply out of the preceding symbolic action. Only two points are rendered prominent, the appropriation of his wife by the prophet, v. 2, and the course which he pursues in order to her reformation, v. 3. The intervening, criminal, long-continued infidelity of his wife is passed over in silence. If we assume an outward action, this cannot be explained. For then we cannot draw a conclusion from the first case to the second. This, again, requires to be fully related. On the supposition of an internal proceeding, all is plain; the question then no longer exists, whether she was Gomer or another. If Gomer was only an ideal person, what was true of her, is also true of the other ideal spouse of the prophet, since both typified the same thing, and, without having any independent existence, were considered only as types. And thus the second representation is very naturally supplied out of the first, and the prophet needed only to give prominency to those particular points, which were here especially important.

6. If the whole is taken as an outward proceeding, no small difficulty arises in respect to the children mentioned, chap. 1. These were begotten in adultery. Even when the mother had reformed, they could never be regarded by the prophet as his own in the fullest sense. And here is a great want of resemblance between figure and reality. On the supposition, however, of an internal proceeding, this difficulty vanishes. The physical impossibility then no longer comes into consideration. That which is possible in point of fact, that those, who were formerly not children of God, become children of God, is also transferred to the figure. In reality, the mother has no existence apart from the children. She stands related to them, as the whole to the parts. Therefore, also, in chap. 2: 25, the mother and children, unobserved by the prophet, coalesce in one.

7. The symbolic names of the first wife, and her father, lead to a mere inward proceeding; as, on the other hand, when such a sym-

bolic import cannot be pointed out, this becomes a valid argument for a literal interpretation, though, indeed, but *one* argument, which must give way to the stronger proofs on the other side. For it is easy to suppose, that the prophet, in order the more to give to the inward proceeding the appearance of an outward one, has mentioned names usual at the time; in like manner as poetry is not satisfied with the Caius, &c. of Logic, but chooses names which every one does not at once see to be fictitious. — גֹּמֶר can mean only *completion*, in the passive sense. For such *segolate* forms serve for passive and intransitive forms, comp. Ew. p. 228. The verb גָּמַר, occurs in the sense, *to be completed*, Ps. 7 : 10, 12 : 2. Now, in what sense the wife, the image of the Israelitish people, is named *completion*, as she who had proceeded to the utmost extremity in her whoredom, is so evident from the connexion, as to render nugatory the objection which Maurer (p. 360) deduces from the omission of an express intimation of this reference, in order thereby to recommend his utterly unphilological interpretation. A significant proper name can never give any thing more than an intimation, and this is here entirely sufficient, since the mention of the wife of whoredom had preceded. As for the rest, comp. Zech. 5 : 5 – 11, where the thought, that the Israelitish people have filled up the measure of their sins, is typified by a woman sitting in an Ephah (comp. Vol. II. p. 46). בַּת־דְּבָלָיִם, can mean only, a daughter of the two fig-cakes = *filia deliciarum* = *deliciis dedita*. "Daughter" serves to designate the relation of one who is dependent, and looks to another for instruction. Gesen. *Thes.* p. 220. The fig-cakes are regarded as one of the greatest dainties, comp. Faber on *Harmar*, I. p. 390 sq. Sensuality was the ground of the apostasy of the Israelites from the severe and strict religion of Jehovah to idolatry, which was soft, sensual, and licentious. The cause which gave rise to it among their neighbours, recommended it to them. The *masc.* form can present no difficulty to the derivation from דְּבֵלָה, *fig-cakes*, for this form of the plural occurs also, 1 Sam. 25 : 18, 1 Chron. 12 : 40. Just as little can the Dual. This is explained by the circumstance, that fig-cakes usually consisted of a double layer of figs, or of one double cake. (Hesych. *παλάθη*, — which is a corruption of דבלה, *ἡ τῶν σύκων ἐπάλληλος θέσις*.) The Dual, however, is used of objects, which are commonly conceived of as a whole consisting of two parts, when the discourse relates to a plurality of them. Ew. p. 329. The correctness of this explanation of the Dual is shown by its occurrence, as the name of

a Moabitish city, Beth Diblathajim, Jer. 48 : 22, and Diblathajim, Num. 33 : 46, which was probably celebrated on account of its fig-cakes. The prophet had perhaps still a special ground for choosing the Dual, and indeed in the *masc.* form, that Diblajim was favored by the analogy of other proper names of men, as Ephraim, &c. Such an analogy must have existed, otherwise the name would not have been, as it should be, a riddle. — Our whole interpretation, however, which, in substance, though without being sufficiently established and justified, occurs even in Jerome, is raised above the condition of a mere hypothesis, by a comparison of chap. 3 : 1; the language there, "they betake themselves to other gods, and love grape-cakes," is a mere periphrasis of Gomer Bath Diblaim. That the difference between grape and fig-cakes did not here come into consideration, since both belong to the dainties that were sought after, needs scarcely to be remarked; and it is equally evident, that to be the beloved, and the daughter, here expresses the same idea. — If, however, the symbolic import of this name is established, so also at the same time is the correctness of the supposition of a mere internal proceeding. The symbolic names of these children could not sufficiently establish this supposition; an appeal might justly be made in opposition, to Shear-Jashub and Mahershalalhashbaz, who cannot have been mere ideal beings. The prophet *gave* to them these names. But the case is entirely different with the wife, who already had her name when the prophet took her. — Were the name not symbolic, did it belong to the actual spouse of the prophet, it would be difficult to explain why he did not afterwards mention also the name of his second spouse, but contented himself with the general expression, "a wife."

8. A chief argument against the literal understanding is furnished by chap. 3 : 2, according to the true interpretation, which we must here first give. The common translation is: "And then I *purchased* her to me for fifteen pieces of silver, and an homer of barley, and a letheck of barley." Hos. 3 : 2. The verse is explained from the custom prevalent in the East of purchasing wives from their parents. But this is liable to a very important philological objection. We can just as well give to כָּרָה every other meaning, as that of purchasing. This is not once found in the dialects, still less in the Hebrew. In the only passage to which an appeal is still made, Deut. 2 : 7, the usual meaning, *to dig*, is entirely appropriate: "And also shall ye dig water for them for gold and drink." This difficulty was per-

ceived by Manger; he sought, however, because he was not aware that the whole explanation of the verse could be false, to remove it by an arbitrary change of the text. He would read אֶשְׂכְּרָה, appealing to the Seventy, who have μισθώσομαι, without perceiving, that this translation presupposes an entirely different understanding of the whole verse; since, indeed, the expression *to hire*, cannot be referred to the purchase of the wife from her parents. To this philological objection, we must still add, that the sum is entirely too small for the proposed object; and, besides, that the circumstance would be wholly without import, while every thing else in the whole description, is full of meaning. — We lay, as the foundation of our interpretation, the fact already established by J. D. Michaelis, that the whole price amounted to thirty shekels. This the prophet paid, half in gold and half in the value of gold. The homer, according to Ezek. 45 : 11, contained ten ephahs, and a letheck was the half of an ephah; we have, therefore, fifteen pieces of silver, and also fifteen ephahs, and it seems evident, that the ephah of barley was at that time equal to a shekel. We are as yet unable to say why half was in gold, half in natural productions; but there must certainly have been a reason, since no other trait is without meaning. Perhaps it was determined by the custom of paying in this manner the sum by which servants were purchased. We are necessarily led to the idea of servants or slaves, by the mention of the sum. It is precisely the same which was usually given for a man-servant, or for a maid, — as is expressly mentioned, Exod. 21 : 32, comp. on Zech. 11 : 12, in Vol. II. This reference is confirmed by וָאֶכְרֵהָ, (comp. on the Dagesh, Ew., pp. 87, 88,) since it cannot be otherwise explained. When a servant was bound to render *perpetual* service to his lord to whom he belonged, his ears were bored; comp. Deut. 15 : 17, Vol. I. p. 150. Hence the phrase, כָּרָה אָזְנַיִם, "to bore the ears," for "to appropriate," Ps. 40 : 7. Here, according to the custom of omitting the names of members of the body in phrases of frequent occurrence (comp. Ewald, p. 190), we have, merely, "to bore." Therefore, i. q., "I made her my slave." It was not a free woman which the prophet desired in marriage, but a slave, whom he must first redeem from bondage, who was, therefore, doubly bound to him, over whom he had a double right. The reference to the fact represented, is self-evident. It was not a free, independent people, whom the Lord chose, but one which he was obliged to redeem from disgraceful bondage, before they could sustain a near relation to him. This re-

demption appears, throughout, as a ransom from the house of bondage, the wonderful manifestations of the Lord, as the price which he paid, comp., e. g., Deut. 7 : 8: "for because the Lord loved you, and because he regarded his oath, which he sware to your fathers, he hath brought you forth with a strong hand, and ransomed thee from the house of servants (מִבֵּית עֲבָדִים), from the hand of Pharaoh, king of Egypt," 9 : 26. On this redemption is grounded the exhortation to the people, that henceforth, as a servant of the Lord, they should serve him alone; comp., e. g., the introduction to the Decalogue. Thus we have here also a trait, which is so manifestly figurative, has so manifestly passed over from the subject to the type, that an external proceeding is no longer to be thought of.

Chap. 1 — 2 : 3.

The portion chap. 1 — 3, distinguished from the remaining prophecy, by the circumstance, that the relation of the Lord to the people of Israel, is represented *throughout* under the figure and symbol of a marriage, while the same representation, when it elsewhere occurs in the prophecy, is soon relinquished again, — by which close resemblance, the objections of Böckel and Stuck (p. 45) against the usual division of the collection into two parts, are set aside, — may be divided into three parts, which, although intimately connected, as appears from the *fut.* with *vav. convers.* in chap. 3 : 1, and also from the fact, that this chapter must be completed out of what precedes, still, in another respect, may also be regarded as a whole, complete in itself. They are not so distinguished as to their contents, that the first would represent the apostasy, the second the punishment, the third the return and restoration; but each contains all the three; and, indeed, in such a manner, that here the one, and there the other, is more fully carried out, so that the description receives its full completion, only when all are embraced together. In the portion before us, the covenant relation into which the Lord entered with Israel, is typified by the marriage of the prophet, concluded at the command of the Lord; the apostasy of the people, especially the ten tribes, — for only to these was the prophet sent, — by the infidelity of the wife; the divine punishment by the unpropitious names,

which he gave to the children, which sprung from this infidelity. Then follows chap. 2 : 1 – 3, more directly, and with a bare allusion to the symbol, the prediction of prosperity.

V. 1. "*The word of the Lord, which was to Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, and in the days of Jeroboam, the son of Joash, king of Israel.*

V. 2. "*At the first, as the Lord spake to Hosea, then said the Lord to Hosea, Go take to thee a wife of whoredoms, and children of whoredoms, for the land has gone away a whoring from the Lord.*" Without wasting our time with the different unphilological interpretations of the first words, we give at once their true import. דִּבֶּר is never a noun, — not even Jer. 5 : 13, as Winer and Gesenius assert, — but always 3 *præt. Pi.* The *stat. constr.* תְּחִלַּת, is explained by the fact, that the whole following proposition is treated as one substantive idea : *the beginning of the Lord hath spoken*, for *the beginning of the speaking*. Thus, Is. 29 : 1, יוֹם דִּבֶּר יְהוָה, "the day God spake," for "in which he spake." Jer. 48 : 36, יִתְרַת עָשָׂה "the remnant of that he has made," for, "of that procured by him." Ewald, p. 577. The *fut.* with *vav. convers.* וַיֹּאמֶר, "and then he spake," carries forward the discourse, as though there had preceded, "The Lord began to speak to Hosea." There is here a *constructio ad sensum*. The prophet has intentionally placed the nominative תְּחִלַּת, instead of the verb, in order to give prominence to the idea of the beginning. The construction of דִּבֶּר with בְּ, in the sense *to speak to any one*, has already been explained, Vol. II. p. 18. Erroneously, several, *through;* others, after Jerome, *in;* so that thereby the discourse is designated as internal. The difference between an inward and outward speaking, vanishes in the vision, and it cannot therefore be supposed, that it is here particularly noticed. Every thing, which takes place in this way, is internal as to the substance, and outward as to the form. Besides, דִּבֶּר, with בְּ, several times occurs in other places, where the interpretation of speaking *to* any one, is alone admissible; and lastly, there is the analogy which this interpretation finds in the combination of verbs of *hearing* and *seeing*, with ב, Ewald, p. 605. *A wife of whoredoms*, and *children of whoredoms*. The wife sustains this character, in

so far as she is devoted to this vice, the children, in so far as they are the product of it. It cannot be assumed of the children, that they are themselves designated as given to whoredom. This were here an entirely foreign thought. The whoredom is here the more general designation of nuptial infidelity, as in the application to the substance, it is immediately subjoined, *from Jehovah.* The relation of the wife and children to the prophet, the type of the Lord, is therefore alone considered, and, in this respect, only the illegitimate origin of the children can be of importance. That this only is regarded, is evident also from chap. 2 : 6, compared with v. 7. That the children, as children of whoredom, deserve no compassion, is here grounded on the guilt of the mother. אֵשֶׁת זְנוּנִים is stronger than זוֹנָה. It expresses that the wife, in body and soul, is given up to whoredom. The same emphasis is also found in the analogous designations, *man of blood, of deceit, &c.* Calvin : "*vocatur mulier scortationum, quæ diu assuevit scortationibus, quæ passim omnibus, et ad omnium libidines fuit exposita, quæ non semel, nec bis, nec paucis hominibus, sed omnibus se prostituit ad flagitia.*" It is not without reason, that *take* is also connected with the children. The prophet shall as it were *take*, along with her, those, who, without his agency, have been born of the wife. That they are not children which the wife had previously borne to the prophet, but rather, those whose birth is related, v. 4 sq., is self-evident, and has already been abundantly proved. And that the children are not to be considered, as they are by several, as children of the prophet, (Drus. : *accipe uxorem et suscipe ex ea liberos,*) appears from their designation, by "children of whoredoms," from the word *take* itself, which expresses the passive conduct of the prophet, and from the fact, that, in the following context, the subject of discourse is always merely the conception and bearing of the wife, never, as Is. 8 : 3, of the begetting of the prophet, and, lastly, from the relation of the figure to the reality. This necessarily requires, that the children and mother should be in the same state of alienation from the lawful husband and father. Nor is this contradicted by "and she bare to him a son," v. 3. Thereby are designated only the bringing forth of the wife, who presents to the man the children begotten in adultery as his own ; and the patience and forbearance of the husband, who receives and educates them as his own, though he well knows to the contrary ; just as the Lord for centuries treated the apostate Israelites as though they were his children, gave them the inheritance destined

only for his children, and so many of his blessings, until at last he declared them to be bastards, by the carrying away into exile. — In the last words, the design of the symbolic action is given. The causal כִּי is explained by the circumstance, that the ground of a symbolic action is its import. The preceding *infin. absol.* gives emphasis to the verbal idea. Ew. p. 560. The prophet thereby shows, that he uses the expression, "to whore," in its full sense, as accurately corresponding to the thing, and would have it understood in its whole strength and compass. He silences beforehand every attempt at palliation by giving to the thing its true name. In such attempts, the Israelites were very fertile. They did not perceive that they had been wholly unfaithful to the Lord; they considered their intercourse with idols, as only trivial and allowable gallantries, which they manifested towards them. — That we are not to understand by whoredom, with Manger, reliance also on human help, is shown by what follows, where idolatry is always the subject of discourse. If we trace this back to its idea, it is indeed true that trust in man is comprehended under it, the idea is the apostasy from God to that which is not God. From this dependence of that which is more special on the general idea, it follows, that the representation is eternally true, and does not become antiquated, where the folly of gross idolatry has long been perceived. — הָאָרֶץ, the definite land, the land of the prophet, that of Israel. — In respect to the last words, Ps. 73 : 27 is to be compared, where זָנָה מִן occurs in the like sense. There is an allusion to the common phrase, "to walk with God," or "after God," comp. 2 Kings 23 : 3; Calvin : "*spiritualis castitas populi dei est sequi dominum.*"

V. 3. "*And he went and took Gomer, the daughter of Diblaim, and she became pregnant, and bare to him a son.*" — Many interpreters assume, that by the three children, three different generations, the perpetually increasing degeneration of the people is designated. But this supposition is certainly to be rejected. There is no climax to be found here. On the contrary, the prediction of the entire cessation of the kingdom of Israel is at once connected with the name of the first child, v. 4. Nor can it be said, that their children are a designation of the "condition" (Rückert) in which the Israelites were placed, in consequence of their apostasy from the Lord. For how could *condition* obtain mercy? The correct view is rather "wife and children are both the people of Israel, only considered according to different relations." According to the first, as a unity,

to the second, as a plurality, dependent upon it. That the prophet causes in general children to be born, and that the number should be precisely three, has its ground in their names. The children exist only in order to receive a name. The three names must not be considered separately, but taken together. Then do they present an image corresponding to the destinies which the people of Israel had to expect.

V. 4. "*And the Lord said to him, Call his name Jezreel; for yet a little while and I visit the blood of Jezreel on the house of Jehu, and make an end of the kingdom of the house of Israel.*" — Most interpreters, and lastly Rückert, explain *Jezreel* here, by *God disperses*. They regard this as the proper etymology; the rest only as allusion. But this interpretation, as Manger has rightly perceived, is false. For, first, there is no example of this meaning of the verb זָרַע. When transferred to men, it always stands in a good sense, comp. 2 : 24, Ezek. 36 : 9. The idea of dispersion is not the fundamental idea, so that the sense *to scatter* is farther from the etymological one, than might at first sight appear. Zech. 10 : 9. We cannot now permit the dispersion among the nations to be regarded as a subordinate reference, since we have already expressed ourselves in opposition to those who would thus limit the sense. 2. What follows, is to be considered as an explanation of the name *Jezreel*, compare the corresponding explanations of the names *Lo Ruhamah*, in v. 6, and *Lo Ammi*, in v. 9, which accurately agree with this name. In this explanation, however, there is not a word of the dispersion of the people of Israel. That *Jezreel*, in the explanation, without respect to its appellative import, which is first alluded to in the prediction of prosperity, occurs as a proper name, evinces that it should be so considered here also. The correct view is as follows: Jezreel was the place where the last great judgment of God upon the kingdom of Israel was executed. There had Jehu, the founder of the reigning dynasty, in the time of the prophet, avenged on Jezebel, and the whole house of Ahab, their apostasy from the Lord, and the innocent blood of his servants, which had been shed by them. 2 Kings 9, Jehu, at the command of God, is anointed as king by one of the sons of the prophets sent by Elisha. V. 6–9, through him the Lord speaks to Jehu: "And I anoint thee king over the people of the Lord, over Israel. And thou smitest the house of Ahab thy Lord, *and I avenge the blood of my servants, the prophets, and the blood of all the servants of the Lord, by the hand of Jezebel, and*

the whole house of Ahab ceases. . . . . . And I make the house of Ahab, as the house of Jeroboam, son of Nebat, and as the house of Baasha, son of Abijah." The execution corresponded to the command. As Jehu drew near to Jezreel, Joram, son of Ahab, came forth against him, and they met in the portion of Naboth the Jezreelite (v. 21). There, at the command of Jehu, his corpse was thrown, with an appeal to the declaration of the Lord (v. 26): "Surely I have seen *the blood* of Naboth, and *the blood* of his sons, and *I requite thee in this estate.*" At Jezreel also, Jezebel found her shameful death. There, as to the central point of vengeance, were the seventy king's sons, who had been slain, sent, chap. 10: 1 – 10. There did Jehu slay all the rest of the house of the king, all his nobles, and all his friends, and his priests, v. 11. — Now should the royal house, and with it all Israel, anew become a Jezreel, i. e., the same divine vengeance shall be executed upon it anew, which was then manifested at Jezreel. The reason is given in the explanation. The house of Jehu, and all Israel, becomes as to punishment, a Jezreel, because it has become a Jezreel in guilt, because, as once in Jezreel, the blood which has been shed cries again to the Lord for vengeance. Where, anew, the carcass exists, there also must the eagles again collect (compare the execution, Vol. II. p. 359). — From this, it already appears how we understand the expression, "I visit the blood of Jezreel," in the explanation. The new blood-guiltiness, (murder, as the climax of all crime, presupposes the rest; the house of Jehu, and all Israel, a band of murderers, comp. Is. 1 : 21,) is called by the name of the old, according to the custom of the prophet, to designate the new, similar in substance, by the name of the past, as we have already seen in so many examples, (comp. Vol. II. pp. 47, 144); in like manner the punishment. We must not overlook, what a deep impression this mode of representation must have made. The sins before committed at Jezreel were acknowledged as such by the whole people, and particularly by the royal house, whose whole authority depended on this acknowledgment. The remembrance of the fearful punishment, was still in the minds of all. But they did not reflect, that they were involved in like guilt, and exposed to like punishment. With one single word, the prophet recalled to the present, that which was regarded as passed away for ever. With one single word of fearful sound, he terrified them out of their self-deception and carnal security, where they refused to perceive their own sins in the image of the sins of others.

— The explanation which has been given, justifies itself in opposition to the current false interpretation. Many understand by the blood of Jezreel, the murder of the family of Ahab there committed by Jehu. It is indeed true, that an objectively good deed is not of course subjectively good. What God has willed and commanded, can, if performed without love and obedience to him, but with criminal selfishness, become of itself an object of the divine punishment. And that Jehu was led by such base motives, is sufficiently evident, since he did that himself, which he had punished in the house of Ahab. Calvin justly remarks, "*Fuit cædes illa respectu Jehu latrocinium, respectu dei fuit justa ultio.*" But still, this deed cannot be regarded as the chief crime of Jehu, and his tribe. The *guilty* blood which he shed cannot be cited with a total disregard of the *innocent*, as a ground of the punishment. That the former guilt really existed, only it was the inferior, is very evident from 2 Kings 15 : 7, where, to Baasha, who had destroyed the house of Jeroboam I., ruin is predicted, "on account of all the evil which he did in the eyes of the Lord, to provoke him to anger by the work of his hands, in that he became as the house of Jeroboam, and because he slew him." That Baasha had become as the house of Jeroboam, is the chief guilt; what he did against the house, is the inferior, which becomes guilt, only by means of the former. We must observe, that the expression, "in that he has become as the house of Jeroboam," according to our interpretation, accurately corresponds to the blood of Jezreel. It is still to be observed, that every better feeling is not to be excluded in the deed of Jehu. Had the command of God been a *mere* pretext, the praise and the promise, which were given to him for what he did (comp. 2 Kings 10 : 30), could not be explained. To be sure, the limitation of the latter shows, that the pure motives were not alone predominant with him. — In addition to this, if this explanation be adopted, the extension of the punishment to all Israel is inconceivable. The deed belonged alone to Jehu and his associates. How, on their account, could not merely the house of Jehu be punished, but also the kingdom of the house of Israel be made to cease, and his bow be broken in the valley of Jezreel? Still more prevalent is another interpretation, according to which, by "the blood of Jezreel," *omnia male facta a regibus Israeliticis in urbe Jezreel commissa* is designated. But this is refuted by the single objection, that the residence of the family of Jehu, which here alone comes into consideration, was from the beginning, not Jezreel, but

Samaria, comp. 2 Kings 10 : 36, 13 : 10, 14 : 23. — The threatening of punishment contains two points. First shall the house of Jehu, then shall all Israel, become a Jezreel in respect to punishment, as they are already in guilt; whereby the significant paronomasia between *Israel*, the honorable name of the people, and *Jezreel*, the base, in deed and condition, (the former need not be alone rendered prominent, as it is by Calvin; "*Estis populus degener; nihil differtis a rege vestro Achab*,") is to be observed. That the expression, "I make to cease the kingdom of the house of Israel," cannot, as several suppose, be the same as, "I will put an end to the reign of the family of Jehu over Israel." That rather, in these words, the cessation of every domestic regal government, and consequently of the entire national independence of the people, is predicted, is so obvious as to need no further proof. Both points, in the fulfilment, are separated by a considerable period of time, (compare the Introduction,) and yet they are closely connected. At the same time with the ruin of the house of Jehu, the power also of the kingdom of Israel was broken. As for the rest, Hosea, in respect to the former event, had before him an older prophecy. It had been predicted to Jehu (2 Kings 10 : 30), that his children should sit on the throne until the fourth generation. As now Jeroboam was the great-grandson of Jehu, the glory of this tribe must come to an end with his son. In his time, therefore, the house of Jehu and the kingdom of Israel seem to be as far from ruin, as under the reign of Jeroboam. It was time, therefore, that the forgotten prophecy should be again called to their remembrance, and at the same time farther carried out.

V. 5. "*And it comes to pass in that day, that I break the bow of Israel in the valley of Jezreel.*" — Calvin: "*Vos estis, inquit, inflati superbia, vos opponitis vestram ferociam deo, quia polletis armis et viribus; quia vos estis viri militares, putatis deum nihil posse. Atqui arcus vestri non impedient ejus manum, quominus vos deleat.*" In the valley of Jezreel should Israel become, as to punishment, what he already was in guilt, a Jezreel. The verse is a further extension of the last words of the foregoing to which the expression, "in this day," referred. He, whose bow is broken, is disarmed and helpless, comp. Gen. 49 : 24, Jer. 49 : 35. That the subjection of Israel by the Assyrians, the consequence of which was the ruin of the kingdom of Israel, is here alone intended, is manifest. — Where this took place, the historical books do not relate. Jerome on the passage says, that it happened in the valley of Jezreel; this is prob-

ably nothing more than an historical conjecture. It is, however, altogether probable, apart from the passage before us. The valley of Jezreel, or Esdrelon, the broad, elevated plain of Galilee, formerly very fruitful, but now entirely desolate, according to Burckhardt (II. p. 579), about eight stadia long, and four broad, was the natural field of battle in all the wars which were carried on within the limits of the ten tribes, especially when the enemies came from the north. "It was the station of a Legion (*μέγα πεδίον λεγεῶνος*) in the first centuries. It is the place where the armies of Nebuchadnezzar, Vespasian, Justinian, the sultan Saladin, and many conquering hosts encamped, until the unsuccessful expedition of Bonaparte, whose success in Syria here terminated. Clark found here the tents of the troops of the pasha of Damascus. — In later times it was the field of the skirmishes between the parties of hostile hordes of the Arab and Turkish pachas. To this locality, in connexion with the political relations of hither Asia, must the complete desolation and depopulation of Galilee be ascribed, which was once so flourishing, full of towns and thickly inhabited." Ritter, Erdk. II. p. 387. We add, that in the same plain also, the battle was fought, in which Saul and Jonathan perished, for the plain Esdrelon is bounded on the southeast by the mountains of Gilboa; also the battle between Ahab and the Syrians; to it likewise belonged the plain near the city of Megiddo, where Josiah was mortally wounded in the fight with Pharaoh Necho. Rosenm. *Alt.* II. 1. p. 149.

V. 6. "*And she again became pregnant, and bare a daughter. And he said to him, call her name Lo Ruhamah,* (one who has not found mercy,) *for I will no longer have mercy on the house of Israel, for I will take away from them.*" — Interpreters ask why the second birth is a female, nor is this an idle question, since the prophet elsewhere closely adheres to the subject matter, and draws no line merely for the sake of filling up the picture. That the female birth designates a more degenerate race, cannot, with Jerome and others, be assumed. For why then should the third again be a male. This supposition proceeds on the erroneous idea, that the three births designate different generations. The ground is rather to be sought in the *name.* Schmidt: "*Videtur respici ad sexus miserabilitatem. Sexus enim muliebris præ virili misericordiam consequi solet.*" The verb רָחַם designates, not *every* kind of love, but only that of the high to the low, and of the strong to the weak. Hence the Seventy here, whom Peter follows, 1 Pet. 2: 10, (*οὐκ ἠλεημένη,*) render the

word more accurately than Paul, Rom. 9 : 25 (οὐκ ἠγαπημένη). It never occurs, therefore, of the love of man to God, but always only of the love of God to man, of his mercy. The only apparently contradictory passage, Ps. 18 : 2, is not to the purpose; for there *Kal* is used. The female sex, however, as the weaker, needs the compassion of man more than the male. The female birth presents the helplessness of the people in a more striking contrast with the denial of help from him who alone can grant it. — Respecting the participle in *Pü.* without ם, comp. Ew. p. 254. The phrase, "I will not continue," refers back to the former great manifestations of the divine mercy, especially to the last under Jeroboam, which the people still enjoyed, comp. 2 Kings 13 : 23. "And the Lord showed them mercy, and pitied and turned to them on account of his covenant with Abraham, Isaac, and Jacob, and would not destroy them nor cast them out of his sight." On this antithesis, also, rests the apparently mild expression, "I will not pity," which is thus rendered more severe than any other. Several interpreters, and lastly Stuck, lay a peculiar stress on the circumstance, that the discourse is here concerning the *house* of Israel. The kingdom of Israel, as an independent state, is for ever devoted to destruction; only the individuals, who should, at a later period, join themselves to the house of David, shall experience compassion. But that the house of Israel is used in this sense, is an arbitrary assumption; the house is the same as the families; concerning a house of Israel the prophets speak after the destruction of the kingdom, no less than before. A reference to the state is also contradicted, by "I will not pity her children," chap. 2 : 6. And also by the fact, that she, who is here called Lo Ruhamah, is afterwards called Ruhamah. The correct view is rather, that the denial of compassion is here not to be understood absolutely, but relatively. Not for ever is mercy withdrawn from him, but only until the penal justice of God shall have been satisfied. Just as Israel will not always remain Jezreel, and Lo Ammi at a future period will become again Ammi. — The recent interpreters unanimously explain the last words, "that I should give them up." But then we can see no reason for prefixing the *infin. absol.* Why should the verbal idea here be rendered emphatic? In addition to this, is the extreme feebleness of the sense; nothing would then be said, which was not already implied in the phrase, "I will no longer pity." On the contrary, the sense becomes in the highest degree suitable, when we explain, "for I will take away from them." The object is not men-

tioned, because even all is to be understood. The prominence given to the verbal idea, is explained by the antithesis with the compassion, which includes also the *giving*. At the same time, there is a very striking antithesis with the standing phrase, נָשָׂא עָוֹן לְ, or barely נָשָׂא לְ, "I will take away from them," not, however, as heretofore, guilt, but "all that they possess." How the explanation by *tollere*, is favored by the foregoing verse, (*servare et tollere inter se opponit proph.*,) has been remarked by Calvin. Comp. still, chap. 5 : 14, where likewise נָשָׂא stands without any mention of the object : "I will tear in pieces, and go, I will *take*, and there is no deliverer."

V. 7. "*And upon the house of Judah will I show mercy, and I deliver them by the Lord their God, and I deliver them not by bow, and by sword, and by war, and by horses, and by horsemen.*" — Several interpreters assume, that mercy is here promised to Judah as a consolation for Israel, in so far as the latter should have part in it. — But this view is false ; mercy, as the antithesis to v. 6 shows, is here promised to Judah, for the time when Israel will find *no* mercy, and we must not anticipate the time described in chap. 2 : 1 – 3, where both become partakers of mercy, as is evident from the circumstance, that, in v. 8, 9, the threatening of punishment against Israel is still carried forward. The object of the prophet, therefore, in predicting the mercy which Judah would experience, can only be to sharpen the goad, in order the more effectually to disturb Israel in his false security, and rouse his attention to the bad foundation of his civil and religious constitutions, whereby that was legalized there, which in Judah was only abuse. — As the showing of mercy to Judah runs parallel with the withholding of mercy from Israel, we must suppose that the prophet referred directly and chiefly to the different fate of both during the dominion of the Assyrians. Judah's wonderful deliverance on this occasion, is predicted in a manner entirely similar, in Is. 31 : 8; "And Ashur falls under the sword, not of a man, and the sword, not of a man, consumes him." — We must not, however, look at this event alone. A preference of Judah to Israel, a residue of the divine mercy, appears also in respect to the carrying away of Judah into exile. They were not, during its continuance, so entirely bereft of signs of the continued divine election ; prophets still appeared among them, as immediate ambassadors of God. Wonderful events manifested in the mean time among the heathen, the supremacy of their God, and prepared the way for their deliverance ; they maintained, far more than the Israelitish nation, their national

independence. And, lastly, their affliction endured only for a much shorter period. Contrary to all human expectation, their affairs soon took a favorable turn, in which only a comparatively small number of their Israelitish brethren participated, while mercy continued to be withheld from the rest. — By this antithesis of the lot of Judah, the prediction of the lot of Israel now first appears in its true light. Without this it might be supposed, that the prediction of the prophet did not extend beyond his natural powers; that a kingdom, — in comparison with the great kingdoms of Asia, and which were constantly seeking their enlargement, — so feeble as that of the Israelites, — moreover, placed in the centre between these kingdoms and their natural enemy and rival, Egypt, — could not be lasting, was highly probable. But this probability was still greater in respect to the far smaller and feebler kingdom of Judah, which had been greatly injured by Joash, the father of Jeroboam, 2 Kings 14 : 3, under the latter of whom, the splendor and the power of the kingdom of Israel first became distinguished. That which prevented this probability from becoming truth, in respect to the kingdom of Judah, lay entirely beyond the circle of human calculation; as Hosea himself so expressly says. By *such* help would the kingdom of Israel have been delivered, no less than the kingdom of Judah. — To be sure, this prophecy of Hosea is no prediction of one contingent event. It rests on the idea. The lot of Israel and Judah *could* not be otherwise than diverse, when their different position in reference to the covenant God was once assumed. It is not a prophecy which ceased in its first and proper fulfilment, but is continually realized anew. God's proceeding towards the different churches and states is constantly regulated according to their different relation to him. The history of the world is a judgment of the world. But the possession of this idea is itself a supernatural gift, and it can be handled with certainty, only by those, who, like the prophet, have received from God an insight into the mysteries of his goverenment of the world. This becomes very manifest, when we observe how often the predictions of those, who were merely in possession of the idea, down to Bengel and his followers, have been disappointed by the result. God's ways are not our ways. No one knows them but he, and he to whom he will reveal them. — The resting of the prophecy on the idea, manifests itself, moreover, very clearly in the words "And I deliver them through *Jehovah their God.*" We have here the ground of the deliverance. Jehovah is Judah's God, and

therefore the source of his prosperity, which ceases not to flow, though all human fountains be dried up. The ground, that Israel finds *no* mercy, *no* pity, must therefore be, that Jehovah is not his God. That such an antithesis here occurs, is confirmed by chap. 3 : 5; "Afterwards will the children of Israel return and seek the *Lord their God*, and David their king." What they shall seek at a future time, and thereby attain to prosperity, that must they now have lost, and this loss must be the source of their misfortune. Appropriately, therefore, Calvin: "*Hic tenenda est antithesis inter falsos deos et Jehovam, qui deus erat domus Jehudah. Perinde enim est, ac si diceret propheta, Nos quidem obtenditis nomen dei, sed vos colitis diabolum et non deum. Nihil enim vobis cum Jehovah. Ille enim residet in templo suo. Ille fidem suam devinxit Davidi, quum jussit templum sibi exstrui in monte Sion : exulat autem a vobis verus deus.* — In contrast with him who alone could give help, and whom Israel did not possess, though Judah did, the prophet mentions in the following context the aids, which could furnish no real help, in which Israel was at that time far richer than Judah, and on which they placed a false confidence; comp. chap. 10 : 13, "Thou trustest in thy way, and the multitude of thy heroes." Ps. 20 : 8, Mic. 5 : 9 sq., Deut. 33 : 29, where the Lord is designated, as the only true bulwark and armour. "Prosperity to thee, O Israel, who is like unto thee, a people saved by the Lord, the shield of thy help, thy proud sword; thine enemies shall be found liars unto thee, and thou shalt tread upon their high places." Calvin: "*Deum opus non habere alienis subsidiis, quoniam sua virtute contentus sit. — Summa igitur est, quamvis inopia regni Judæ contemtui sit omnibus, tamen hoc non fore obstaculo, quominus per dei gratiam servetur, etiamsi nihil auxilii ab hominum parte suppetat.*" — The prophet has in view, at the same time, the great events of their former history, where, in the absence of all human aids, the divine power had shown itself, as alone sufficient for their help. That *war*, here, means precisely "weapons of war," cannot, with Gesenius, be asserted. It rather comprehends all that belongs to war, the skill of the commanders, the bravery of the heroes, the strength of the host, &c. The horses and the riders are still especially mentioned, because in them, in ancient times, lay the chief strength of the army. Mahommed even held himself authorized to declare a victory, which he had gained without cavalry, as a miracle wrought immediately by God; comp. Abulf. *Vit. Moh.* pp. 72, 91.

V. 8. "*And she weaned Lo Ruhamah, and became pregnant, and bare a son.*

V. 9. "*And he said, Call his name Lo Ammi, not my people; for ye are not my people, and I, I will not be yours.*" — The mention of the weaning, is scarcely to be considered as a mere finishing of the description, since the prophet elsewhere closely adheres to the subject, though he causes the image to retire behind it, but never the reverse. The truth was perceived by Calvin: "*Non dubito, quin propheta hic commendet diuturnam dei clementiam erga populum illum.*" The infidelity of the wife, the patience of the prophet, endures for years. Literally, "and I will not be to you," i. q. "no more belong to you." We cannot, with Manger, assume that לֵאלֹהִים has been dropped from the text, nor, with others, that it is to be supplied. As God speaks, so is the *to you*, or *yours*, sufficiently definite. Similar, Ezek. 16: 8, "And I entered into a covenant with thee, and thou becamest mine," וַתִּהְיִי לִי. Ps. 118: 6, "The Lord is mine, יְהוָה לִי, I will not fear." — Too limited is the explanation of several, *non adero vobis*. It is the highest prosperity to possess God himself, with all his benefits and blessings; the highest misfortune to lose him. The fulfilment is related, 2 Kings 17: 18, "And the Lord was greatly enraged against Israel, and removed them from his sight, and there remained only the tribe of Judah." Comp. also Is. 7: 8.

The first three verses of the following chapter should have been connected with this; for they contain the prediction of prosperity, which is necessary to complete the first prophecy.

Chap. 2: 1. "*And the number of the children of Israel will be as the sand of the sea, which cannot be measured nor numbered. And it comes to pass in the place, where it was said to them, Not my people ye, it is said to them, Sons of the living God.*" — The subject of the verse must first be determined. Every other reference is here arbitrary, except that to the people of the ten tribes. The same, who, according to the foregoing verse, are called Lo Ammi, shall now be called children of the living God. The sudden transition to the Christian Church, assumed by several older interpreters, would be a *saltus mortalis*. We cannot understand by the children of Israel, all the descendants of Jacob. For the children of Judah are distinguished from them in v. 2. As to the fact, they also are indeed comprehended, as appears even from this verse, for both will then constitute one fraternal people. The prophet, however, here has in

view only one portion, because to this only was the threatening directed, to it alone his agency referred. Hence, it is explained, how the prophet can apply to the part, the promises of Genesis, which there related to the whole. The reference to these promises in the first half of the verse, is not to be mistaken. Compare particularly, as most literally corresponding, the passage chap. 22 : 17 : "I will multiply thy seed as the stars of heaven, and as the sand, which is on the sea-shore," and, particularly, chap. 32 : 13, "I make thy seed as the sand of the sea, which is not numbered for multitude." A similar verbal allusion occurs, Jer. 33 : 22 : "As the host of heaven is not numbered, and the sand of the sea not measured, thus will I multiply the seed of David my servant." Now this allusion cannot here be accidental. It presupposes, that those promises were then generally known in the kingdom of Israel. They served to confirm the ungodly in their false security. Relying thereupon, they objected to the prophets, that they made God himself a liar, when they predicted the impending overthrow of the state. For the promise had not yet been fulfilled in its whole extent. The prophet now, while he almost literally repeats the promise, shows that the threatenings are not excluded by it. Calvin : "*Docet talem fore vindictam, de qua locutus est, ut tamen deus non obliviscatur verbi sui, docet talem fore abdicationem populi, ut tamen firma et rata maneat dei electio, denique docet non fore irritam adoptionem, qua sibi deus progeniem Abr. delegerat in populum.*" The case is analogous when corrupt Christian Churches persist in their confidence in the promise of the Lord, that he will be with his people always, and that the gates of hell shall not prevail against his Church. The Lord knows how to execute his judgments in such a manner, that his promises shall not suffer thereby. Nay, that their fulfilment shall thus be rendered possible. — The relation of the passage to that of Is. 10 : 22 is still to be observed : "For although the people Israel shall be as the sand of the sea, still only the remnant will return." Here, also, the reference to the promises of Genesis is not to be mistaken. The difference, however, is, that in Isaiah, the people, considering the partial fulfilment of the promises of God in their flourishing condition at this time, as a pledge of the divine mercy, grounded thereon their future security; to which the prophet opposes the consideration, that even the *complete* fulfilment would not justify this; while in Hosea, they rely on the complete fulfilment which had not yet taken place. — The latter,

however, has the pious, no less than the ungodly, in view. To the former he shows, that the declaration, Num. 23 : 19, "God is not a man that he should lie, or the son of man that he should repent. Should he speak and not do, promise and not fulfil?" would here also be verified. — Finally, it is not to be mistaken, that in the words there is an allusion to the name of the first child, Jezreel, as also in v. 2, and as, in the second member of the verse, to Lo Ammi, in v. 3 to Lo Ruhamah. The name *Jezreel*, is now taken in a good sense, and, indeed, probably in the same, in which it was given to the city by its builders. It means *God sows*. The builders thereby express the hope, that God would give a glorious harvest from a small sowing, a glorious end from a small beginning. So will God now sow the small seed of Israel, and an immensely rich harvest will be reaped from this sowing; compare on v. 25. If we inquire after the historical reference of this declaration, we must necessarily go back to the sense of those declarations of Genesis. These are by many referred merely to the natural descendants of the Patriarch; by others, at the same time, to his spiritual seed, his successors in the faith. Both are equally false. The latter is entirely arbitrary, and the former would then only be justified, if the theocracy had been destined for the natural descendants of the Patriarch alone, if admittance into it had been denied to all the heathen. Such, however, is not the case. This is evident, from the command to circumcise every bond man. By circumcision, however, a man was received among the people of God. It is also evident, from the ordinance, Exod. 12 : 44, that every stranger, who would be partaker of the passover, must be previously circumcised; which implies, that the foreigners could participate in the sign, and feast of the covenant, if they pleased, comp. Mich. *Mos. R.* Th. 4, § 184; also, from Deut. 23 : 1–8, where the Edomites and Egyptians are expressly declared capable of being received into the church of God; from the grounding of the interdiction of this privilege to the Ammonites and Moabites on especial reasons, in the same place; and, lastly, from the Jewish practice at all times. The heathen, however, who had been received among the people of God, were regarded as belonging to the posterity of the patriarchs, as their adopted sons. How could it be otherwise, since, through intermarriages, every distinction must soon vanish! They were, not less than others, called "children of Israel" and "children of Jacob." Hence we see how far the promise to the patriarchs refers also to the heathen, viz. so far as they

became believers in the God of Israel, and joined themselves to the Israelites, comp. Is. 44 : 5 ; "One shall say, I am Jehovah's, and another shall appeal to the name of Jacob, and another shall write with his hand To the Lord ! and glory in the name of Israel." Such an accession of the heathen to the theocracy always took place, when either the God of Israel made himself known by particular extraordinary manifestations of his omnipotence and glory, as, e. g., in the deliverance from the Egyptian and Babylonish captivity, where, in both instances, we find, in the train of the Israelites, a multitude of former heathen, עֵרֶב, or the feeling of the nothingness of the idols of the heathen world was especially awakened, as in the times after Alexander the Great, in which Greek and Roman heathenism was becoming continually more obsolete, and rapidly hastening to its end. Both these causes most powerfully coöperated in the time of Christ. Were the view, now quite prevalent, the correct one, which makes the Church of the New Testament so independent of the community of Israel, originating out of a free and equal union of believers from both Jews and Gentiles, the promise before us would indeed no longer refer to the New Testament times. The New Testament Church would then be an entirely new generation, who no longer acknowledged in Abraham, Isaac, and Jacob their fathers. But this view rests entirely on caprice. According to the constant doctrine of the Old and New Testament, there is only one Church of God from Abraham to the end of time, only one house under two economies. Even John the Baptist proceeds on the supposition, that children of Abraham must necessarily be also members of the new covenant, otherwise God's covenant and promise would cease. But as the corporeal descent from Abraham did not secure from the danger of being excluded from his posterity, of which Ishmael gave the first example ; and as it is said even in the Pentateuch, in reference to every greater transgression, " this soul is cut off from its people ; " so, on the other hand, God, of his unlimited freedom, can give to Abraham, in the place of his degenerate natural sons, adopted sons without number, who shall sit down with him and with Isaac and Jacob in the kingdom of God, while the sons of the kingdom shall be cast out. — After these remarks respecting the promise to the patriarchs, it can no longer be difficult to give the historical reference of the declaration of the prophet. It cannot refer to the increase of the natural descendants of Abraham as such, any more than the promise of a son to Abraham was fulfilled by the

birth of Ishmael, or than the Arabians stand in any relation to the promise of the countless number of his descendants, which was repeated to Isaac and Jacob in precisely the same extent, although they were not ancestors of the Arabians. Reprobate sons are no blessing, no objects of the promise, no sons in the complete sense. A son of Abraham is any one only as far as he is the son of God. Hence, "sons of Israel," and "sons of the living God," are here joined together. Not as though the corporeal descent were something entirely indifferent; the natural descendants of the patriarchs had the nearest claim to be their sons in the full sense. They eminently enjoyed, in the first place, the means of becoming such. Theirs was the covenant, and the promise, and the adoption, Rom. 9: 4. But all these outward advantages availed them nothing, if they suffered them to lie useless. Then the promise to Abraham, then also the declaration of the prophet, had no reference to them. Both would be unfulfilled, although the children of Israel, if unconverted, should increase to be the most numerous nation on the whole earth. Hence it appears, that this declaration was first fulfilled in the Messianic time, and in part is still to be fulfilled when the family of the patriarch receives, and will yet more receive an immeasurable increase, partly by the reception of an innumerable multitude of adopted sons, and partly by the exaltation of sons in an inferior, to sons in the highest relation. That can be considered only as a faint prelude, which took place subsequent to the Babylonish exile, when the Lord roused a company of Israelites to participate in the return to Palestine. For this multitude was too small to correspond in any measure to the vast extent of the promise, and among them there were certainly only a few who deserved the name of the children of Israel in the fullest sense. That the higher name, *Israel*, indicative of the relation to God, is here emphatic, appears especially from a comparison of v. 4, where it is taken away from the degenerate children, and interchanged with the name *Jezreel*. — In the second half of the verse, the false interpretation of בִּמְקוֹם אֲשֶׁר by "instead of" is to be set aside (Grotius and others), which, originating from an unseasonable remembrance of the Latin, has no ground in the Hebrew usage. The words could only mean (comp. Levit. 4: 10 – 24, Jer. 22: 12), *in the place where*, properly, *in the place that*, the wider designation instead of the narrower, comp. Ew. p. 649. The *stat. constr.* is explained by the circumstance, that the whole following proposition expresses only one substantial idea, i. q.,

in the place of its being said to them. Ew. p. 577. The place here can only be either that where the people first received the name of Lo Ammi, Palestine, or the place of the exile, where they first experienced its full import; the affliction, a *sermo realis* of God. In favor of the latter (Jonath. *in loco, quo abducti sunt inter gentes*), the following verse is decisive, where הָאָרֶץ corresponds to מָקוֹם, *the land of the exile.* In both cases the second mode, יֵאָמֵר, to be understood as present, is intentionally used. The antithesis becomes the more clear by the disregarding of the difference of time. — By the *people* and *children* of God, the same thing is designated, according to different relations. The Israelites were a people of God, in so far as he was their king; children of God, in so far as he was their father; father, not in the first instance, as in the New Testament, in reference to the spiritual begetting of the individuals, but in reference to the spiritual begetting of the whole, and to the love and guardianship founded upon it. In this relation, all Israel is often personified as *the* son of God; thus, e. g., Ex. 4 : 22, "Speak thus to Pharaoh: My son, my first-born, is Israel." Sometimes also are the Israelites called *children* or *sons* of God, e. g. Deut. 14 : 1, "Ye are sons to the Lord your God," compare also Deut. 32 : 19; though each individual could not on this account bear the name *son of God*, which, therefore, never occurs, plainly because the adoption under the Old Testament did not, as under the New, rest so much on the personal relation of the individual to God, but he rather participated in it only as a member of the whole. This whole, as a people of God, was, as it were, begotten, or born anew of God; comp. Deut. 32 : 6, "Is he not thy father? He has made and prepared thee;" v. 18, "The Rock, which bare thee, forsakest thou, forgettest thou God, who encircles thee." Nevertheless, there was an easy transition from the adoption of sons in the Old Testament, to that in the New Testament sense. The former cannot exist in its highest perfection, without the latter. The whole Church can then only be considered and treated in the full sense, as a child of God, can then only realize her destination, when her individual members have been born of God. For this is the only way to attain resemblance to God, the condition of admission to the rights of children. Hence it appears, that the *υἱοθεσία*, under the Old Testament, looked forward to the times of the New Testament; and also, that the declaration before us refers, in the end, to the same times. Former fulfilments, particularly at the return from the Babylonish

exile, are not to be excluded (the *idea* comprehends, indeed, all wherein it is realized, even in the smallest degree); they are, however, to be considered only as a prelude to the proper fulfilment, to take place when the reality entirely coincides with the idea, so that we must not stop short at the commencement of the Messianic time, but include this with its last completion. The inquiry still arises, why God is here designated as the *living*. Plainly, to awaken attention to the antithesis between the true God and dead idols, who, because they do not live, cannot love, and thus to show the importance of being the child of such a God. Entirely the same antithesis is found, Deut. 32 : 37 sq., "Where are their gods, their rock in whom they trusted, which did eat the fat of their sacrifices, and drink the wine of their drink-offerings? Let them rise up and help you, and be your protection. See now that I, even I, am he, and there is no god with me; I kill, and I make alive; I wound, and I heal." This antithesis still continues, the world has only changed its idols. It still seeks life from the dead, from the gross idols of sin, to the refined idol of an abstract god of their own creation, whether he is formed from conceptions or feelings. However much they may strive to impart life to these idols, though they may give an appearance of vitality, they still remain dead. The true God, on the contrary, continues to live, however much they may seek to slay him; he shows himself as the living God, either in that he smites and kills them, if they persevere in their impenitence, or in that he heals and makes them alive, if they become his children. — Finally, the two citations of the passage in the New Testament are to be considered. The one, 1 Pet. 2 : 10, *οἱ ποτὲ οὐ λαός, νῦν δὲ λαὸς θεοῦ, οἱ οὐκ ἠλεημένοι, νῦν δὲ ἐλεηθέντες*, must appear remarkable, since this epistle, on conclusive grounds, (comp. Steiger, p. 14 sq.,) must be considered as not directed exclusively to Jewish Christians. Still more striking, however, is the second, Rom. 9 : 25, 26, *ὡς καὶ ἐν τῷ Ὡσηὲ λέγει· καλέσω τὸν οὐ λαόν μου, λαόν μου, καὶ τὴν οὐκ ἠγαπημένην, ἠγαπημένην. Καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐῤῥήθη αὐτοῖς· οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζῶντος.* Here the calling of the heathen is proved in opposition to the Jews, from the passage, which is not merely alluded to, but directly cited. But how can a declaration, which, according to the whole connexion, belongs only to Israel, be referred directly to the heathen? The answer is easy, as soon as the prophecy is referred back to its idea. This is no other than that of the divine mercy, which can be hindered by apostasy

and unfaithfulness in its manifestation, but never extinguished, because it is founded in the nature of God; comp. Jer. 31 : 20, "Is Ephraim a dear son to me? a child of joy? For as oft as I speak of him, must I remember him still. My bowels are moved for him, I will pity him, saith the Lord." Now as this idea is realized in the restoration of the children of Israel to be the children of God, so is it also in the reception of the heathen. The discourse here is by no means concerning a mere application, but a proper proof. *Because* God has promised to restore the children of Israel, so must he also receive the heathen. Otherwise must the former divine purpose rest on caprice, which is inconceivable in God. If the heathen are not so near as Israel, still, even because he acknowledges the nearer claim, must he satisfy the more distant. This necessity of referring back to the idea, is not less manifest in respect to the commands, than the promises. We cite only one example, which is particularly suited to serve as parallel to the case before us. It is indisputable, and only prejudice could have denied, that, in the Pentateuch, by the nearest (friend) and brother, the Israelite is throughout to be understood. In the New Testament, the command of Christian brotherly love is given. Paul, after recommending truth, subjoins, "because ye are members one of another," which can refer only to those who have Christ as their common head. Now, from this limitation, can any thing be inferred to the prejudice of universal philanthropy, of the obligation to love all without distinction? Exactly the contrary. *Because* the Israelite should love the Israelites, and the Christian the Christians, so also should he embrace all men with love. If the special relation to God, as the common Redeemer, is the foundation of peculiar love, so also must the general relation to God as the Creator, and Preserver, be the ground of universal love; just as, from the command, that a man should honor his father and mother, it necessarily follows, that he must honor also his uncle and aunt, and his king and superiors. This, which alone is the correct view of the law and prophecies, when applied throughout brings water out of the rock, and makes streams in the desert. It is owing to the opposite method that the rich treasures of the Old Testament are now used by so few. Here, alas! μετανοεῖτε, is to be urged upon many Christian theologians, and the author himself openly confesses, that he now perceives how his tendency in the first volume was not always sufficiently spiritual.

V. 2. "*And the children of Judah, and the children of Israel*

assemble themselves together, and appoint for themselves a head, and march out of the land, for great is the day of Jezreel." — At first view, the expression, "they place for themselves a head," appears strange. It is not, in general, the union of Judah and Israel, which the prophet expected from the better future, — a *perverse* union of both, one in which the house of Judah also forsook Jehovah their God, and David their king, merely to live with Israel on brotherly terms, would have been any thing else than an improvement and blessing, — but a union founded in a return of Israel to the true God, and to the royal line of David. This plainly appears from chap. 3 : 5. The difficulty is removed by a comparison of the passage of the Pentateuch, to which the prophet seems to allude : "Thou shalt place over thee a king, whom the Lord will choose," Deut. 17 : 15. The prophet has these words in view elsewhere, as it appears, where he represents the hitherto opposite conduct of the Israelites, comp. on 3 : 4. From them it appears, that the choice of a king by God, who had promised an eternal dominion to the royal line of David, and his election by the people, do not exclude one another. On the contrary, *because* God has chosen the king, do the people now also choose him. Calvin : "*Videtur quidem ad homines transferri, quod proprium est dei unius, nempe regem constituere, sed propheta hac voce fidei obsequium notavit, quia non satis est, Christum regem dari et præfici hominibus, nisi eum amplectantur pro rege et reverenter excipiant. Unde colligimus, dum credimus evangelio, quasi volunturiis suffragiis nos Christum in regem eligere.*" That the prophet takes the placing of a head in this sense, appears also from the reference manifestly lying at the foundation throughout the whole verse, to the Exodus from Egypt, which was now to be repeated. To this does the expression, "they gather themselves together," refer. The assembling of the whole people preceded the departure from Egypt. The mention of the heads refers back to Moses. In his case, however, the choice of the people was only an acknowledgment of his divine call. — It is farther to be asked, how the words, "they go forth out of the land," are to be understood? There can here be no doubt that by "the land," the land of their captivity is intended. The words are borrowed from Exod. 1 : 10, where Pharaoh says : "If war comes upon us, they join themselves to our enemies, and fight against us, and go forth out of the land," וְעָלָה מִן הָאָרֶץ. And the prophet explains himself chap. 2 : 17, where he compares this new entrance into the promised land, expressly with the

former Exodus from Egypt; "As in the day when he came up out of the land of Egypt;" just as he elsewhere describes the carrying away, under the image of a carrying away to Egypt, — Assyria, a second Egypt, — comp. 8 : 13, "Now will he remember their sins, and punish their misdeeds; they will return to Egypt." Chap. 9 : 3, "They will not dwell in the land of the Lord, and Ephraim returns back to Egypt," comp. Vol. II. p. 142. To this it must be added, that, in the other prophets also, the deliverance out of Egypt uniformly lies at the foundation of the descriptions of the second great restoration. Altogether naturally, since both events stand in the closest connexion with one another, both proceed from the same divine being, and the former was a matter-of-fact prophecy and a pledge of the latter. The deliverance of the people of God out of Egypt sealed their election, and this was necessarily followed by the new deliverance, a connexion, which is repeated also in the case of individuals. Hence, we can explain how, in the Psalms, the singers so uniformly, from the former mercies of God, prove to him, and to themselves, that he must now also afford his aid. It is, therefore, by no means a mere outward resemblance, which gives occasion to the prophet always to go back to the deliverance from Egypt, (comp., e. g., the passages entirely similar to the one before us, Mich. 2 : 12, 13, Jer. 23 : 7, 8,) just as little as the passover is a mere memorial, which, in the true religion, that has a living God, and therefore knows nothing absolutely past, can by no means occur. — The article in הָאָרֶץ, *the* (definite) *land*, is explained by the circumstance, that a carrying away into a foreign land had been at least indirectly spoken of before. Were Israel no more a people of God, did he no longer enjoy his mercy, then it was implied, that he could not remain in the land, which he had received only as a people of God, and had hitherto retained only by his compassion. The article, however, refers, in the first instance, to the "place, where it has been said to them," in the foregoing verse. — That the children of Judah also assemble and go forth with the children of Israel, implies what the prophet, as not relating immediately to his purpose, had not expressly said, that the Jews also should be carried away into exile, and completes, therefore, chap. 1 : 7, since it shows, that the mercy there promised to the Jews is to be only relatively understood. Such anticipations plainly show, with what clearness the future was unveiled to the eyes of the prophet. — In respect to the historical reference, it must first be remarked, that what is here made out con-

cerning it, must likewise serve for all parallel passages, in which, as here, a future reunion of Israel and Judah, and their common return to the promised land, are predicted; comp., e. g., Jer. 3 : 18, "In that day the house of Judah shall go up with the house of Israel, and they come together out of the north country, to the land that I gave to their fathers." Chap. 50 : 4, "In those days the children of Israel will come, they and the children of Judah together, weeping will they come, and seek the Lord their God." Is. 11, Ezek. 37 : 19, 20. Here, several interpreters, as Theodoret of old, refer to the return from Babylon. The one head is to be Zerubbabel. And it is not to be mistaken, that there is in this event a feeble commencement of the fulfilment. But, had it been the completion, Hosea would be far more like a fanatic, than a true prophet of the living God. The objection which at once presents itself, that the greatest part of the ten tribes, and a very considerable portion of the Jews, remained in exile, is by no means the strongest. Even if both Jews and Israelites had all returned, still, the prophecy and its final fulfilment, could not be sought in that event. It is not the renewed possession of the land as such, which the prophet promised, but rather a certain kind of possession, whereby the land becomes completely the land of God, partakes in the entire fulness of his blessings, and therefore becomes a suitable residence for the people of God, and his children. A man can be in Canaan and at the same time in Babylonia and Assyria. Or, was not, indeed, the threatened punishment of God executed as well upon those, who, during the Assyrian and Babylonish exile, still, perhaps, wandered about in the land in affliction and distress, as upon those who were carried away? Are the Jews who still dwell in Jerusalem, in the deepest wretchedness, a proof, that the loss of the promised land, with which the people were threatened, has not been completely fulfilled? It is true, indeed, that, in the times of the Old Testament, the higher possession, and the lower, stood in a certain connexion. As soon as the people were no more a people of God, along with the former, having been often warned by its being taken from them, they finally lost also the latter; as soon as they recovered the inferior possession, which could happen only in case of their conversion, they recovered also in a certain degree in proportion as their conversion was earnest, and thorough, the higher possession. A commencement of the fulfilment must therefore also be assumed in the return from the Babylonish exile. But only a feeble beginning. As their conver-

sion was only very superficial, so the degree of the higher possession was very small, the manifestations of the mercy of God were very few, the condition of the new colony, on the whole, was poor; they did not possess the land as their own inheritance, but only under foreign masters. What in one respect was the end, in another was far more a continuation of the exile. It was not the true Canaan which they possessed, any more than any one still possesses a beloved object who embraces his corpse. Where the Lord is not, with his gifts and blessings, there Canaan cannot be; as a land of the presence of the Lord, was it so valuable and dear to all the pious. — From what has been said, it also appears, that, in respect to the historical reference, we ought by no means to stop at the times of the Old Testament, and just as little to dream of a still future return of Israel to Canaan. Luther explains: "*Ascendent ad cœlestem patriam ex hac peregrinationis terra*," is perfectly just, not indeed as to the letter, but the reality. It is not the form of the divine inheritance, but the substance, which the prophet has in view. The form, under the New Testament, where the whole earth has become a Canaan, is changed, the substance remains. To stick to the form here, is just as absurd as when any one who has left all for Christ, would complain, that he has not, according to the letter of the promise, received in return precisely an hundred fold, brothers, sisters, mothers, &c., Mark 10: 30. The words of God are spirit and life, and with spirit and life must they be understood. Granting that the children of Israel should hereafter return to Canaan, this would have nothing to do with our prophecy. In a religious point of view, it were a matter of perfect indifference, and could not serve in the least to confirm the covenant faithfulness of God. Under the new covenant, it means: "And Canaan must even in the north joyfully bloom for the beloved." The three stations, Egypt, the wilderness, and Canaan, for ever remain, but we go from one to another only with the feet of the spirit, not as under the old covenant, at the same time with the feet of the body. The crude and literal interpretation, which knows not how to separate the idea from the drapery, the essential from the accidental, coincides with the allegorical, precisely in the chief point, that it inserts instead of interpreting. — The fulfilment of the prophecy, is therefore progressive, and does not terminate, until the whole of God's saving plan is completed. It commenced at Babylon, was carried forward at the appearance of Christ, whom many out of Judah and Israel placed as their head, as

the common leader to Canaan; it is still daily realized in our sight in every Israelite who follows their example; it will hereafter reach the final fulfilment in the last and greatest proof of the covenant faithfulness of God towards Israel, which, happily, is just as much secured by the New Testament, as by the Old. — The last words of the verse, as to the substance, have already been explained on v. 1. The name *Jezreel*, stands here in reference to its appellative meaning. Israel appears here (comp. v. 25) as a seed, which, sown by the Lord in a fruitful land, will produce a rich harvest. Somewhat differently applied is the figure, Jer. 31 : 27, Ez. 36 : 9, where the house of Israel, and the house of Judah, appear as the *field*, which is sown by God; analogous also is Ps. 72 : 16, "If there be a handful of corn in the land on the summit of the mountains, its fruit will rustle like Lebanon, and they shall bloom out of the city as the grass of the earth." The כִּי is explained by the circumstance, that the sowing, which can take place only in the land of the Lord (comp. v. 25), presupposes the going forth out of the land of the captivity. If, now, the day of the sowing is great, if it is regarded by God as high and important, then also must the condition of the sowing, the leading forth, necessarily follow.

V. 3. "*Say to your brothers, My people! and to your sisters, Ye who have found mercy.*" — The phrase, "my people," is concisely said, for "Ye, whom the Lord has named My people." The mention of the brothers and sisters, is explained by the reference to the male and female portion of the family of the prophet. The expression "say," is, in substance, i. q., "then will ye be able to say." The prophet sees the pardoned people of the Lord before him, and calls upon his contemporaries joyfully to greet one another with the new name which had been given to them by God. This is the simple sense of the verse, which has been darkened by a multitude of forced interpretations.

Verses 4 – 25.

"The significant pair," remarks Rückert, "vanishes in that which is signified. Israel himself appears as the 'incontinent wife.'" This is the only essential distinction between this portion

and the foregoing, which is not so great, since there also, in the last part, the symbolic action passes over into a mere figure. Elsewhere also this portion alternates between punishment and threatening on the one hand, and promises on the other, the latter of which begins with v. 16. Features of the image, which, little regarded in the preceding verses, are here particularly finished, are the rejection of the unfaithful spouse, and her gradual reception again. Calvin: "*Deus postquam ostendit hominibus peccata, adjungit aliquam consolationem et temperat asperitatem, ne scil. despondeant animos. Postea rursum revertitur ad minas, et hoc facit necessario, quia etiamsi homines territi fuerint metu pœnæ, non tamen in solidum resipiscunt.*" Manger: "*Novo veluti cum impetu ad idem argumentum uberius exponendum a tristioribus initio iterum ducto repente revertitur.*"

V. 4. "*Contend with your mother, contend, for she is not my wife, and I am not her husband, and let her put away her whoredom from her sight, and her adultery from her breasts.*" Because by ב the hostile disposition resting upon any object, and fixing upon it, is frequently expressed, so רִיב also becomes modified by it, "to contend against any one," comp. Ew. p. 606. Calvin supposes, that there is here an antithesis with the striving with God, to whom the Israelites attributed the blame of their misfortune; "Strive not against me, but rather against your mother, who, by her unfaithfulness, has brought a *righteous* punishment upon herself and upon you." But this interpretation is inadmissible, since it proceeds on the false supposition, that the divorce is to be considered as outwardly already effected, while the striving here is manifestly one whereby it was to be averted. "Strive with your mother," is rather, i. q., "It is high time to call her to account, if you would not go to destruction with her." We cannot infer from this, that the moral condition of the children was better than that of the mother; the prophet only designed to say, without regard to their moral character, that their interest would require them to do this. He could, if he did not directly desire to carry out the image of unfaithfulness, have exhorted the mother also to strive against the children, as it is said, Is. 50 : 1 : "Behold, ye are sold for your misdeeds, and for your

crime is your mother dismissed." In point of fact, the mother has no existence apart from the children. Vitringa: "*Unus idemque populus appellatur mater, quando complexe sumitur, et liberi, respectu singulorum, qui ex populo nascuntur. Populus enim ex populo nascitur. Ita enim est, in omni populo censetur quid esse radicale, quod substantiam et hypostasin ejus facit, cujus respectu populus civium suorum mater dicitur.*" Just as little can it be inferred from this exhortation, that a reformation and a turning away of the threatened punishment is still to be hoped. This is contradicted by what follows, where the wife appears as irreclaimable, and her rejection as inevitable. Rather the fundamental thought is only the necessity of reformation, if the threatened judgments are still to be averted. That this reformation would not actually take place, the prophet foresaw. He therefore afterwards speaks unconditionally. It does not, however, follow, that his exhortations and threatenings would then be entirely in vain. Were no reformation to be expected from the people, still, individuals might be converted. At the same time, it was of great importance in reference to the future, that the true view of their misdeeds should be opened to the people before their calamity broke in upon them. It is of much importance, that any one when he is chastised should know wherefore. The instruction in the doctrine of Christ, which an evil doer received in his youth, often seems, for a long series of years, to have been entirely in vain; often, however, when punishment has softened his heart, it brings forth its fruit. — In the words, "for she is not my wife, and I am not her husband," the ground of the exhortation is given. But this is not sufficient reason for referring the words to the *outward* dissolution of the marriage, to the punishment of the wife. They designate rather its *moral* dissolution, the guilt of the wife, i. q., "our marriage is *de facto* dissolved." This actual divorce, however, in the spiritual marriage, is always, sooner or later, followed by the legal, according to the greater or smaller measure of the long-suffering of God. Without a figure, where sin is, there also punishment always comes. God bears with much weakness in his people; but, where the relation to him in its essence is dissolved by them, there he also abolishes it. The παρεκτὸς λόγου πορνείας serves also for the spiritual marriage. The devotion of the soul to something that is not God, is here put upon a level with corporeal adultery. And thus we clearly see the connexion between *strive* and *for*. — The last words of the verse many interpreters prefer to connect with רִיבוּ, since they

consider the sentence beginning with כִּי as a parenthesis, "strive with your mother *that* she put away." Thus lastly Rückert. But this is ungrammatical. The shorter form of the *fut.* can stand only in the sense of the *optat.*, thus, "and let her put away," Ew. p. 527. The words are rather to be considered as parallel to the first member. "Strive," &c. is, i. q., "seek to reform your mother," or "lead your mother to repent." The transgression is first designated as *whoredom*, then as *adultery*. How they are related to one another is evident from chap. 1 : 2, where the idea of adultery is paraphrased by "to go a whoring from Jehovah." Whoredom designates the *genus*, adultery the *species*, where the sacred rites of another are at the same time violated. Transferred to spiritual things, the worldliness of those, to whom God has entered into no near relation, chiefly constitutes the idea of whoredom; while such conduct, on the part of individuals and communities with whom God has formed a spiritual marriage, and who apostatize therefrom, as more aggravated, is designated as adultery. The prophet speaks also in the first instance of the whoredom of the children of Israel, since he leaves out of view the aggravating circumstances. — The question, why whoredom is here attributed to the countenance, adultery to the breast, is well answered by Manger: "*Nec morari quenquam debet, quod ipsi vultui et uberibus adulteria tribui videat; dignitatem enimvero habet hæc brevitas, ad oculum quasi demonstrans, mulierem toto habitu libidini addictam atque ad eam excitandam et exercendam unice compositam. Solutæ nimirum lasciviæ feminis solet suus vultus esse, qualis ille ap. Horat. L.* 1, *Od.* 19.

'Urit grata protervitas,
Et vultus nimium lubricus aspici.'

Ubera Israelis pressa in Ægypto, Ezek. 22 : 3." That precisely the face and breasts are mentioned, may be explained better than by the reason given by Schmid, ("*Non pergit scriptura ad pejores et crassiores fornicationum actus, ut pudori parcat,*") which little agrees with the custom of Scripture in this respect, — comp. only Ezek. 16 and 23, and here, immediately below, v. 12, — by the supposition, that here those parts are mentioned in which impure desire is openly manifested, so that the highest degree of impudence is designated. This shows, that there is no longer any struggle within, any conflict of the better principle with the evil. One resembles such an impudent whore, who openly manifests, without shame or concern, his devotedness to the world. Thus Calvin: "*Non dubium autem est,*

quin propheta hic exprimat impudentiam populi, quia jam sic obdurauerant ad dei contemtum, ad impias superstitiones, ad omne genus scelerum, ut similes essent meretricibus, quæ non occultant suam turpitudinem, sed palam se prostituunt, imo volunt extare signa fœditatis suæ tam in oculis suis, quam in toto corpore."

V. 5. "*That I do not strip her naked, and expose her as in the day of her birth, and make her like the wilderness, and make her like a dry land, and slay her by thirst.*" Connected with the marriage here spoken of, was the special circumstance, that the husband redeemed the wife out of the most deplorable and wretched condition, before he united himself with her, and therefore he became her benefactor before he was her husband; comp. chap. 3 : 2, where the Lord redeems the wife from slavery, Ezek. 16 : 4, where the people appear as a child exposed naked, and covered with filth, whom the Lord takes care of, supplies with costly clothing and splendid ornaments, and destines for his spouse. During the marriage state, the husband continues to manifest his liberality towards the wife. Now the gifts, which had all been imparted to her, only in reference to her marriage, to be concluded, or already concluded, were to cease, because the marriage covenant had been broken by her guilt. She is now reduced to the condition of the deepest misery, in which she was involved before her union with the Lord. — There is an allusion to the clothing and nourishment, which, in the case of an actual marriage, the husband was bound to give to the wife, comp. Is. 4 : 1. If God withdraws his gifts, the consequence is immeasurably more terrible, because, unlike an earthly husband, he has *all* in his possession; if he does not give to drink, he kills by thirst. If this aggravation of the punishment, grounded only in the person of the husband, is considered, it easily appears, that only a reference to the withdrawal of the nuptial gifts, in consequence of the divorce, lies at the foundation, and we need not, with several, e. g., Manger, assume an allusion to a punishment of adultery alleged to have been common at that time, "*Ut vestibus spoliatæ, ludibrioque publico expositæ fame et siti enecarentur.*" — The eternal and universal truth, which, in the verse before us, is expressed in the special reference to Israel, is, that all the gifts of God are imparted to individuals, and to whole nations, only to bring them to a state of communion with him, or as a consequence of such a state already existing; as the Lord says, that, to him who seeks first the kingdom of God, all else shall be added. If this design of the gifts of God is disregarded, if they are not received

and enjoyed as gifts of God, if a man declines the spiritual marriage, or breaks it when concluded, then, sooner or later, the gifts are withdrawn. The word *naked*, properly includes the whole sentence in itself, *exspoliabo eam, ut nuda fiat.* הַצִּיג, *to put away*, has the secondary idea of public exposure, comp. Job 17 : 6. יוֹם is not an *accus.* This stands in determinations of time only when the action extends through a whole period. Nor need we assume an omission of the בְּ. This occurs, indeed, in the case of some very frequent determinations of time, or, more correctly, the time is barely mentioned, without expressing in what relation the action stands to it, as בֹּקֶר, *morning*, for *in the morning*; לַיְלָה, *night*, for *in the night*, — as we also say, *this day eight days*, without thinking of a grammatical ellipsis. But this brevity is found in Hebrew, only when such a word stands alone, never when it is connected with one that follows in the *stat. constr.*, unless this connexion has become a standing one, which is here not the case. We must rather translate : " as the day of her birth," and then we have here one of the frequent cases where the comparison is merely intimated, and not carried out, comp., e. g., " As the day of Midian," Is. 9 : 3, " Let your heart rejoice as wine," Zech. 10 : 7, &c., Ew. p. 614. The *tertium compar.* between the birthday, and the future condition, is, indeed, only the entire nakedness. To think at the same time of the ornament, &c., is unnatural. The prophet must have in some way pointed out this. The two parts of the first half verses correspond to one another exactly, as the three of the second. In the first, the stripping off of the clothing answers to the nakedness ; in the second, the withdrawal of the nourishment, to hunger and thirst. The question arises, whether the mention of the birthday, here, belongs only to the figure, is a mere designation of entire nakedness, because man is never more naked than when he comes into the world, or whether it is so far to be taken literally, that we must understand by the *birthday*, the condition of the people in Egypt, to which they were now to be reduced. This latter reference is favored, not merely by the parallel passages of Ezekiel, but still more by the purely matter-of-fact character of the whole description. Israel in this portion is not *compared* to the wife, so that figure and reality stand by the side of each other, but he appears as the wife herself. — The words, " I make her as the wilderness," &c., are well explained by Manger : " *Statum depingit horridum et desperatum, ubi omnia desint ad vitam sustentandam necessaria, et siti sit pereundum, qualis est deserti*

prorsus inculti et solis ardore exusti." The comparison appears the more suitable, when we remark, that the wilderness and desert are here personified, and represented as hungry and thirsty. This was too figurative for several prosaic interpreters. They would, therefore, in both instances, after the כְּ, supply a כְּ, "as in the desert," &c., i. q., "I will place her in the condition in which she formerly found herself in the desert." But that such a supplying of the כְּ is inadmissible, is self-evident. If we would follow this interpretation, we must rather assume, that here also a mere intimated comparison occurs, as "the desert," for, "as she was in the desert." But then, also, the explanation remains unsatisfactory, on another ground. The impending condition of the people by no means corresponded to that in the desert. This had its antitype rather in such an one as did not exist until after the punishment, comp. v. 16. That by "the desert," the desert of Arabia, the desert κατ' ἐξοχήν, is especially intended, is evident from the article. That this, however, is regarded only as being peculiarly desolate, and not as the former residence of the Israelites, appears from what follows, "in a dry land," without the article, not, as we should otherwise expect, "in *the* dry land." Parallel, finally, is the threatening, Deut. 28 : 48, "And thou servest thine enemy, whom the Lord will send upon thee in hunger and thirst, and in nakedness, and in great want."

V. 6. "*And her children will I not pity, for they are children of whoredom.*" That these children were to be rejected on account of their origin, and not their manners, (Mich. : "*Qui matris adulteræ animum et mores sequuntur, ut vipera viperam parit et mali corvi malum est ovum,*") appears from v. 7. That the children are children of whoredom, constitutes the reason of their rejection, and that they are such is proved by the fact, that their mother practised this crime; comp. also chap. 5 : 7, "They have been faithless to the Lord, for strange children have they borne." In point of fact, the sinful origin and sinful nature coincide.

V. 7. "*For your mother has played the whore, she, who bore you, has been disgraced, for she has said, I will go after my lovers, the givers of my bread and my water, my wool and my flax, my oil and my drink.*" — הוֹבִישָׁה is explained in two ways. The usual interpretation is, "She has practised what is disgraceful, acted shamefully." Thus, e. g., Winer, Gesenius, Rückert. Others, on the contrary, "She has been put to shame;" so Manger, who remarks, "This word is stronger than זָנָה, not merely an accusation of shameful

whoredom, *sed eam criminis hujus etiam convictam et quasi in flagranti delicto deprehensam esse, ut quamvis frons ei dudum perierit, negare illud amplius non possit, sed confusa et perplexa hærere debeat.*" This latter interpretation is unquestionably to be preferred. For, 1. הוֹבִישׁ never occurs in the first-mentioned sense. Winer contents himself with citing this passage; Gesenius appeals, besides, to Prov. 10 : 5. But מֵבִישׁ בֵּן is there plainly "a son, who disgraces his parents," — Chap. 29 : 15, אִמּוֹ is subjoined, — or, "who makes them ashamed, disappoints their hopes." On the contrary, the meaning "to be put to shame," *de re pudenda convinci*, is fully established, comp., e. g., Jer. 2 : 26 : "As the disgrace of the thief when he is discovered, so is the house of Israel put to shame." Jer. 6 : 15, "*They were put to shame*, for they have committed an abomination, they shamed not themselves, felt no shame." 8 : 9. In all these passages, הוֹבִישׁ signifies the disgrace which is forced upon those who have no sense of shame. 2. The meaning, *to act shamefully*, admits of no regular derivation. Gesenius appeals to analogies, as הֵיטִיב, הֵרַע, but these would be to the purpose, only when בּוֹשׁ *Kal*, signified *to be infamous*, while it only means *to be ashamed.* Derived from בּוֹשׁ, the verb can only mean, *to shame, to put to shame*, as it occurs, e. g., 2 Sam. 19 : 6. The sense, however, *to put to shame*, can be well justified. As *Hiph.* cannot be intransitive, Ew. p. 188, in this sense, it must be regarded as derived from בֹּשֶׁת, *pudorem, ignominiam contraxit*, which is favored also by Jer. 2 : 26. In respect to מְאַהֲבִים, *the lovers*, comp. Vol. II. p. 239. The כִּי confirms the proposition, that the mother has played the whore and been disgraced, by a further exposition of the crime and its origin. The same delusion, which here appears as the cause of the spiritual adultery, we also find as such, Jer. 44 : 17, 18. The people (the exiles in Egypt) there answer Jeremiah, who warns them not to sin by idolatry, because that had been the cause of all their present misery, and greater still threatened them, that they will continue to burn incense, and bring drink-offerings to the queen of heaven, as they and their forefathers had formerly done in their native land: "for, since we have ceased to do this, we have been destitute of all things, and destroyed by hunger and the sword." To this delusion, also, he refers the antithesis of the fountain of living water, and the broken cisterns which have no water, Jer. 2 : 13. That, however, which is the cause of gross whoredom, is a consequence of spiritual. The *inward* apostasy must already have taken place,

when a man speaks as the wife in the verse before us. So long as he faithfully perseveres in communion with God, he beholds with the eye of faith his hand in the clouds, from which he receives all, by which he is led, on which every thing, even what is apparently most independent and powerful, depends. As soon as he breaks off communion with God by unbelief, and heaven is shut against him, he looks around upon the visible world, and seeks for all which seems to manifest itself as an independent and superior power, and makes this the object of his proofs of love, and efforts to obtain its favor, in a word, his God. In such an effort as this, the Israelites would chiefly look to the idols. For they saw the surrounding nations rich and powerful, and they themselves attributed their power and wealth to the idols. To them, therefore, the Israelites now attributed the gifts, which they had hitherto received, and the more readily, since they could more easily satisfy their requisitions, than those of the true God, who requires precisely that, and nothing else, which it is most difficult to give, the heart; and as they had first determined not to give this, they deeply felt that they had no good to expect from him, since that which he still left to them could be considered only as a gift of unmerited mercy, destined to lead them to repentance, from which the natural man revolts, who always dreams of merit in his relation to God. What we here perceive in them is still daily repeated. If we only put in place of idols, the abstract god of the Rationalists and Deists, or human power, either that of their own, or of others, &c., it will be manifest, that "I will go after my lovers, who give my bread," &c., is still the motto of the world, — bread and water, to express the necessaries of life, oil and (strong) drink, to express that which serves rather for luxury.

V. 8. "*Therefore, behold I stop up thy way with thorns, and wall up her wall; and her path she will not find.*" The faithless wife is first addressed, *thy* way; then, however, there is a transition to the third person, *her* wall, *her* path. The wife should be shut up in her way, first, by a hedge of thorns, then by a stone wall, precisely as, Is. 5 : 5, the vineyard is first surrounded with a thorn hedge, מְשׂוּכָה, then with a wall, גָּדֵר. The enclosure by a wall, as the strongest, is also found Lam. 3 : 19, "he hath walled up my way with square stones," and Job 19 : 8. Stuck would read גְּדֵרָה for גְּדֵרָהּ, because the use of the *suff.* here cannot be perceived. But it is altogether in its place, "a wall, which is one for her, which she cannot break through or scale," therefore, i. q., "I make for *her* a

wall." The alleged emendation, however, is entirely unphilological. Ewald, p. 594, indeed admits some cases, where אֵת is supposed to stand before indefinite nouns. But on a nearer examination, the rule, that it can stand only with those which are definite, appears as entirely without exception. The two most plausible instances, are Exod. 21 : 28, 2 Sam. 4 : 11. But, in the first passage, we are not to translate, "when an ox assaults *a* man or *a* woman," but "man or woman." אִישׁ and אִשָּׁה are of equal validity, as a noun with the article, because they express the idea of the whole kind. In the second passage, it is not *a*, but *the* righteous man. The article here also is not necessary, because the personified generic idea is placed in antithesis with the ungodly. — The words of the man, in the verse before us, stand in plain contrast with those of the wife, v. 7. Schmid : "*Pœna quædam talionis est, illa dixit, Ibo ad amasios meos; at deus minatur contra, se obsepturum viam, ut abire nequeat.*" הִנֵּה designates the unexpectedness of the result, the wife thought she should be able to accomplish her purpose with security and ease. The thought of her husband, who has heretofore, from weakness, as she supposed, suffered her to go quietly her own way, does not occur to her, when she sees herself suddenly fast enclosed and walled around. — The chief point still remains, viz. to determine what is to be understood by the enclosure with a wall. The interpreters have chiefly failed to make this clear. Manger refers it to an inextricable embarrassment by inward disquiet, and hostile oppression. This, however, is entirely erroneous. The reference to v. 7, and the connexion with v. 9, plainly show, that the wall was intended to cut her off from her lovers; that it cannot, therefore, be an image of distress; not the way, or way of escape in general, but the way to her lovers. Others think of the manifold suffering and oppression, especially the carrying away into exile, whereby God laid a hindrance in the way of the further idolatry of the Israelites. But the question now arises, in how far? An outward hindrance cannot be thought of. Outwardly, the Israelites, even in the exile, in the midst of idolatrous nations, had still more opportunity for idolatry, than in their native land. It can, therefore, refer only to an internal hindrance. Of what sort this was, we learn from v. 7. The removal by God of that, which is there given by the people, as a reason of their return to their idols, must be the hindrance of further idolatry. The people reasoned from the gift, to the supposed giver. The bread, &c., was a temptation which the idols presented to them, by

which they felt bound to make returns, and endeavour after further favor. All depended, therefore, on interrupting this communication with the idols; the worship of them would then cease of itself. Now this was done, when God removed the gifts in which the people beheld their idols, instead of him. It is this removal, which is here represented under the image of a wall of enclosure. — What God here threatened the Israelites with, he still daily executes. Whoever does not acknowledge his gifts as such, but suffers himself to be led by them to idolatry, from him he takes them away, in order that he may thus acknowledge the former giver. Thus he establishes a gulf between him and the object of his idolatrous love, and drives him to seek the living God, instead of a god of his own making, who cannot help. This, his righteousness on the one hand requires, which must punish the adultery, and change the sweetness of sin into bitterness; on the other, his mercy, which betimes employs the means, which, if not the only, are still well suited to deliver the sinner. Both attributes demand this proceeding, the more strongly, the nearer the relation is to God; righteousness, in so far as the sin is greater, mercy in so far as the love. To the heathen, God often leaves their ways open for a long time; to Israel they were soon hedged up. He still proceeds in the same way with nations and individuals.

V. 9. "*And she pursues her lovers, and will not overtake them, and seeks, and will not find them. Then she says, I will go and return to my first husband, for it was better with me then than now.*" רָדַף in *Pi.* has not a transitive, but an intensive, sense. Ew. p. 195. Calvin: "*In persequendi verbo notatur vesanus fervor, quemadmodum videmus, idololatras similes esse phreneticis. Ostendit tam penitus hærere pervicaciam in cordibus ipsorum, ut non statim redìturi sint ad sanam mentem.*" The separation from the object of idolatrous love at first heightens the desire for it, the efforts to approach it. But if these fail of their object by the care of God, if it is impossible to fill the inward void, by enjoying the object of an impure love, those who yield to the operation of the Holy Spirit (Calvin: "*Verum est dictum illud vulgare, improbos facilius frangi, quam corrigi; sed quum post multas admonitiones homines tandem sapere incipiunt, hæc mutatio a spiritu dei contingit,*) gradually come to themselves; they perceive the vanity of their idols, and return to the true God. This apostasy, and this return, are pathetically represented by our prophet also, chap. 14 : 2–4, "Turn back, O Israel, to the Lord thy God, for thou art fallen by thine iniquity. Take

with you words, and turn back to the Lord; say to him, Forgive all our guilt, and receive us graciously, and we will offer bullocks, our lips. Asshur will not help us, we will not ride upon horses, nor say any more, Our god! to the work of our hands, for with thee the orphans find mercy." — *To pursue*, and *to seek*, are expressed in the *præt.*, the *not overtaking*, and *not finding*, in the *fut.*, because the former precedes the latter. What is to be understood by the "not overtaking," and "not finding" of the idols, the failing of all which formerly appeared as the proofs of their power and their love, is evident, from what has been already remarked. "I will go and return to my first husband," forms a beautiful antithesis with "I will go after my lovers," in v. 7. This giving of the result, shows, that God's mercy is most efficacious precisely where it seems to have entirely vanished, and where his penal justice, which also is not to be excluded, — there is no suffering, which does not at the same time proceed from it, no punishment, which is inflicted merely for the sake of improvement, — appears alone to act. Calvin: "*Propheta nunc ostendit, utilem nobis fore rigorem dei, qui tandem adiget nos ad resipiscentiam; deinde commendat dei gratiam in ipso quoque rigore, ut sciamus deum consulere suorum saluti, etiam dum inclementius videtur ipsos tractare.*" The false interpretation of Manger, and several others, is still to be noticed. They explained, contrary to philology, "in order that she might say." It is not said what actually happened, but what should happen, according to the design of God. The ו at the beginning of the following verse is, i. q., *nihilosecius*. This erroneous interpretation has originated from the opinion, that "and she says," would be in contradiction with what follows, according to which, the wife perseveres in her infidelity. But this apparent contradiction is obviated by the remark, that the prophet, in v. 10 sq., commences a new paragraph, returning to a description of the guilt and punishment, and he does not pursue, until v. 16, what, in reference to the conversion and obtaining of mercy, he had here barely intimated. "She says," belongs therefore to a later time, than "she knows not."

V. 10. "*And she, she knows not that I have given her the corn, and the must, and the oil, and I have increased her silver and gold, that they have spent upon Baal.*" The blessings here recounted were a gift of God to Israel in an entirely peculiar sense. He conferred them upon the Church, as her covenant God, as her husband. Thus were they already predicted in the Pentateuch, comp., e. g.,

Deut. 7 : 13. "And he loved thee, and increased thee, and blessed the fruit of thy body, and the fruit of thy land, thy corn, thy must, and thine oil." 11 : 14, "And I give the rain of the land in its time, and thou gatherest thy corn, and thy wine, and thy oil." That Hosea mentioned the three objects in precisely the same succession, as they occur in the two passages, is by no means accidental. The acknowledgment, that they derived these gifts of God from his special providence; from the covenant relation, the Israelites were to express by the celebrating of the feast, and by presenting the firstlings. — The relative proposition עָשׂוּ לַבָּעַל, is, as it often happens, added without a sign of the relation, without a *pron. suff.*, which is manifest from the preceding substantive. Ew. p. 646. Several, from the Chaldee to Rosenmüller, explain, "which they have made for a Baal, whereof they have made images of him," appealing to 8 : 4, "their silver and their gold they have made into idols for themselves." But this is contradicted, 1. by the circumstance, that עָשָׂה with לְ, in the sense *to make to any one, to make one's own*, was a religious *terminus technicus*, as appears from the frequent repetition in Exod. 10 : 25 sq., and also from the frequent omission of לַיהוָה. The phrase occurs, 2 Kings 17 : 32, of the worship of idols. 2. It cannat be proved, that הַבַּעַל in the *sing.*, and with the article, could stand for a statue of Baal. 3. According to this interpretation, there is not so striking an antithesis of that which the Israelites *did*, with that which they *should do*. What the Lord gave to them, *that* they consecrated to Baal, instead of him to whom this manifestation of gratitude alone belonged. Not satisfied to withdraw from the true God the honor and gratitude which were his due, they transferred both to his enemy and unworthy rival, a proceeding, which, bearing testimony to the deep corruption of human nature, has been constantly repeated until the present day, and must hereafter be repeated, because this corruption constantly remains the same. It is in substance entirely the same, when the Israelites consecrated their gold to Baal, and when our great poets consecrate their rich spiritual gifts, received from God, to the world and its prince. "And she knew not," is, in both cases, equally blamable, and deserving of punishment. The *giver* has not concealed himself; the objects of his bounty have shut their eyes, in order not to see him, whom they are unwilling to thank. They would be glad if their bountiful benefactor were annihilated, in order that they might not be disturbed in the enjoyment of his gifts by the unpleasant

thought of him, and might use them at pleasure, without fearing their loss, and devote themselves undisturbed to a god like themselves. Parallel to the passage before us, perhaps an imitation of it, is, finally, Ezek. 16 : 17, 18, "And thou takest thy ornament from my gold and my silver, that I have given thee, and makest to thee the image of a man, and whorest with them; and thou takest thy embroidered garments and clothest them, and my fat and my incense, givest thou before them."

V. 11. "*Therefore I return and take my corn in its time, and my must in its season, and withdraw my wool and my flax to cover her nakedness.*" לָכֵן is very emphatic. It points to the eternal law of God's government, according to which he will be sanctified *upon* those *in* whom he has not been sanctified, and the more so, the nearer his relation to them, and the greater his gifts. Whoever is not moved by them to give himself, from him shall they be taken, and nothing remains to him, who was before richly endowed, but his natural poverty and nakedness. Happy when they are taken away *in time* for him still to perceive the giver in him who has taken away, and to betake himself to him, as it is said (chap. 3 : 5) of the Israelites, with deep repentance for his ingratitude. When this is done, it appears that he is not an object of the divine righteousness alone, that the mercy of God is still extended to him. The longer God continues his gifts to the unthankful, the more gloomy is their prospect in the future. What he has given in mercy he continues only in anger. — Most interpreters explain וְלָקַחְתִּי אָשׁוּב, "I will *again* take," — two verbs frequently joined together, of which the one indicates only an accessory idea of the action, Ew. p. 631. But the mode of expression is in general far less frequent than is commonly supposed, and here the interpretation, "I will return and take," is clearly to be preferred. The Scripture says, that God appears when he merely makes himself known in the operations of his omnipotence, righteousness, and love, a mode of expression originating in a lively sense of the presence of God, which, by the eye of faith, perceives the invisible author in the visible effect; comp., e. g., Gen. 18 : 10, where the Lord says, "he will return to Abraham at the same time in the following year," — since he did not, as at that time, appear again in a visible form, but only in the fulfilment of his promise. As God, therefore, formerly appeared to Israel as a *giver*, he now, as they do not acknowledge him as such, returns as one who takes away. "She knew not that I *gave*, therefore will I

return and *take.*" It appears that the prophet would intimate, that the word should be so understood by the very change of the tenses. It is entirely natural, that a *verb* used adverbially should conform, as nearly as possible, to that which contains the principal idea; and there is scarcely one example, certainly not many, where, in such a case, there is a diversity of tenses. Entirely analogous is Jer. 12 : 15, "And it comes to pass, after I have destroyed them, אָשׁוּב וְרִחַמְתִּים, I will return, and have compassion upon them;" where, by the explanation, "I will again have compassion upon them," the sense is very much weakened. With the same design the tense appears to be changed also below, chap. 3 : 5. What is there said of Israel, forms a remarkable parallel with that which is here said of God. God had formerly come *giving*, Israel *taking*, God returns back *taking*, Israel *giving;* a relation, which gives an insight into the whole economy of affliction. — "*My* corn," &c. in the antithesis with v. 7, where Israel calls all this *his.* What God gives remains always his, because he gives it only as a loan, and under conditions. If any one regards himself as its absolute lord, he causes him, by taking it away, to learn his error. "At its time," and "at its appointed season," because God then commonly appeared as a giver, and his gifts were then confidently expected. That he appears at once as taking away, in so far as they were so certain of the expected gifts, that they had them, as it were, already in hand; as if parents should withdraw their accustomed gifts from their bad children on holidays, corresponding to the harvest, as the customary time of God's presents, and should make use of the rod in their place. We thus understand, "at its time," &c., far better than Jerome, who remarks, "that it is a heavy punishment, when, at the time of harvest, the expected fruits are wrested from us; for if at *that* time there is a deficiency in every thing, how then will it be during the rest of the year!" "To cover," &c., concisely, but without a grammatical ellipsis, for "which hitherto served to cover her nakedness." Correctly, as to the sense, the Seventy, *τοῦ μὴ καλύπτειν τὴν ἀσχημοσύνην αὐτῆς.* For the *hitherto* was only mentioned by the prophet, in order to draw attention to the future *not.* That the Lord must cover her nakedness, refers back to the natural poverty of man, who, in the whole world, has not a single patch or shred, not even something to cover his shame, which is especially to be understood by his nakedness. The same thought, which is well suited to humble pride, — what have we that we have not received, and which the

giver cannot at any moment take away? — we find also, Ezek. 16 : 8, "I spread out my skirt over thee, and covered thy nakedness."

V. 12. "*And now I will uncover her shame before the eyes of her lovers, no man shall deliver her out of my hand.*" 1. As to particulars, the ἅπ. λεγ. נַבְלוּת is best explained by *decay, corpus multa stupra passum.* As *fem.* of a *segholate* form, comp. Ew. p. 349, its sense can be derived only from that of *Kal*; נָבַל however, always means *to be faded, weak, feeble,* in *Pi., to make weak,* and *to declare as weak, to disgrace and despise.* As the idea of disgrace does not belong to *Kal,* we cannot, with several interpreters, explain the noun by *turpitudo, ignominia.* The ἀκαθαρσία of the Seventy is probably a free translation of the words, according to our interpretation. — לְעֵינֵי, as a standing term for *coram,* or *inspectante aliquo,* properly belonging to the eyes of any one, and cannot, therefore, here be explained by "the eyes," so that the stripping naked would be designated as belonging alone to the lovers. These are rather mentioned only as associate witnesses. But in what respect do they here come under consideration? Several interpreters suppose, that their feebleness, and the folly of trusting in them, are here brought into view. So Calvin: "*Alludit ad mulieres impudicas, quæ audent etiam terrore compescere maritos, ne jure suo utantur. Dicit igitur, hoc me non impediet, quominus te castigem, ut digna es.*" So also Stuck, who subjoins to the phrase, "her lovers," "*qui, si viribus valerent, ipsi auxilio esse possent.*" But this whole understanding of the verse is erroneous. "Before the eyes of her lovers," rather means, the Lord will make her an object of dislike and abhorrence, even to those who formerly sought after her. The idea is this, *God will make him who leaves God for the world, disgraced even in the eyes of the world, and indeed the more so, the nearer the relation in which he formerly stood to himself.* Now this idea is here expressed in a manner suited to the figurative representation, which runs through the whole portion. Jerome: "*Hæc autem omnia sub metaphora mulieris adulteræ, quæ cum fuerit deprehensa, producitur in medium et ante oculos omnium depompatur.*" The making naked as a crime, is followed by the same thing as a punishment, and all the world, and chiefly the lovers, turn away with disgust from the hateful spectacle. They now see at once her who had heretofore made a show with the apparel and gifts of her lawful husband, in her true character, as a withered object of abhorrence. That this is the only correct explanation, appears from the parallel passages; comp., e. g.,

Nah. 3 : 5, "Behold, I come upon thee, saith the Lord of hosts, and uncover thy skirts upon thy face, and make the heathen see thy nakedness, and the kingdom thy shame. And it comes to pass, that all who see thee will flee before thee." Lam. 1 : 8, "Jerusalem has sinned, therefore she has become a reproach, all who honored her despise her, for they saw her nakedness, she sighs and turns away." Jer. 13 : 26, "And I also (as thou hast before uncovered) uncover thy skirts upon thy face, and thy shame shall be seen." Ezek. 16 : 41, Is. 47 : 3. It might now appear, that, according to this explanation, not the idols, but only the nations who serve them, could have been understood by "the lovers." But this is only in appearance. In order to make the scene more lively, the prophet imparts to the אֲלִילִים, life and feeling. Had they these, they would so act, as is here said, and as their worshippers afterwards actually did. — The second member, "and no man," &c., is so far parallel with the first, that both describe the fearfulness of the divine judgments. Parallel is 5 : 14, "For I will be as one who roars to Ephraim, as a lion to the house of Judah; I will tear in pieces, and go; take away, and there is no deliverer."

V. 13. "*And I will make all her pleasures to cease, her feasts, and her new moons, and her sabbaths, and all her times of assembling.*" The feasts were designed for a twofold purpose, they were days of sacred devotion, and days of joy, comp. Num. 10 : 10. Israel had abolished the former, — as now, throughout a great part of Christendom, the sacred days bear this name, only by way of *Catachresis*, — as a deserved punishment, God makes the second to cease. *They* had desecrated the festival days, by *God* they are rendered joyless. In order to show that he predicts the cessation of the feasts in this respect as days of joy, he premises "all her joy," to which the following relates, as the *species* to the *genus*. מָשׂוֹשׂ designates here, not a time of joy, a sense which, according to the form, it well might bear, but in which it never occurs, but the joy itself; comp. the parallel passages, Jer. 7 : 34, Lam. 1 : 4, ("The ways of Zion mourn, because none come to her feasts,") Amos 1 : 10, ("And I change your feasts into mourning, and all your songs into lamentation,") Lam. 5 : 15, Is. 24 : 8, 11. The following three nouns are rightly distinguished by Jerome. חַג, *a feast*, is a designation of the three principal yearly feasts. In addition to which were the feasts of the new moon, in each month; and in every week, the sabbath. The combination is a standing one, which also

occurs in the New Testament, comp. Col. 2 : 16. By מוֹעֵד, the interpreters understand all festival times, in the widest extent. So, e. g., Manger : "*Ad dies quoscunque festos referendum, etiam ad eos, quos Israelitæ præter illos ex suo arbitrio novaque superstitione celebrabant.*" That this is too wide an extension, is obvious. At any rate, only the feasts ordained of God can be intended, for otherwise, the *jus talionis* would not be applicable; God here takes from the Israelites, only what they have taken from him. The days of the Baalim are still (v. 15) particularly mentioned. The days of God are taken from them; for the days of the Baalim are they punished. But we are not to suppose, that all the feast days appointed by God are intended. The common assertion is erroneous, that מוֹעֲדִים may signify feasts in general. It signifies only a certain class of them. This most clearly appears from Lev. 23 : 3 sq., where, after the superscription, "these are my Moadeem," are mentioned the Sabbath, the Passover, the Pentecost, the New Year, the Day of Atonement, and the Feast of Tabernacles. That this numeration of the Moadeem was intended to be complete, appears also from the close, v. 37. Comp. still, v. 44. The New Moon is often distinguished from the Moadeem, as not belonging to them, comp. Numb. 10 : 10, Is. 1 : 14, Ezra 3 : 5. That all extraordinary festivals did not belong to the מוֹעֲדִים, appears from Num. 15 : 3. The determination of what class of feasts the Moadeem constitute, must be taken from Lev. l. c. The Moadeem, v. 2, are explained by מִקְרָאֵי קֹדֶשׁ, sacred festivals, assemblies, and in respect to each individual feast, the calling of the holy assembly is expressly mentioned. The whole of that description refers to them only in so far as they are מִקְרָאֵי קֹדֶשׁ; their nature in other respects is determined in other passages. Therewith coincides, then, the original meaning of מוֹעֵד. It signifies properly *assembly*, comp. respecting the use of the form with מ, besides the nouns of place and time, Ew. p. 244. In this sense, e. g., Ex. 33 : 7, Hos. 9 : 5. Altogether correctly, therefore, the Seventy, in the passage translated *καὶ πάσας τὰς πανηγύρεις αὐτῆς*. But why does the prophet still mention especially the feasts, in part already cited, wherewith holy assemblies were connected? Plainly, because the loss of these feasts, or rather the loss of the feasts in this respect, was the most painful for the people. It was only by the assembling of the people, that the feast became such in reality. A common spirit of joy was created, which carried the individuals along with it. — Finally, it is evident

from the passage, and placed by our prophet, in several other passages, and by Amos, beyond a doubt, that outwardly the service, regulated according to the prescriptions of the Pentateuch, still continued.

V. 14. "*And I lay waste her vine and her fig-tree, of which she said, A reward of prostitution are they to me, which my lovers gave to me; and I make them for a wood, and the beasts of the field devour them.*" The vine and the fig-tree, as the two noblest products of Palestine, — Ispahan., in the *Excerpt. ex vit. Saladini*, p. 10, calls them *ambos Francorum oculos*, — as usual in the promises and threatenings, are here also conjoined, as the representation of the rich gifts of God, wherewith he has blessed this land; compare the introduction to Joel. אֲשֶׁר is often prefixed to a complete sentence, in order to designate it in general as relative. Ew. p. 648. It is the looser instead of the closer connexion, "concerning which." אֶתְנָה, *reward of whoredom*, which, below, chap. 9 : 1, and elsewhere, occurs in the form אֶתְנָן, needs a new investigation. It is commonly derived from תָּנָה, in the alleged sense of *largiter donavit, dona distribuit.* But a root of this meaning does not occur, either in Hebrew or in any one of the dialects, and is therefore arbitrarily assumed. תָּנָה, as a root, has in Hebr., Arab., Syr., the sense *to praise, extol, recount.* Another תָּנָה, besides, occurs below, 8 : 9, 10, not in the general sense *to give*, but in the special one, *to give as a reward of whoredom.* This cannot be primitive. It can be derived only from אֶתְנָה = נָתַן אֶתְנָה, in this passage, and Ezek. 16 : 34. The supposition of an original verb תָּנָה, in the sense *to give*, is contradicted also by the fact, that the noun pretended to be derived from it never occurs in the general sense, *gift*, but always in the special one, *reward of whoredom.* The correct interpretation is rather the following : אֶתְנָה is derived from the 1 *fut.* of the verb נָתַן, *I will give.* The whore asks, מַה־תִּתֶּן לִי, Gen 38 : 16; her employer answers, אֶתֵּן־לָךְ, v. 18. Thus, in the language of the brothel, for such base conduct, a base word is formed. The sacred writers are not ashamed to employ it. They speak throughout of common things in common language. For the usual word is the most suitable. The morality of a people, and an age, can be measured by their speaking of common subjects in common language or not. Where, in the language, a woman of pleasure has come in the place of a whore, there also the like change has taken place in the thing. The people Israel certainly designated what they believed that they received from

their idols, not as the wages of prostitution, but of true love. The prophet, however, at once annihilates the whole of the pleasing imagination, by putting into the mouth suitable expressions, which, (the tongue and ear are tender in proportion as the heart is gross,) to tender ears, would doubtless sound harsh and coarse. She who would be thought delicate sees herself at once greeted as a common whore; the sweet proofs of inward love, which her beloved gave to her, must be called wages of prostitution. A good corrective for our language, for our whole method of viewing things, for our own easily befooled heart. All love of the world, all striving for her favor, all yielding to the spirit of the times, is whoredom; all that she gives us in return, therefore, is the wages of prostitution, which must not be brought into the temple of the Lord, "for an *abomination* is it to the Lord thy God," Deut. 23: 19. As wages of prostitution will it melt away, "of wages of prostitution has she collected, and to wages of prostitution will it return." — This derivation from the *fut.* has a great number of analogies in its favor; besides those cited by Ewald, p. 261, the whole class of nouns with the prefix ת, whose origin, though strangely mistaken by Ewald, p. 260, from the *fut.* is very obvious. If the ת in these forms comes from *Hiph.*, how can it be explained, that they still more frequently conform to *Kal?* Even the very usual occurrence of the formation of proper names from the future, leads us to expect, that they would be more frequent in the appellatives, than is commonly supposed. This derivation is also favored by the occurrence of the phrase נָתַן אֶתְנָה, in the cited passages. It easily explains the alternation of the two forms נָתַן אֶתְנָה. In the latter, the *Nun*, which prevails in נָתַן, which had been dropped at the beginning, reappears. A variation of form, in general entirely natural, in a word originating from common life, which has no entirely accurate analogies, therefore no mode, as it were. For the other nouns of the kind are formed from the 3 *fut.* — As to the substance itself, egotism, and the selfishness arising from it, are the ground of the love of every thing which is not God, especially in the case of those who have already known the true God; for where this is not the case, there may be at the same time a better element in idolatry, which only seeks a false gratification, because it is ignorant of the true. Hence, it appears, that the idolatry of the Israelites (only a species of that of all those who have had opportunity to know the true God, to all of whom the proverb applies, "The last is worst than the first,") was much baser than that of the heathen, whose

poets and philosophers in part zealously opposed the disposition here expressed (comp. St. b. Manger). Egotism is here, as always, folly. For it betakes itself to him who has in himself only a borrowed and stolen good, which the rightful Lord can at any moment take from him again. And in order that this folly might strikingly appear as such, he actually manifests himself here, and takes away what the idols were supposed to have given as a reward, but which, in reality, *he* had conferred from compassion. — The *suff.* in שַׁמְּתִים, refers to the vine and fig-tree. The vine and fig-gardens, carefully tended, enclosed and hedged around, should now be deprived of their enclosure and hedge, and all culture (*καθυλομανεῖ γὰρ μὴ κλαδευομένη ἡ ἄμπελος, Clem. Al. Pæd.*, lib. 1. p. 115. *Sylb.*), be converted into a wood, and given up to the ravages of wild beasts ("and they devour it," is not to be referred merely to the fruits). The same image of a totally desolated land, occurs in Is. 7 : 23 sq. "And it comes to pass in that day, that every place where a thousand vines are for a thousand shekels, it shall be for thistles and thorns. — And all mountains which are hoed with the hoe, men shall not come there from fear of thistles and thorns, and they shall be for a pasture of cattle, for the trampling of flocks of sheep." Comp. 5 : 6, Mic. 3 : 12.

V. 15. "*And I visit upon her the days of the Baalim to whom she burnt incense, and put on her ring and her ornament, and went after her lovers, and forgot me, saith the Lord.*" The days of the Baalim, are the days which were devoted to their worship, whether especially selected for that purpose, or originally consecrated to the worship of the Lord, whom they sought to confound with Baal. Manger, and with him most interpreters, erroneously understand by "the days of the Baalim," *tempus omne, profecto longissimum, quo cultus ille vetitus in hac gente viguit.* This were too indefinite. Every one would think, when the discourse related to "the days of the Baalim," of days consecrated especially to them, their festive days. In addition to this, is the reference to "the day of the Lord," in v. 13. In v. 11, the discourse is only of *a* Baal, הַבַּעַל, here of several. This is explained by the circumstance, that one and the same Baal was honored according to his different modes of manifestation expressed by the *epithets.* — In the words, "and she put on her ornament," &c., the figurative mode of expression has been overlooked by most interpreters, led astray by תַּקְטִיר, which refers directly to he spiritual adulter-

ers; they suppose the wearing of nose-rings, and other ornaments in honor of idols, to be here spoken of. More correctly the Chaldee, who paraphrases, "The church of Israel was like a wife who forsook her husband, and adorned herself and ran after her lovers, so it pleased the house of Israel to worship idols, and forsake my worship." A whole multitude of false explanations has arisen from disregarding the freedom of the sacred writers; they now speak simply of the spiritual antitype, and now they transfer to it the peculiarities of the corporeal type. Had this been regarded, it would never, e. g., have been asserted, that David, Ps. 23 : 5, 6, has relinquished the image of the good shepherd, because he does not speak of a trough, which the corporeal good shepherd sets before his sheep, but only of a table which the spiritual good shepherd places before his people. Now here, by תְּקַשֵּׁר, an action is designated, which only the spiritual adulteress performs; in the phrase, "she puts on," &c., her conduct is described under the figure of that of her corporeal type. The corresponding matter of fact, is the making herself agreeable, employing every means to gain her spiritual lovers. The putting on of costly ornament in honor of her idols comes into consideration only so far as it makes one of these efforts, and, indeed, a very subordinate one. The burning of incense, the offering of sacrifice, &c., are far more important. Our interpretation is also confirmed by the parallel passages, in which the same figurative mode of representation is found. That, e. g., Is. 57 : 9, "Thou lookest upon the king (this is the only correct interpretation. The usual one, "thou goest to the king," is unphilological) in oil, (smelling of ointment,) and multipliest thy incense," — plainly a figurative designation, borrowed from a coquetish woman, of the application of all means to gain favor; Jer. 4 : 30, "And thou, O desolate, what wilt thou do? for thou puttest on purple, for thou adornest thyself with a golden ornament, for thou markest thine eyes with paint. In vain dost thou make thyself fair; thy lovers despise thee; they seek thy *life*." In Ezek. 23 : 40 – 42, Jerusalem washes and paints herself, expecting her lovers, and puts on her ornaments, then places herself on a splendid couch, a table is prepared before her, upon which she places the incense of the Lord and his oil. In this last trait in Ezekiel, the sign disappears behind that which is signified, though not so completely as here in the expression, "she burns incense to them." — From what has been said, it appears that in substance, chap. 4 : 13 is entirely parallel. "On the summits of the mountains they sacrifice,

and upon the hills they burn incense." "She went after her lovers," and "she forgot me," both serve to represent the transgression as the more detestable. Sin must already have poisoned the whole heart, when the opportunity for the practice of it is involuntarily sought. In reference to the latter, Calvin remarks, "*Quemadmodum si mulier ad tempus vixerit cum marito et liberaliter ab ipso tractata fuerit, si postea se prostituit adulteris et nullum amplius amorem mariti fovet v. retinet, hæc pravitas est quasi belluina.*"

V. 16. "*Therefore, behold, I allure her, and lead her into the desert, and speak to her heart.*" The consolation and promise begin here at once, just as abruptly as in the former portion. It is related, how the Lord gradually brings back his apostate wife to reformation, and a reunion with himself, her lawful husband. לָכֵן, at the beginning, has given much difficulty to interpreters. Those proceed the most easily, but at the same time the most thoughtlessly, who give to it the meaning *utique profecto*. But to proceed in this way, is not to interpret. It must be considered as settled, that לָכֵן can only have here the meaning which it always has, comp. Vol. II. p. 168, and the more so, since it occurs in this sense, v. 8 and v. 15. This being assumed, the *therefore* might be referred to the words of the wife in v. 9, "I will go and return to my first husband," and all that follows, be considered only as a sort of parenthesis. That the Lord again shows himself friendly to his wife, is owing to her manifesting the first movements of a change of character. But still, this supposition is unnatural; those words are too far distant for the prophet to have hoped to be understood by such an obscure allusion to them. Several interpreters follow the explanation of Tarnov: "*Idcirco, quia calamitatibus tantis non corrigitur, alia et mitiori via ex mera benignitate rem aggrediar.*" So Manger: "*Cum ad edomandam populi pertinaciam non sufficiebat veteris œconomiæ severitas, alia* propterea *tentanda erat via.*" But the prophet could not expect, that his hearers and readers would themselves supply the thoughts which no word intimates: because the former method has not succeeded, or rather because it has not *alone* sufficed, for it was not in vain, — the wife says, as her Lord hedges up her way with thorns: "I will go and return;" where tribulation effects nothing, that through which we must enter into the kingdom of God, there nothing else is efficacious, the severity of God must precede his love. — But, even if this train of thought had occurred to them, they would still have had no pledge of its correctness. It

is most natural to take לָכֵן here, as simply corresponding to לָכֵן, v. 8 and 11. The *because*, corresponding to the *therefore*, is, in all three places, the infidelity of the wife. Because she has forgotten God, he recalls himself to her remembrance, first, by the punishment, then, after this has accomplished its purpose, after she has said, "I will go and return," by the manifestations of his love. The leading back to Egypt, in the desert, in the land of Canaan, all rest on her infidelity as their ground. *Without* it, the church would have remained in quiet possession of the promised land. *Through* it, God was moved, *both* according to righteousness and mercy, to take it from her, and conduct her back to Egypt; according to his mercy *alone*, to lead her into the desert, and thence to Canaan. — פָּתָה, in *Pi.*, is a *Verbum amatorium*. It signifies *to allure by tender discourse*. The conduct of God, whereby he formerly allured the people to himself in Egypt, and moved them to follow him out of the spiritual and corporeal bondage into the wilderness, should be repeated. The alluring always follows the affliction. God first takes away the objects of sinful love, he then comes alluring and persuading, that we should make him, who alone is justly worthy of it, the object of our love. He is not satisfied with the strict prosecution of his rights, but seeks to make duty sweet to us, to cause by his love, that we should perform it from love. If he has thus allured us, he leads us out of Egypt into the wilderness. — The words, "I lead her into the wilderness," have been, for the most part, greatly misunderstood by interpreters. — According to Manger, the desert is here that through which the exiles passed on their return from Babylon. But that is sufficiently refuted by the objection, that on account of the foregoing verse, by *the* desert, (the article is not to be overlooked,) only the desert can be understood, which separates Egypt from Canaan. Others, after Grotius, understand by "the desert," the Assyrian exile. Kuinöl has rendered service to this interpretation, by showing from the passage of Herodotus, that at that time, there were uncultivated regions in Assyria. This interpretation, also, is contradicted by the objection against the foregoing. In addition to this, we know not what to do with the *alluring*. The Israelites were not *allured* into their exile by friendly love, but they were driven there by the anger of God. Moreover, how can we dispose of מִשָּׁם, in v. 17? Were the vineyards of Canaan at all inferior to those of Assyria, or does not this also refer to the Arabian desert? That this was intended is therefore established, and, at the same time, that it can here be

only a figure and type, that the prophet represents the proceeding of God, similar in nature, as a repetition of the former in an individual application. For the march of those who returned from the Assyrian exile could not be through the literal Arabian desert, and the comparison *expressed* in the foregoing verse, " as in the day when she came up out of the land of Egypt," shows, that here also there is an implied comparison. It was only of importance to determine the substance, the essential character of that first leading through the wilderness, which that here predicted must have in common with it. The principal passage which must guide us in the investigation, as is evident from the fact, that the Lord appeals to it when he is spiritually led through the wilderness, which, for a sign, took place also outwardly in the wilderness, is that, Deut. 8 : 2 – 5, " Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know, that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell these forty years. Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee." The essence of the leading through the desert, is, accordingly, the *temptation*. Through the wonderful manifestations of the omnipotence of the Lord, and his mercy in their deliverance from Egypt, a hearty love was awakened towards him in Israel, compare its expression in the ode, Ex. 15, and likewise the passage, Jer. 2 : 2, " Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown," the reference of which, to the earliest abode in the wilderness, before the giving of the law on Sinai, is manifest, from the mention of youth and espousals, which were succeeded by the marriage at Sinai. This love was also manifest in the whole conduct of the people at the giving of the law, the great readiness with which they promised to do all that the Lord should command. Thus, therefore, the first station was reached. The people now hoped to be put in immediate possession of the inheritance promised to them by the Lord. But as he better knew the constitution of human

nature, he pursued another course; a state of temptation and trial succeeded to that of an entire alienation from God. The first love is too often, indeed it is always, more or less only a fire of straw; sin is not entirely destroyed, but only temporarily subdued. It only waits for a favorable opportunity to resume its former dominion. It would never be thoroughly rooted out, if God suffered this condition always to continue, if he kept this fire always burning by a constant supply of new materials, by uninterrupted proofs of love. If this love of impulse and fancy is to become *heartfelt*, established, and dutiful, it must be proved, in order that it may in that way perceive its own weakness, and how necessary it is that it should strike its roots deeper. The means of this trial are, that God afflicts us, arrays himself against us, leads us in a different path from that which we had expected, seems to forsake us. But because he, who is so merciful, will not suffer us to be tempted above our power, he, who has himself commanded us to pray to him not to lead us into temptation, i. e. into such an one as would surpass our strength, he bestows also his gifts, together with his chastisements. He, who suffered Israel to hunger and to thirst, gave them also to eat and to drink; he, who led them over the burning sand, suffered not their shoes to wax old. This counterpoise against affliction, however, becomes, on the other hand, itself a temptation. As Satan seeks our fall by pleasure, as well as by pain, so God proves us by what he *gives*, no less than by what he *takes away*. In the latter case it appears whether we love God *without* his gifts, in the former, *in* his gifts. This second station, is now, for many, the last. Many bodies fall in the wilderness. But, while a multitude of individuals perish there, the church of God always goes forward to the third, the passage of Canaan. The station of trial is for her, also, at the same time, a station of purification. That which is a calamity to individuals, is for her a blessing. — That we have thus rightly determined the nature of the leading through the wilderness, is also confirmed by the temptation of Christ, which immediately succeeded the gift of the Spirit corresponding to the first love. That the temptation corresponds to the leading through the wilderness, in so far as it could correspond in the case of one who was tempted in all things, yet without sin, while in respect to us, *no* temptation, even that which is victoriously resisted, takes place without sin, is evident from the two outward characteristics, the abode in the desert, and the forty days; still more, however, from the internal characteristic, the fact, that the Saviour, as a

sign that he recognised how the residence in the wilderness was repeated in himself, opposed to the tempter a passage in relation to it from the *locus classicus*, already cited. — We now proceed to cite the parallel passages, which serve to explain the one before us, and confirm the explanation we have given. The most important is that in Ezek. 20 : 34 – 38 : " And I will bring you *out from the people*, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant : and I will purge out from among you the rebels, and them that transgress against me : I will bring them forth out of the country where they sojourn (the standing designation of Egypt in the Pentateuch), and they shall not enter into the land of Israel : and ye shall know that I am the Lord." Here also the abode in the wilderness appears as a state of trial between the residence among the people (corresponding to the not merely corporeal, but at the same time also spiritual, bondage in Egypt) and the possession of Canaan, which resulted variously, according to the different characters of the individuals. Some were entirely cut off; even the appearance of communion with the Lord, which those who came out with them from the land of their pilgrimage maintained, was laid aside ; others, by the same means which brought destruction to these, were confirmed in their fellowship with the Lord, and more cordially united with him. Hosea, who, in accordance with the personification of the church of Israel, had the whole more in view, regards chiefly the latter side. A very remarkable circumstance in Ezekiel must still be explained, because it essentially promotes an insight into the passage before us. What is meant by " to the wilderness of the nations " ? Several interpreters think of the desert between Babylon and Judea. Thus, e. g., Manger : " *Ipsum hoc Arabiæ desertum dici putem desertum populorum, a diversis familiis nomadum, qui per illud solent oberrare.*" Rosenmüller : " *Vastas illas solitudines videtur appellare, quæ Babylonia Judæam proficiscentibus sunt peragrandæ.*" But even the *putem* and the *videtur* of these interpreters show, that they are not themselves satisfied with their explanation. That Nomades traverse that desert, does not at all belong to the matter of

fact, and cannot therefore be mentioned here where this only is concerned, where all relates to the essential substance of the leading through the desert. Why the desert between Babylon and Judea should be called especially the desert of the nations, we can by no means perceive; it was not more traversed by Nomades, than every other. What, however, is entirely decisive, is this: "I bring you to the desert of the nations," stands in direct reference to, "I lead you forth from among the nations." Hence it appears, that the people to whom the Israelites were brought, could be no other than those out of the midst of whom they were led forth. In the first leading of the Israelites, the two spiritual conditions also corporeally existed, the first belonged to Egypt, the second to the desert. But it is not to be so in the above predicted repetition of this leading. Only spiritually are the Israelites at the commencement of the second condition led forth out of the midst of the people, among whom they corporeally still remain. The desert is in the second Egypt itself. The residence in the desert is repeated only as to its essential, not its accidental outward form, just as, in Zech. 10: 11, that which apparently implies a repetition of the outward form, "And he goes through the sea," is limited merely to the essence, by the subjoined "the distress." Hence, we acquire for the passage before us the important result, that the here predicted leading of God is not limited to one definite place, and just as little to one definite time. And what is true of the leading through the wilderness, must of necessity be extended also to the introduction into Canaan. Just as Egypt might begin, and actually did begin, even in Palestine, since Israel found himself there in a condition of sore spiritual and corporeal bondage, and just as, though outwardly, still under Ashur, he might find himself spiritually in the wilderness, so would the residence in the wilderness relatively have still continued, even in Canaan, although, which was not the case, the whole people had returned there with Ezra. Whereby does Canaan become Canaan, the promised land, the land of the Lord? By the fact, that the Lord is there present, with all his gifts and blessings. This, however, was by no means the case in the new colony. Because the inward condition of those who had returned was more in accordance with the second, in part also with the first station, than the last, so also was their outward. The Baptist symbolized the continuance of this state, by coming forward in the wilderness with the preaching of repentance, and the annunciation, that now the introduction into the true Canaan

was at hand. By giving himself out, as the voice of one crying in the desert, promised by Isaiah, he sufficiently showed the erroneousness of the carnal interpretation, which, incapable of distinguishing the idea from the drapery, understood, and still understands in this prophet, by the desert, a limited and definite portion of the land, and then murmurs, that the supposed boundary does not correspond with the actual. — As in the case of Israel, so also in our own case, these states are not absolutely, but only relatively distinguished. Even he, who in one respect has already been led through to Canaan, remains in another still in the desert. Canaan, in the full sense for individuals, as well as for the whole church, belongs, not to this side, but the other side of Jordan. Another parallel passage is that of Jer. 31 : 1, 2 : " At this time, saith the Lord, I will be a God to all the families of Israel, and they shall be a people to me. Thus saith the Lord, The people who have escaped from the sword find mercy in the wilderness ; I go to give rest to Israel." — דַּבֵּר עַל־לֵב, properly " to speak over the heart," because the words " falling down upon the heart," designate an affectionate and consolatory address, comp. Gen 34 : 3, (" and he loved the virgin, and discoursed over the heart of the virgin,") 50 : 21, Is. 40 : 2, here that whereby the wife is comforted, who had been deeply cast down by the consciousness of her former infidelity, and by the experience of its bitter consequences. Much too limited is the interpretation of those, who understand by it, only the consoling discourses of the prophet, though they, indeed, are included. It chiefly expresses the *sermo realis* of the Lord, all the proofs of tender and cordial love, whereby he animates the weary and heavy-laden, and causes that they who were formerly unfaithful, but who now suffer themselves to be led by him out of the spiritual bondage into the spiritual wilderness, should be able heartily to embrace him, as he formerly spake to Israel, " in the desert, in the waste and desolate land, in the land of drought and shadow of death," Jer. 2 : 6, and afterwards provided for all his necessities, in order that he might know that he was the Lord *his* God, Deut. 29 : 4, 5.

V. 17. " *And I give to her her vineyards from there, and the valley of Achor* (of trouble) *for the door of hope ; and she answers thither, as in the days of her youth, and as in the day she came out of Egypt.*" The same true love which has led into the wilderness, now conducts into Canaan, and the entrance into the promised land was immediately followed by the possession of all its blessings and

gifts, which now rightly belong to the *faithful* spouse (*her* vineyards), which have previously been wrested from the unfaithful by the giver, v. 14. מִשָּׁם "from there," rightly, Manger: "*quum primum ex isto deserto egressa fuerit.*" Unphilologically, Stuck and others: *inde ab hoc tempore.* שָׁם is *never adv. temp.* — "The valley of Achor," according to the opinion of many interpreters, (Calvin, Manger, and others,) is here considered merely in reference to its fruitfulness (comp. Is. 65 : 9), and its position at the entrance of the land, and not the event which had previously happened there, as related in Jos. chap. 7. But we are compelled to think of this, by the consideration that the prophet here, as in what precedes, has in view, at almost every word, the former dealings of God with Israel. And there is a still more decisive argument. It is not to be mistaken, that what the valley of Achor is made by the Lord, stands in contrast with what it is by nature. The hope is too plainly opposed to the trouble. But if regard is had to the import of the name *Achor*, so also to the history to which the origin of the name was owing. In order correctly to understand this reference, we must consider what was the nature of the event whose repetition is here announced. At the very entrance into Canaan, the people were deprived of the enjoyment of the divine mercy by the crime of one individual, Achan, which, however, was only a particular fruit on the tree of sin, common to all. God himself in mercy made known the means whereby that which was lost should be recovered, and so the place which seemed to be the door of destruction, became the door of hope (comp. Schultens on *Hariri*, III. p. 180). The remembrance of this event was rendered perpetual by the name of the place, comp. v. 25: "And Joshua said, Why hast thou troubled us? may the Lord trouble thee in this day, — therefore they called the name of the place the valley of Achor until this day." This particular proceeding of God rests on his nature, and must, therefore, when Israel comes into like circumstances, and, in general, when like circumstances occur, be repeated. Even those who have already entered the promised land, who have already come to the full enjoyment of salvation, (*full*, so far as this is considered as a whole, as the last station, which, however, has still different degrees, therefore relatively full; were it absolutely full, and did nothing of the wilderness remain, the case here mentioned could no more occur, for an absolutely full salvation presupposes perfect righteousness,) and to the degree of righteousness, which corresponds to this salvation, still need the

mercy of God. Without this they would soon lose their salvation. This mercy, however, is vouchsafed to them in rich measure. God's whole conduct towards the objects of his mercy is a conversion of the valley of trouble into a door of hope. He so leads them on, that by their sins the bond of communion between him and them for whom all things must work together for good, instead of being broken, as it would be, if only righteousness were considered, is only more closely connected. The same thought returns, v. 21. The new marriage covenant is there grounded, not on righteousness alone, but on mercy also. — The words וְעָנְתָה שָׁמָּה, are commonly explained "she sings there," or, "she joins there in responsive songs." Both interpretations, however, are unphilological. For, 1. שָׁמָּה does not mean *there*, but *thither*. The passages which have been brought for proof, that it sometimes means by way of alternation *there*, also (comp. even Ew. p. 172), all belong to the same class. We find in them the reverse of the construction of verbs of motion with בְּ. As there, for the sake of brevity, the idea of rest is omitted, so here is that of motion. Thus, e. g., Jer. 18 : 2 : "Go into the house of the potter, and thither will I cause thee to hear my voice," concisely for "I will send thee thither, and there cause thee to hear." 1 Chron. 4 : 41, "who were found *thither*," for "were found there, when one went thither." That the writer, to whom we might most easily concede the use of שָׁמָּה, against which we are contending, as a sort of philological mistake, well knew to distinguish between שָׁמָּה and שָׁם, appears from the close of the verse, where he certainly would not have placed שָׁמָּה instead of שָׁם. These are the examples of Winer. Gesenius cites Is. 34 : 15, "thither she nestles," the *nestling* includes the *nidum ponere*. Ewald appeals to Ps. 122 : 5, "thither sit the seats for judgment." וַיֵּשֶׁב, never means, indeed, "to seat one's self," but it often includes this. Next, to Song of Sol. 8 : 5, "thither has thy mother borne thee," i. q. "there borne, and thither laid." שָׁמָּה can, however, the less signify *there*, since even the examples, which are adduced in other cases for the sinking of the ה local, will not bear examination. Ewald appeals (p. 513) to Ps. 68 : 7, "God makes the solitary to dwell," בַּיְתָה, not, as he translates, "in the house there," but "into the house," for, "he leads her thither, and makes her dwell there." The idea of motion, because sufficiently indicated by ה itself, needs no more special designation in poetry, which delights in brevity. Further, Hab. 3 : 11, "Sun and moon stand וְבָלָה," "towards dwelling, go to their

dwelling-place, and stand there." 2. The verb עָנָה, means neither "to begin the discourse," nor "to sing," nor "to sing responsively," but nowhere any thing else than "to answer." Conjecture, from the connexion superficially understood, which is so widely diffused by means of our lexicons, has seldom been so generally adopted, as in the case of this word. Winer has already removed some errors, and Claus far more, though even he has not made thorough work in the *Beiträgen zur Critik und Exegese der Psalmen*, Berl. 1831, § 98 ff., a book that surely ought not to be so lightly esteemed. Notwithstanding several manifest weaknesses and errors, which give a plausible pretext to prejudiced judges, it has done more for the illustration of the Psalms, than the extolled running commentaries of modern times, whose authors enjoyed far greater outward advantages. — Those arbitrary interpretations will lose all plausibility, as soon as we only consider, that a question need not always be expressed in words, but may also lie in the subject itself, especially for the lively orientals, with whom the dumbest things have language. We cite as examples, only 1 Sam. 21 : 12, "Answered they not him in dances, and said, Saul has slain his thousands, and David his ten thousands?" Likewise, 29 : 5. That the sense "to answer" is here also to be retained, appears from chap. 18 : 7, comp. with v. 6. The coming of David and Saul occasioned the silent question *τίς ἄρα μείζων*. Ps. 147 : 7, "answer the Lord with praise." The real address of the Lord was his blessings, comp. v. 8 sq. God asks, by all that he gives, "this do I to thee, what doest thou to me?" עָנָה is often spoken of God, when no verbal question or supplication had preceded. The necessity itself, however, is the supplication and question. In this sense, it is said, that even the ravens cry to God; and that God answers his people before they call upon him. Whoever is entirely destitute, thereby already prays even without a word or a gesture, and the position of a suppliant. We may pass over other instances still less to the purpose, since we have refuted what was most plausible. But the passage, Ex. 15 : 21, still remains to be examined, since the meaning, "to sing responsively," is there considered as entirely certain, and many interpreters have assumed, that the prophet verbally referred to it. "And then Miriam answered them (לָהֶם) the men sing to the Lord." Moses first sings with the children of Israel, v. 1, "and then Miriam the prophetess took, &c., and then answered." The sense "to answer," is here entirely clear. From this, it is evident, that the passage has no rela-

tion to the one before us, since, in the latter, there is not, as in the former, any mention of a first choir, to whom the second answers. From what has been said, it is established, that the translation, "and she answers thither," is the only admissible one. As now no *verbal* question or address had preceded, the question arises, what *real* address calls forth the answer? The reply is furnished by the relation of שָׁמָּה to מִשָּׁם. Whither the answer is sent, there must the address lie. This, accordingly, can consist only in the giving of the vineyards, and, in general, of the blessings of the promised land. At her entrance into it, she is welcomed by this friendly address from the Lord, her husband, and there she answers. Wherein the answer consists, appears from what follows: "as in the days," &c. If Israel then answered the Lord by a song of praise, full of gratitude for the deliverance from Egypt, so will she now answer him in the same way, for being led into Canaan. If history speaks of a song of praise, that Israel sung at the entrance into Canaan, so would the prophet refer to it. He could, however, remind them only of that ode sung on an occasion not entirely corresponding. Finally, that the essential fundamental thought, is only that of the heartfelt gratitude of the redeemed, that the form only is borrowed from the earlier manifestation of this thankfulness, is self-evident. Entirely the same drapery is found, arising from the same cause, Is. chap. 12, where even the words of the thanksgiving song of Moses are employed, and chap. 26. — יְמֵי and יוֹם are nominative, not accusative, which cannot stand here, because the discourse is not of an action extended through a whole period, but of one happening at a particular point of this period. The comparison is here also merely intimated, because the *tert. compar.* is sufficiently evident from the foregoing: "As the days of her youth," for, "as she formerly answered in the days of her youth."

V. 18. "*And it happens in this day, saith the Lord, thou wilt call, My husband, and will not call to me any more, My Baal.*" The full performance of her duty corresponds to the full admission to her rights. The prophet individualizes these thoughts, by predicting the abolition of the two forms, in which the apostasy of the people from the true God, the breach of the marriage covenant, which was entirely exclusive, manifested itself in his time, — the amalgamation of the religion of Jehovah and heathenism, according to which they gave the name and worship of Baal to the true God, and the more gross and proper idolatry. The former here, comp. p. 8, the

second, in the foregoing verse. Both, in like manner, are joined together, Zech. 14 : 9, " at that time will the Lord be one, and his name one." The first, the abolition of polytheism, the second, that of the amalgamation of religion, of that concealed apostasy, which endeavoured to reconcile and identify with the world, the true God, whom it did not venture entirely and openly to forsake. In reference to the fundamental thought, are parallel, Deut. 30 : 5 sq., " And the Lord brings thee into the land which thy fathers possessed, — And the Lord circumcises thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and all thy soul, and that thou mayest live." A passage which shows, that our verse also, no less than the foregoing, contains a *promise*, that the mention, and the mentioning no more, is an effect of the divine grace, which " I will extirpate," in v. 19, also implies; and in like manner, the other parallel passage, Jer. 24 : 7, " And *I* give to them a heart to know me, that I am the Lord; and they become my people, and I become their God, for they will return to me with their whole heart." Ezek. 11 : 9, " And *I give* to them a heart, and a new spirit put I within them, and *remove* the heart of stone from within them;" comp. still, Zech. 13 : 2. — Another interpretation of the verse is recommended by its apparent depth, according to which, בַּעַל is understood as an appellative. Marriage-Lord, in contrast with אִישׁ, *husband*. The people shall henceforth be ruled entirely by love. But it is liable to a multitude of objections, as the relation of this verse to the following, which does not allow that בַּעַל, occurring there as a proper name, should be taken appellatively, capriciousness in determining the relation between אִישׁ and בַּעַל, the former of which, just as little expresses the relation of love, as the second excludes it; compare in opposition, Is. 54 : 4, 5, 62 : 6, then the unsuitableness of the thought, which has no analogy in its favor in Scripture, — the relation of love to God even in its highest exercise, cannot suppress reverence before him, &c.

V. 19. " *And I remove the names of Baal out of her mouth, and they shall no more be remembered by their name.*" The people shall conceive such an abhorrence of idolatry, as to fear to be defiled even by the utterance of the name of the idols. The words are borrowed from Exod. 23 : 13, " the names of other gods ye shall not mention, and it shall not be heard in your mouth." That the special utterance of the idea must be referred back to this itself, the abhorrence of the former sin, that therefore such a mentioning is not here spoken

of, which, like that in the passage before us, has nothing to do with the sin, is self-evident.

V. 20. "*And I conclude a covenant for them in that day with the wild beasts of the field, and the fowls of heaven, and the worm of the earth; and bow, and sword, and war will I break out of the land, and I make them to dwell securely.*" "I conclude," &c. Manger: "*Fœdus pangendum, causa pro effectu, sive ipsa securitate ponitur.*" For the benefit of Israel, God concludes a covenant with the wild beasts, that is, he commands them not to injure him. כָּרַת בְּרִית is not seldom spoken of a transaction between two parties, where an obligation is laid upon only one of them, without the assumption of any obligation by the other. The image is differently presented, Job 5 : 23, where, through the mediation of God, the beasts themselves entered into covenant with Job, after his restoration. The expression, "I break," &c., Manger has well explained, "*Prægnans et nervosa brevitas, qua frangere quævis belli instrumenta, ipsumque adeo bellum e regione valet, fracta ex ea abolere.*" That *war* as little means "weapons of war" here, as anywhere else, is self-evident. The prophet, as it appears, had in view the passage, Lev. 26 : 3 sq. "If you walk in my laws, and keep my commandments, so give I your rain in its time, and the land yields its produce, and the tree of the field its fruit. — And I give peace in the land, and ye dwell, and there is not who makes you afraid; and I destroy the evil beasts out of the land, and a sword shall not come into your land." The supposition of a reference to this passage, is the more easy, since Ezek. 34 : 25 sq., almost verbally imitates it. On account of the fatal *if*, the promise has hitherto been only very imperfectly fulfilled, and often exactly the contrary has taken place. Now, however, since the condition is complied with, the promise also will be fully realized. Here, however, it is to be observed, that in the present state of the world, the hope remains always more or less ideal, because the condition is never perfectly fulfilled. The idea is, "as evil, as a punishment, is the inseparable companion of sin, so prosperity is the inseparable companion of righteousness." It is realized even during the present course of things, so far as every thing must serve to promote the salvation of the righteous. The full realization belongs to the *παλιγγενεσία*, where, along with sin, evil also, which is here necessary for the purification of the righteous, shall be extirpated. Parallel are Is. 2 : 4; 11; 35 : 9; Zech. 9 : 10.

V. 21. "*And I betroth thee to me for eternity; and I betroth*

thee to me in righteousness, in justice, and in grace, and in mercy. V. 22. *And I betroth thee to me in faithfulness, and thou knowest the Lord.*" The word אֵרַשׂ, *to woo* (comp. Deut. 20 : 7, where it is opposed to לָקַח), which points to an entirely new marriage to a wife of youth, is not employed without design. Calvin : "*Perinde acsi populus non violasset fidem conjugii, promittit illum deus sibi fore loco sponsæ, quemadmodum si quis ducat puellam virginem et intactam.*" It was already a great mercy, when the unfaithful wife was *again* received ; she might justly have been for ever rejected ; the only valid ground for a divorce existed ; for years she had lived in adultery. But God's grace extends still further. Old offences are not only to be *forgiven*, but *forgotten ;* an entirely new relation commences, in which there is to be no suspicion and bitterness on the one side, and no painful retrospect on the other, as is usual under similar circumstances among men, where the consequences of sin do not entirely disappear, where a bitter relish always remains behind them. The same proceeding of God is still daily repeated. Each believer can joyfully exclaim, "Old things are passed away, behold all things are become new." The greatness of this promise, brings forward the direct address, while the Lord had hitherto spoken of the wife in the third person, "She shall hear, face to face, the joyful word out of his mouth, that she may certainly know that she is the object of it." The threefold repetition of this word expresses its greatness, its joyfulness, and the difficulty of believing it. Calvin : "*Quia difficile fuit revocare populum a metu et desperatione, quia scil. satis tenebat, quam graviter et quidem variis modis se a deo alienasset, oportuit adhibere multa solatia, quæ valerent ad fidei confirmationem.*" The account of great and unexpected prosperity, which one can hardly realize, is gladly repeated. But what is more incredible to a man, despairing on account of his sins, than the greatest of all wonders, that his sins should be at once and completely done away ? The repetition is here, however, the more consoling, since it is each time accompanied by the promise of a new benefit, and each time a new and charming prospect is opened to fresh blessings from the new relation. First, the eternal duration, then, as a pledge of that, the attributes which God unfolds in bestowing it, and lastly, those blessings which he will impart to his betrothed. לְעוֹלָם refers back to the painful dissolution of the former marriage covenant. This new one shall not be subject to such a fate, Is. 54 : 10, "for the mountains shall remove and the hills depart, but my love

shall not depart from thee, and my covenant of peace not remove." The attributes which God will unfold towards the wife, and the conduct, which, by his grace, she shall observe towards him, are joined by בְּ with "I betroth thee to me." This frequently stands as a designation of the circumstances in which an action consists, Ew. p. 606. Thus, the betrothing here consists in that which God imparts along with it. For thereby does it first become a true betrothing. That the accompanying gifts, therefore, must be divided as we have divided them, — first, the faithful fulfilment of all the duties of a husband on his part, then the internal communication of power for the fulfilment of her duties, — that we must not assume either, with some, that all relates to one of the two parties, nor with others, that all applies equally to both, is evident, not only from the intervening repetition of "and I betroth thee to me," but also the internal nature of the gifts mentioned. רַחֲמִים, *compassion*, cannot be mentioned in the relation of the wife to God, nor knowledge of God in that of God to the wife. The four relations of God here mentioned, are joined in two pairs, righteousness and right, and love and compassion. We frequently find both combined in the same manner, e. g. Is. 1 : 27, "Zion shall be redeemed in right, and her inhabitants in righteousness." The distinction between them is, that the former, צֶדֶק, *to be righteous*, denotes the subjective attribute, the disposition and action following from it; the second, the objective right. A man can render to any one his right, and still not be righteous. Now God's righteousness and his right doing, in relation to the Church, consists in the faithful fulfilment of the obligations which he assumes, by entering into the covenant with her, in his bestowing all which he promises. This, however, is not sufficient. The assumed obligations are mutual. If, now, the covenant is broken on the part of the Church, what hope remains for her? Therefore, God, for the fuller satisfaction of the spouse, who well knew from former experience, what might be expected from righteousness alone, subjoins a second pair of attributes, love and compassion. The former is the root of the latter. Compassion, the form in which love manifests itself in the relation of the Almighty and holy God, to weak and sinful man. Love, חֶסֶד, can also be exercised by man towards God, although, since God's love so immensely outweighs that of man, the word seldom occurs of human love; compassion is exercised only by God towards man. — Still, a distressing doubt might, and must, be felt by the spouse. God's mercy and love have their limits. They

extend only to the one case whereby also marriage amongst men, the type of the heavenly, the great mystery which the apostle refers to Christ and the Church, is dissolved. What, now, if this case should happen again? True, her heart is now full of pure love, but who knows whether this love will not cool; whether she will not again yield to temptation. For this new necessity, a new consolation is provided. God himself will give, what human power cannot indeed supply, — faithfulness towards himself, — and cause her to know him. The expression, "thou knowest God," is, i. q. "in my knowledge." The knowledge of God is here genuine. Whoever knows God in this manner, cannot fail to love him, and be true to him. All idolatry, and all sin, are owing to ignorance of God.

V. 23. "*And it comes to pass in that day, I will hear, saith the Lord, hear the heaven, and it will hear the earth.* V. 24. *And the earth will hear the corn, and the must, and the oil, and they will hear Jezreel* (*God sows.*") The promise here constitutes the antithesis to the threatening, Deut. 28 : 23, 24, "And the heaven which is over thy head becomes brass, and the earth which is under thee iron. The Lord will give for the rain of thy land, dust, and dust shall come down from heaven upon thee." The second אֶעֱנֶה is regarded by most interpreters as a resumption of the first. But the sense becomes far more emphatic if we isolate the first אֶעֱנֶה, "I will hear, namely, all prayers which are presented to me by you, and for you." Parallel, amongst other passages, is Is. 58 : 9, where it is promised to the people after their reformation, "then wilt thou call, and the Lord will answer; thou wilt cry, and he will say, Here am I." — By a bold prosopopœia the prophet makes the heaven pray that it may give to the earth that which is necessary to her fruitfulness, &c. Hitherto they have been hindered from fulfilling their *destination;* since God has been obliged to withdraw his gifts from an unworthy people, chap. 2 : 11. Now, since this hindrance is removed, they pray for permission to resume their office. The prophet thus renders visible the thought, that, in the whole world, there is no good independent of God, nothing which would not be ours, as to its destination, and in reality, if we stood in the right relation to Him; nothing which is not his, and which will not be taken from us, when we choose to have the benefit without the giver. Calvin: "*Propheta ostendit, unde incipiat hominum felicitas, nempe ubi deus ipsos adoptat, ubi peccatis abolitis, eos sibi desponsat. — Ita etiam docet his verbis, cœlos non arcano aliquo instinctu siccos, sed ubi deus arcet*

suam gratiam, tunc nullam esse pluviam, qua cœli terras irrigent. Deus ergo hic palam ostendit, totum naturæ ordinem (ut loquuntur) ita in manu sua esse, ut nulla pluviæ gutta e cœlo cadat, nisi suo nutu, terra nullum germen producat, denique totam naturam fore sterilem, nisi eam fœcundet sua benedictione."

V. 25. "*And I sow her to me in the land, and I have mercy upon her who had not attained mercy, and I say to them who are not my people, Ye are my people, and they say to me, My God.*" The three symbolic names of the prophet's children here occur once more. The *fem. suff.* in זְרַעְתִּיהָ, referring to יִזְרְעֶאל, need not appear strange. For, throughout the whole portion, the sign passes over into the thing signified. In point of fact, however, Jezreel, = that which is now to be sowed anew (not indeed that which is to be planted anew; this is a totally different image, the sowing always refers to the increasing), is Israel.

Chap. 3.

"The significant pair returns to a new relation." Rückert. In the first place (v. 1 – 3), the symbolic action is related. The prophet, at the command of the Lord, takes to himself a wife, who, notwithstanding his true love, lives in continued infidelity. He does not entirely reject her, but, in order that she may come to a better disposition and conduct, places her in a condition where she is inaccessible to her lovers. The meaning of the symbol is given, v. 4. Israel, forsaken of the world, will pass a long period in sad seclusion. The close consists, without a symbolic representation, of a view into the wider future. The punishment will finally produce conversion. Israel returns to the Lord his God, and to David his king.

V. 1. "*Then said the Lord to me, Go again, love a wife beloved of her friend, and unfaithful, as the Lord loves the sons of Israel, and they go after other gods and love grape-cakes.*" The true point of view in which this sense is to be regarded, has already, in

many important respects, been established. (Comp. p. 16.) We here take for granted the result there obtained. Of greater importance, in respect to an insight into the whole portion, is the remark, that this symbolic action, just as that chap. 1, embraces the whole of the relation of the Lord to the people Israel, and not, as most interpreters suppose, merely one fact, the time subsequent to the commencement of the exile. This error, which was first clearly seen by Manger, has been occasioned by the circumstance, that the prophet, in relating the execution of the Divine command, omits very important points, expecting that each one would supply them; partly from the command itself, partly from the preceding portions where they had already been treated at large; and immediately makes a transition from the first conclusion of the marriage, to that point which was of chief importance in this portion, the disciplinary punishment which he inflicts upon his wife, the Lord upon Israel. To give to the people the right view of the impending exile, to cause them to regard it neither as an accidental event, having no connexion with their sins, nor as a pure operation of the Divine anger, aiming at their total destruction, but rather as a work at the same time of penal justice, and sanctifying love, was his object. Between the 2d verse, "and I purchase her to me," &c., and the 3d, "then said I to her," &c., must be supplied, "and I took her in marriage, and loved her, but she proved unfaithful." That this is the right view, appears from v. 2. According to the only well-grounded interpretation (comp. p. 20), this sense can be referred only to the very commencement of the relation between the Lord and the people Israel; only to that whereby at their deliverance from Egypt he gained over this people the right of possession. This is also confirmed by the second half of the verse itself, "as the Lord loves," &c. Here the discourse is of the love of the Lord to Israel, in its widest extent; any limitation of it to one particular manifestation, to a renewal of love after the apostasy, or to disciplinary affliction, sent in love, is arbitrary, and the more so, since by the addition, "and they turned themselves," &c., the love of God is represented as running parallel with the apostasy of the people. This is evident also from the first half. How can we be justified in explaining "love," by "love again," or even by *restitue amoris signa*, as is done by the defenders of the assertion already refuted, that the wife is Gomer? *Love* accurately corresponds to "as the Lord loves." If this must be understood of the Lord's love in its whole extent, and designates not

merely the expression of love, but love itself, how then can a more limited meaning be given to *love*? How can we, with the defenders of the reference to a new marriage, make "beloved of her friend, and unfaithful," refer to a former marriage of the wife, i. q. "who had been beloved by her former husband, and nevertheless broke her nuptial vow." Then, there would be the greatest dissimilitude between figure and reality. Who, then, should be the type of the Lord, the former husband, or the prophet? If the figure is to correspond to the reality, the first member to the second, the רֵעַ can be no other than the prophet himself. We now proceed to particulars. אֲהַב, *love*, is stronger than קח, *take*, in chap. 1 : 2. There, it is merely marriage, here, marriage from love, and in love. This becomes still more prominent, and is placed in contrast with the conduct of the wife, expressed by מְנָאָפֶת by the following אַהֲבַת רֵעַ, i. q. "take in love a wife, who, although she is loved by thee, her tender friend, nevertheless breaks her covenant; with whom thou, I tell thee beforehand, wilt find thyself in a perpetual contest between love and ingratitude, the grossest violation of love." The participles stand here entirely in accordance with the general rule, according to which, they express the action with the idea of its continuation, Ewald, p. 533. — *Love* designates that which precedes and effects the marriage; *beloved*, the love which continued uninterrupted during the marriage, and notwithstanding the constant unfaithfulness; unless, which is also admissible, we choose at the same time to include in *love* "take, from love," and "love henceforward." That "beloved of her friend," is placed instead of "beloved by thee," which so many have misunderstood, is not without a cause. The antithesis thereby becomes more emphatic. רֵעַ has only *one* meaning, *friend*. It never by itself means "fellow-man," nor "fellow-Jew," never "one with whom we have intercourse." The Pharisees understood it correctly, as the antithesis of *enemy*. In their gloss, Matt. 5 : 43, *καὶ μισήσεις τὸν ἐχθρόν σου*, there was only one thing, though indeed the greatest to object to, viz. that they understood by *friend*, only him whom their selfish heart actually loved, not him whom they should love, because God had connected him with them by the sacred bond of friendship and love. And thus precisely what ought to awaken love, was made by them an excuse for hatred. The only established meaning, is admirably appropriate in the present instance. He, whom the wife criminally forsakes, is not a severe husband, but her loving friend, whom she herself formerly acknowledged as such, and

who always remains the same. Completely parallel is Jer. 3 : 20, "as a wife is faithless towards her friend, so have ye been faithless to me;" comp. v. 4, "Hast thou not long ago called to me, My father, *friend* of my youth art thou." Song of Sol. 5 : 16. The truth was seen by Calvin; "*Amplificatio in hac voce subest. Sæpe enim mulieres, dum se prostituunt, queruntur hoc fieri nimio rigore, quia non satis amice foventur a suis maritis. Verum si maritus comiter uxorem suam apud se habeat, et præstet officium maritale, mulier minus est excusabilis. — Ergo hic notatur turpissima ingratitudo populi et opponitur immensa dei misericordia et bonitas.*" In order to a fuller insight into the first half of the verse, we subjoin still the paraphrase of Manger; "*Uxorem tibi quære, a te in delitiis habendam, tantoque amore prosequendam, ut si perfidia sua sancta matrimonii jura violet, eaque de causa vivere cum ea diutius haud possis, tibi tamen cara maneat, et a te simulatque vitam suam emendaverit, lubenter in gratiam recipiatur.*" — In the second half of the verse, we find an agreement with the passages of the Pentateuch, so verbal, that it cannot well be accidental, comp. on כְּאַהֲבַת יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל, Deut. 7 : 8. מְאַהֲבַת יְהוָה אֶתְכֶם, an agreement which the more deserves attention, since we have already pointed out the relationship of this passage with v. 2. Also on פָּנִים אֶל־אֱלֹהִים אֲחֵרִים, comp. Deut. 31 : 18, "I will conceal my face in that day, on account of all the evil which they do; for they betake themselves to other gods," פָּנָה אֶל־אֱלֹהִים אֲחֵרִים. The view of the Pentateuch now current can be proved erroneous, even out of Amos and Hosea; compare the proofs in reference to the former, in the essay *Der Samarit. Pent. im Verhältniss zu den Unters. über die Echtheit des Pent.*, in Tholuck's *Anz. Jahrg.* 33. — The phrase, אֲשִׁישֵׁי עֲנָבִים, *grape-cakes*, has, in substance, been already explained, p. 19. It is a total misunderstanding, when some here think of love for feasting and banqueting, and others, as Rosenm. and Gesen., take pains to show that this kind of cakes was used in sacrifices to idols. The grape-cakes are rather idolatry itself; "they love grape-cakes," adds, however, an essential idea to "they betake themselves to other gods." It points to the sinful origin of idolatry. The earnest and strict religion of Jehovah, is substantial and wholesome diet. Idolatry is luxurious food, which is sought only by the dainty and squeamish. That which is true of idolatry, is equally so of the service of sin and the world in general; which appears also in Job 20 : 12, under the image of a diet, which, in the mouth, is sweet as honey

from the comb, but in the stomach is changed into the gall of serpents. Only the derivation of אֲשִׁישִׁים, whose meaning is sufficiently established by parallel passages, still requires an investigation. We do not hesitate to derive it from אֵשׁ, *fire*, אֲשִׁישָׁה, properly, "that which has been subjected to fire;" comp. אִשָּׁה, i. q., "what has been baked, cakes." The derivation from אָשַׁשׁ, *to ground*, lately become current, is liable to the objection, partly, that the transition from *to ground* to *cakes*, is by no means easy; partly, and chiefly, that, elsewhere in Hebrew, there is not the smallest trace of this root. It has, indeed, been said, that אֲשִׁישִׁים, even in Is. 16 : 7, occurs in a sense which renders necessary the derivation from the verb אָשַׁשׁ. But the meaning, *cakes*, must there also be retained. In favor of it, and against that of *fragments*, assumed by Gesen., Winer, and Hitzig, are the following arguments. 1. The meaning, *cakes*, deserves, *ceteris paribus*, a decided preference, for the very reason, that it is entirely confirmed by the other passages. The occurrence of one and the same word in two senses, which have not the least connexion with each other, should be assumed only for the strongest reasons. But here is one of the many foul stains of our Lexicons. Wherever there is any apparent reason in the context, the senses of the words are multiplied. This is, indeed, easier than *thoroughly* to examine whether the established meaning does not suit the context. 2. The transition from the sense, *foundation*, which can be derived only from the verb אָשַׁשׁ, to that of *fragments*, is not so easy as these critics would make it. In reference to a rebuilding, to which fragments made the foundation, they might, perhaps, be called foundations, comp. Is. 58 : 12; not, however, where merely destruction is implied. Who would say, "to howl over foundations," for "to howl over fragments"? 3. But the connexion is entirely decisive. The following כִּי is entirely inexplicable, if we translate *fragments*. This little word, on which so much depends, performs here also the office of an index, "Therefore Moab howls for Moab, entirely does he howl, for the grapes of Kirharesh does she sigh, wholly troubled; *for* the vineyards of Heshbon are withered; the vine of Sibmah, whose grapes intoxicated the rulers of the nations," &c. Then, v. 9, "therefore do I weep with Jazer for the vine of Sibmah." If the grapes have ceased, so also have the grape-cakes. The laying waste of the vineyards, therefore, is the cause for the howling for the cakes. Finally, that such cakes were abundant in Moab, appears from the name of the place, Diblathaim, "city of cakes." It is still

to be remarked, that we are not justified in assuming a *sing.* אָשִׁישׁ, as given in the Lexicons, along with אֲשִׁישָׁה. Also דְּבֵלָה forms the *plur.* דְּבֵלִים.

V. 2. "*And I purchased her to me for fifteen pieces of silver, and a homer of barley, and letheck of barley.*" Compare the explanation of this verse, p. 20.

V. 3. "*And I said to her, Many days shalt thou sit for me, thou wilt not whore, and not hearken to a man, and so also I to thee.*" The sitting has the accessory idea of being forsaken and left alone, to be explained by the circumstance, that he who is not invited to go with us, is left to sit. Thus, e. g., Gen. 38 : 11, "*Sit* as a widow in the house of thy father, until Selah, my son, becomes great." Is. 47 : 8, where Babylon says, "not as a widow will I sit," &c. We cannot take the future here, and in the following member, as the imperative, "thou shalt not sit, thou shalt not whore." It is contradicted by the explanation, v. 4, likewise the parallel passage, chap. 2 : 8, 9. It is not a moral probation to which the husband will subject the wife, but he will lock her up, so that she *must* sit alone, and *cannot* whore. In reference to the לִי, Manger well remarks, "*Lenitatis indicium in ipsa illa acerbitate, mihi, indigne utique a te habito, sed marito tamen tui amantissimo, nec tui, quamvis a te remoto, penitus oblituro.*" The לִי shows, that the sitting of the wife will have respect to the prophet. Entirely similar is Exod. 24 : 14, "and he said to the elders, Sit for us, שְׁבוּ לָנוּ, here, until we return to you." The phrase itself, which cannot be explained by "to sit in expectation of any one," expresses nothing as to the manner in which the sitting relates to the prophet; that it is not, however, to be considered merely as a deserved punishment inflicted by him, a consequence of his righteous *anger*, but rather chiefly as an effect of his compassionate love, which avails itself of this means to render the reunion possible, is shown by the close of the verse, where the reunion is not obscurely designated as the aim of this measure, by the circumstance, that the prophet promises the wife, during its continuance, to enter into no new connexion. — The distinction between "to whore," and "to be for one man," is obvious. The first imports *vagos et promiscuos amores*, the other, the marriage union with an individual; comp. e. g. Ezek. 16 : 8, Lev. 21 : 3. The question, however, arises, who is to be understood by the man. Several suppose the prophet exclusively. Thus Jerome: "*Nec aliis amatoribus turpiter te prostitues, nec mihi viro, a quo conducta es, legitime con-*

jungeris." The current interpretation assumes at least a concurrent reference to the prophet = the Lord. By "thou wilt not whore," the intercourse with the lovers is excluded; by "thou wilt not be for a man," *likewise* that with the man, i. q., "thou shalt have marriage intercourse neither with me, nor with any other man." We, on the contrary, maintain, that both refer to the intercourse with the lovers, and, indeed, the first to a promiscuous connexion, the second, to a permanent union with one individual; just as, as a matter of fact, the former relation of the Israelites to their idols, was one of whoredom, — they made, according to their pleasure, now this and now that god of the neighbouring nations, as an object of their worship, — but a marriage relation would be established, when they should enter into a simple, permanent, and exclusive union with one of them, as that which they had heretofore formed with the Lord. In favor of this, are the following grounds. 1. the phrase itself. הָיָה לְאִישׁ signifies, not "to have nuptial intercourse," but "to enter into a marriage." It can, therefore, relate only to a new marriage with one of the lovers, and not to a continuation of the previous marriage relation to the Lord. 2. The parallel passage, chap. 2 : 8, 9, which it is necessary to compare. There it is the lovers *alone*, from every kind of intercourse with whom, the Lord cuts off his unfaithful wife, Israel; "she runs after *her lovers*, and overtakes them not, she seeks them, and finds them not." 3. The expression, "and I also to thee," at the end of the verse. This shows, that the discourse is here of measures, which both parties could take independent of one another, while, if "thou wilt not be for a man," referred to the prophet, "I will have no communion with *thee*," was already included in "thou wilt have no communion with me," and needed not to be mentioned anew. — The only plausible argument in favor of the false interpretation in v. 4, where the dissolution of the relation, not merely to idols, but also to the Lord, seems to be predicted, disappears, on a nearer examination; comp. on the passage. — The question now arises, by what means should the matter of fact, corresponding to the figure, be effected; the adulterous Israel be hindered from whoring, and be for one man; by what means should idolatry be extirpated from among the people? The answer has already been given, on chap. 2 : 8, 9, and its correctness is here confirmed by v. 4. The idols appear to Israel in their supposed gifts. Were these taken from him, were he entirely stripped and reduced to want and misery, he must perceive the vanity of all his previous efforts, as well as of

their object, and his love to it must vanish; he must take himself again entirely to him, who, by now *taking away*, at the same time proves that he formerly *gave*. — The last words, "and I also to thee," are mostly explained by interpreters, *ego quoque tuus ero*. Manger: "*Vinculum nostri amoris non penitus disrumpam, neque aliam mihi assumam in uxorem, sed tuus manebo, in gratiam te tandem recepturus, et conjugis meæ loco iterum habiturus.*" But "and I also to thee," is rather, i. q. "and I also will conduct myself in like manner towards thee." The wife has lost all claim upon the prophet; *she* has broken the marriage covenant, she cannot therefore demand that he should observe it. But what she cannot demand of him, he performs from a necessity of his nature. He promises her, that during the proceeding, which has been commenced against her, he will enter into no new relation, and by the prospect of a return hereafter to her former relation to him, he makes more easy, the breaking off of those sinful connexions, which have destroyed it. Without a figure, "the Lord waits with longsuffering and compassion, for the reformation of those who have hitherto been his people, and does not drive them to despair by taking another in their place, and thus putting an insuperable obstacle in the way of their return to him. God's proceeding in this respect leads us to a right understanding of the παρεκτὸς λόγου πορνείας, in regard to earthly marriages. It releases him who divorces his wife, only from the crime of adultery, which a divorce for any other cause incurs. He can, however, in another respect, always grievously sin, and does this in every instance where he separates himself without having employed all means to bring the offender to repentance and reformation, a truth which lies at the foundation of the Catholic practice of divorce, which is nevertheless contrary to Scripture, and unlike the heavenly type. (God finally withdraws all communion from the obdurate.) — In favor of the interpretation we have given, and against the one first cited, the לְ clearly decides. "And *also* I will be thine," or "I will adhere to thee," would require in the preceding context, "thou wilt be mine," or "thou wilt adhere to me." But of this there is no trace. Of the reformation of the wife, there is nothing as yet said. The abstaining from whoredom, and from being for a man, is not voluntary, but by compulsion. The *moral* consequence of the outward proceeding is fully related in v. 5, with an *after*. — In favor of this false interpretation, it is said, with some plausibility, that the explanation would otherwise be broader than the symbol. The latter would

contain only the outward proceeding, the former, at the same time, in v. 5, its wholesome operation. But, according to this interpretation, the word would not correspond to v. 5. *Here*, which, apart from the גַּם, is entirely unsuitable, and is, besides, contradicted by the analogy of 2 : 9, the showing mercy would be predicted, without reformation being at all mentioned ; on the contrary, in v. 5, the discourse is by no means of the showing of mercy, but only of the reformation. It must then read, not "they will return to the Lord," but "the Lord will return to them." The plausible argument, however, falls to the ground, at the same time with the supposition, which, although common to all interpretations, is yet false, that the *two* last verses contain the explanation. The truth is, that it is limited to v. 4. V. 5 is to be considered as an appendix, in which, without a figurative covering, the effect of the outward proceeding upon the people is related. The symbol and its explanation extend only so far as the prophet's chief point of vision in this portion, which was, to cause the impending exile to appear in its true light, and thus to guard, at its coming, against levity and despair.

V. 4. "*For many days will the children of Israel sit without a sacrifice, and without a pillar, without an ephod, and without teraphim.*" — כִּי is used because the ground of the choice of the symbolic action is its meaning. On יָשְׁבוּ, see v. 3, comp. still, Lam. 1 : 1, "How does the city sit solitary, that was full of people, she has become as a widow." The question arises, whether, under the religious objects here mentioned, only such are to be understood, as belong to the worship of the idols, or such also as belong to that of Jehovah. The answer is as follows, only the מַצֵּבָה can be considered as belonging exclusively to the idolatrous worship. Such pillars always occur as consecrated only to the idols, especially to Baal, and it cannot be proved, that, in the kingdom of Israel, against the express ordinance, Levit. 26 : 1, Deut. 16 : 22, they were also consecrated to the Lord, comp. 2 Kings 3 : 2, 17 : 10, 10 : 26–28. On the contrary, there is also one among those mentioned, אֵפוֹד, the mantle of the high priest, on which the Urim and Thummim were placed, which must be regarded as belonging exclusively to the worship of Jehovah. At least, there is not the smallest trace of its having been part of any idolatrous worship. It is true, that Gesen. (*Thes.* p. 135) gives at *Ephod*, under 2, the sense *statua, simulacrum idoli*, with an appeal to Judges 8 : 27, 17 : 5, 18 : 14, 17, as also to

the passage before us. But it is only necessary more closely to examine these passages, to be convinced, that the change of Jehovah into an idol, is as arbitrary and inconsiderate, as the changing of the garment into a statue. Judges 8 : 27, on account of the personal character of Gideon, who was zealous for the Lord against idols, we can by no means think of idolatry proper, but only of image-worship. Because the high priest received the Divine answer, only when clothed with the ephod, it was thought, that the presence of Jehovah was enveloped in it in a magical manner, first, indeed, only in that of the high priests, but afterwards in others also, made after its image. In order the more to enjoy this presence, and prepare a worthy dwelling for the Lord, Gideon made his ephod as splendid as possible, entirely out of gold. On chap. 17 : 5, we need only observe what follows, "And Micah had a house of God, and he made for himself an ephod, and teraphim, and consecrated one of his sons, and he became his priest." Afterwards Micah took a *Levite* for a priest. But why was he better suited than any other for the purpose? The answer is given in v. 13, "And then Micah said, Now I know that *Jehovah* will do me good, will be favorable to me, for the Levite has become my priest." The ignorant man knew at least that the only legitimate ministers of Jehovah were the Levites. He rejoiced, therefore, that he had now remedied this former anomaly. Chap. 18 : 14, needs no special illustration; for the subject of discourse is still the same ephod. We must, however, show the application of v. 5 and 6 of that chapter. "Then they said (the Danites) to him, the Levite, Ask God, that we may know whether our way will prosper in which we go. And the priest said to them, Go in peace, for *Jehovah* is your way, which ye walk." We have here an alleged revelation imparted to the priest, by ephod and teraphim, only this is referred, not to the idols, but to the Lord, whom the Levite alone wished to serve. From which it appears, that also the carved and molten images, which, v. 14, are mentioned as being found in the house of Micah along with the ephod and teraphim, which must, therefore, have been different from both, must be regarded as representations of Jehovah, like the calves in the kingdom of the ten tribes. In the case of the two others, the sacrifice and the teraphim at least, the exclusive reference to an idolatrous object can by no means be maintained. If sacrifices in the most *general* sense were spoken of, without any limitation in the preceding context, how should we be justified in excluding sacrifices which were

offered to Jehovah? The teraphim, as has been shown, Vol. II. p. 131, are intermediate deities, who aid in penetrating the future, which might be placed in connexion with *any* religious system, but are, however, found only once in connexion with any other than that of *Jehovah*, and, indeed, when the discourse is not concerning an Israelite. But how can this remarkable amalgamation of what belongs to the idols and to Jehovah, which cannot be otherwise than intended, be explained? How can the reference to Jehovah be reconciled with v. 3, where the discourse is only of the cutting off of all connexion with the lovers, and likewise with chap. 2 : 8, 9? The answer is, that we must distinguish between Jehovah the true God, and the Jehovah of the Israelites. This latter was only a God in appearance, in reality an idol, comp. 2 Kings 17 : 8. As he was called *Baal* by way of alternation, so did he stand on the same level with Baal. Here we have the true solution of the problem, which, at first sight, is very difficult. But in what respect shall the Israelites have no sacrifice, &c. any more? All this can in no way be outwardly taken from them. How could the exile have hindered them from sacrifices? how from the erecting of statues, &c.? The true view is, that these things should so far be taken from them, as that every thing should cease, which hitherto nourished the erroneous opinion, that the self-made gods could afford them aid. What was the cause why the Israelites hitherto brought sacrifices to Baal, and their Jehovah? They believed themselves indebted to him for all the blessings they enjoyed, and then expected others from them for the future. If these blessings ceased, so also would the sacrifices. If they supposed themselves entirely forsaken by them, they could no longer think of dedicating statues to them, and inquiring of them by ephod and teraphim. Now also we see the reason of the collocation of king and prince with the sacrifice. The preservation hitherto of the civil government, with all its blessings, of political freedom and independence, had been considered by the Israelites as a seal upon their ways, as a token of favor from their lovers, Baal and their Jehovah. Therefore, this supposed sign of their power and love, with all others, must be taken from them, which would then serve to bring about the fulfilment of "thou wilt not whore." And so it appears how the explanation corresponds entirely with the symbol. God's first proceeding, when he would draw any one from the world to himself, is a *taking away;* for those who thus learn the nothingness of the former supposed giver, and recognise the previous giver

in him who takes away, there follows then the conferring of blessings. — As to the historical reference, the interpreters hesitate between the Assyrian, Babylonian, and Roman exile. The most refer exclusively to the last. Thus the Jewish interpreters, e. g. Kimchi: "*Hi sunt dies exilii, in quo nos sumus hodie; nec rex, nec princeps nobis est ex Israele, sed sumus sub dominatu gentium earumque regum.*" The chief defenders of the most direct reference to the Assyrian exile, are Venema, *Dissert.* p. 232, and Manger. The decision depends chiefly on the question, who are to be understood by the "children of Israel." If they are the whole people, it is arbitrary to set narrower limits to the *word* of God than his *deed;* the prophet must then comprehend all those in whom its idea is realized, and the more so, since the spiritual eye of the prophet, directed only to the idea, does not generally regard the intermediate periods, which, in fact, lie between the different realizations of the idea. But v. 5 appears to us to imply, that the prophet has in view, first, the children of Israel, in the strictest sense. "They will return and seek David their king," includes a reference to the existing apostasy of the Israelites from the tribe of David. In point of fact, however, there is no difference. If the prophet announces the realization of the idea only in reference to the Israelites, still, because the idea is grounded in the nature of God, and does not depend on caprice and accident, it must also manifest itself in the fate of the Jews, and that the prophet was himself aware of this, that he mentioned the Israelites alone, because he had been directed to do so, appears from chap. 2 : 2. There, it plainly appears in what a close connexion the condition of the Jews, from the destruction of Jerusalem to the present day, stands to this prophecy. They have forsaken Jehovah their God, and David their king. *Their* Jehovah has degenerated into an idol, no less than the Jehovah of the children of Israel. That they may now know him as he is, and return to the true *living* God, all has been taken from them, in which they believed they saw the manifestations of his power, his mercy, and love. We must, however, by no means suppose, that the idea is exhausted, when its realization is acknowledged also in the fate of the Jews. It gives also the key to the dealings of God with the Christian church, nations, and individuals.

V. 5. "*Afterwards will the children of Israel return, and seek the Lord their God, and David their king, and tremble to the Lord and to his goodness in future days.*" — יָשֻׁבוּ must not be regarded

as constituting, with בִּקְשׁוּ, only one verbal idea, "they will again return." This is contradicted, not only by the grounds already cited on chap. 2 : 11, but most decidedly by the parallel passage, chap. 2 : 9, "I will go and return to my first man;" comp. also chap. 6 : 1, "Up, let us return to the Lord;" 5 : 15, where the Lord says, "I will go and return to my place, until they feel their guilt, and seek my face. In their distress they will seek me." Jer. 50 : 4, "At that time, saith the Lord, the children of Israel will *come* together with the children of Judah, weeping will they come and seek the Lord their God." Is. 10 : 21. What is to be regarded as the object of their return to the Lord their God, and David their king, from whom they had shamefully turned away, appears from the context and the parallel passages, so plainly, that those who think of a return to Canaan deserve no refutation. The expression "Jehovah, their God," exposes the delusion of the Israelites, who fancied, that, in the idols which they named Jehovah, they still possessed the true God, and at the same time rebukes their ingratitude. Calvin: "*Deus se illis obtulerat, imo familiariter versatus fuerat cum ipsis, quasi educaverat eos in sinu suo, ut pater filios; propheta ergo ingentem illis malitiam oblique exprobrat.*" The God of the Israelites sustains to the God of Israel the same relation, as the God of the Deists and Rationalists to the God of the Christians. The question here arises, who is to be understood by "David, their king"? Some, after the example of Theodoret, (t. II. P. 2. p. 1326,) think of Zerubbabel, but by far the greater number of interpreters, after the Chaldee (*et obedient Messiæ, filio Davidis, regi ipsorum*), refer the prophecy to the Messiah. The latter interpretation is in substance perfectly correct, but not in the form in which it has, for the most part, been delivered. That the Messiah is not here, as elsewhere, (comp. on Jer. 30 : 9,) as an individual named *David*, is evident from "they will *return* and *seek*." The return presupposes a former departure; the seeking, a former neglect. The expression also, "their king," is to be well observed. It shows, in the antithesis with the king in v. 4 (comp. chap. 8 : 5, "They have made a king, and not by me; a prince, and I knew it not), that it is not a king to be newly chosen, which is here spoken of, but one whom the Israelites were bound to obey, as already given to them of God. The correct view is, that, by the king David, the whole royal house of David is designated, and here considered as a unit, just as, in the promise 2 Sam. 7, and in a whole series of Psalms which celebrate

the mercies of David, those which have been and were to be vouchsafed to him and his race. These mercies are most completely concentrated in Christ, in whose manifestation and eternal dominion, the promises made to David first receive their full accomplishment. That the prophet, when he calls the whole "the stock of David," because the antithesis of the apostasy and the restoration could thus only be rendered prominent, has *him* especially in view, that he expected a return of the children of Israel to David in Christ, is shown by בְּאַחֲרִית הַיָּמִים, which, in the prophets, never occurs, except of the times of the Messiah (comp., in a philological point of view, on Amos 9 : 1). This argument is altogether sufficient to refute the reference to Zerubbabel, though it must at least be conceded, that the adherence of a part of the citizens of the kingdom of the ten tribes to him, the sprout of the house of David, can be considered as a prelude to the general return. — The close connexion between the seeking of Jehovah their God, and David their king, is to be well considered. David and his race had been chosen of God as a mediator between him and the people, the channel through which all his blessings should flow to them, the visible image of the invisible ruler, which, in the last days, should most perfectly in Christ reflect his glory. When, therefore, the Israelites departed from David their king, they departed at the same time from Jehovah their God, as was too soon evinced by the other signs of apostasy from him, the introduction of the worship of the calves, &c. He, who will not acknowledge God in what he himself has declared to be his visible image (from Christ down to every relation that in any respect represents God, e. g., that of the Father to his Son, of the king to his subjects), knows him not even in himself. As, however, the Israelites apostatized from God in David, so did they exclude themselves, by their apostasy from him, from the participation in the mercies of the people of God, which could be derived to them only through him. Not until they return to David in Christ, do they forsake the god of their own invention for the true God, and come within the sphere of his blessings. How this is repeated among us, in the case of those who have forsaken Christ their king, and still think to possess God, how they can attain to true communion with the Lord their God, and to a participation in his blessings, only by returning to the brightness of his glory, is so evident, that it need only be suggested. — The true interpretation is found in Calvin : "*David erat quasi angelus dei; ergo illa populi, v. decem tribuum defectio quasi dei*

vivi abnegatio fuit. Dicebat dominus Samueli (1 Sam. 8 : 7), *non te spreverunt, sed me potius, debebat hoc multo magis valere in Davide, quem Samuel divinitus unxerat, et quem dominus tot præclaris elogiis ornaverat, ut non possent ejus jugum abjicere, quin ipsum quodammodo palam respuerent. — Verum quidem est tunc Davidem fuisse mortuum, sed hic in unius hominis persona Hoseas æternum illud regnum proponit, quod sciebant Judæi fore stabile cum sole et luna.*" The expression, "they tremble to the Lord," paints the state of his heart, who, shuddering with terror and anxiety on account of the danger and distress with which he is threatened, flees to him who alone can afford him help and deliverance. That we must thus explain, and not think of a trembling arising from the inconceivable greatness of the blessing, a state of mind which Claudian so graphically describes,

> "Horret adhuc animus manifestaque gaudia differt
> Dum stupet et tanto cunctatur credere voto,"

and just as little of a fearing or trembling arising from the deep knowledge of sin and unworthiness, is shown by the parallel passage, chap. 10 : 11, "they tremble as a fowl out of Egypt, and as a dove out of the land of Ashur." The fowl and the dove are here an image of helplessness. Parallel in substance is also chap. 5 : 15, "in their distress they will seek me." Their *terror* is not voluntary, it is forced upon them by the Lord, but that they tremble *to the Lord*, suffer themselves to be led to the Lord by their fear, is their own free act, though possible only by the assistance of grace. — How the expression, "and to his goodness," is to be understood, is most clearly shown by "I will return to my Lord, *for* better was it for me then than now," chap. 2 : 9. Along with the Lord they have also at the same time *lost* his goodness, the gifts proceeding from it; now necessity again drives them to *seek* the Lord and his goodness, which is inseparable from himself. This interpretation is also confirmed by other parallel passages, as Jer. 31 : 12, "and they come and exult on the height of Zion, and stream together to the goodness of the Lord (טוּב יְהוָה), to corn, and must, and oil, and lambs, and cattle." V. 14, "my people will be satisfied with my goodness," comp. Ps. 31 : 20, Zach. 9 : 17 (Vol. II. p. 127). To be rejected, therefore, is the supposition of several interpreters (Vol. I. p. 184), that טוּב יְהוָה is here as much as כְּבוֹד יְהוָה, his revelation in the angel of the Lord, the λόγος, through whom his glory and his goodness are made known.

THE PROPHET JOEL.

PRELIMINARY OBSERVATIONS.

For the determination of the age of Joel, we have an external argument in the position which has been assigned to him in the collection of the Minor prophets. There can be no doubt, that the collectors were governed by a regard to chronology. When, therefore, they placed the prophecies of Joel between those of two prophets, who, according to superscription and contents, belong to the age of Jeroboam and Uzziah, this is like an express testimony, that he also lived and acted at that time.

This testimony gives us a firm vantage-ground. It must continue valid until overthrown by other evident facts, and the collectors have been convicted of an historical error. In attempting to do this, we must be the more cautious, since all their other assumptions are verified by a careful examination, and no one of the other minor prophets has been assigned a place which did not belong to him. Such facts, however, are not to be found. On the contrary, every thing serves to confirm this testimony.

It will not do to assign the prophecies of Joel to a later period. For Amos places in the front of his prophecies one of the declarations of Joel, for the text, as it were, on which he comments. Comp. Amos 1 : 2, with Joel 4 : 16. — The contemporaneousness of the two prophets would not be inconsistent with this, as is evident from the entirely similar case of Isaiah and Micah. Isaiah also borrows (chap. 13 : 6) from Joel (chap. 1 : 15) a sentence, the peculiarity of which proves that the coincidence is not accidental. Such verbal repetitions are not to be regarded as perhaps reminiscences without any object. They served to exhibit the mutual recognition of the prophets as organs of the Spirit of God, to testify the ἀκριβῆ διαδοχήν, the absence of which, in the times after Ezra and Nehemiah, Josephus (comp. Beiträge, p. 245) cites as one reason why none of the

writings of those times could be acknowledged as sacred. Further, the description of the threatening judgment, in chap. 1 and 2, is of that general character which we find in the most ancient prophecies extant, in Amos, in the first chapters of Isaiah, and of Hosea, while in later times the idea is almost uniformly individualized by the express mention of the instruments whereby it should in the first instance be realized, the Assyrians and the Babylonians. What Judea had to suffer from the former, was so severe, that Joel, in chap. 4 : 4 sq., where he mentions nations, though, indeed, only by way of example, with whom Judea had heretofore come in hostile contact, would scarcely have passed them over, merely in order to mention the far inferior calamity inflicted by other nations.

With just as little propriety can the prophecy be assigned to an earlier period. It is certainly not accidental, that among all the prophets whose writings we possess, no one came forward in an earlier age; and just as little so, that no prophecies are extant of those earlier distinguished men of God, mentioned in the historical books, particularly of Elias and Elisha. Until the greater divine judgments were approaching, the time had not come to awaken, by announcing them, those who had forgotten God, from the sleep of security, and at the same time to open to believers the treasures of consolation and of hope. Comp. Vol. I. p. 152. Hitherto the living oral word of the prophets was the principal thing; now, however, since their God opened to them a wider prospect, and their calling embraced the future as well as the present, the written word was exalted to an equal dignity. Nothing, therefore, but the most cogent reasons, should cause us to make an exception from so established a rule in the case of Joel alone.

Such, however, is not the character of what Credner (*The Prophet Joel*, Halle, 1831, p. 41 ff.) has alleged, who makes Joel to have composed his prophecies even under the reign of Joaz, about 870—865 B. C., 70—80 years before any other prophecies extant. If we do not suffer ourselves to be stunned by a multitude of words, we shall perceive, that the only plausible argument of the author, who seems to have little perception of the difference between conjecture and thorough examination, and who had rather advance a new error than an old truth, is the silence of Joel respecting the Damascene Syrians mentioned by Amos, among the enemies of the covenant people. Hence he infers, that Joel must have prophesied before the first irruption of the Syrians into Judea under Joaz. (2 Kings 12 :

17 sq., 2 Chron. 24 : 23 sq.) But we need only look at the passage to be convinced, that the mention of this event by Joel was not to be expected. The expedition of the Syrians was not directed against Judah, but against the Philistines, only a single rambling corps (Chron.) incidentally made an irruption into Judea on their return; Jerusalem was not taken. This single instance of hostility, must, in the progress of time, soon have been forgotten. It was of a totally different kind from those of the Phœnicians and Philistines, mentioned by Joel, which were only particular outbreaks of the hatred and envy which they always cherished against the covenant people, and, as such, were preëminently an object of the penal justice of God. But on what ground does the supposition rest, that Joel must mention all those nations with whom the covenant people ever came in hostile collision? It certainly is not favored by the connexion. The mention of the former hostilities, chap. 4 : 4 – 8, is, throughout, only in passing, as Vitringa perceives, *Typus Doctr. Proph.* p. 189 ff.: "*Propheta dum erat in describendis gravissimis judiciis, quibus deus post effusionem spiritus gratiæ hostes ecclesiæ successive et maxime extremo tempore prosternet ob injurias ecclesiæ illatas, obversantur animo ejus injuriæ, quibus populus Judæus, pars ecclesiæ universalis, suo et proximo tempore afficiebatur a vicinis gentibus, Tyriis, Sidoniis, Philistæis, ad quos proinde* in transitu *orationem suam vertit, denuntians illis nomine dei, ipsos quoque non abituros impunitos.*" The correctness of this is proved by the גַּם, as well as by the circumstance, that v. 9 sq. simply connect themselves with v. 3, so that v. 4 sq. form a proper parenthesis. How entirely unsuitable here would have been the mention of the Syrians! Something was necessarily required which was directly in view, and which was still in fresh remembrance. The case was entirely different with Amos. Joel had to do only with the enemies of the kingdom of Judah. Amos, at the same time, with the enemies of the kingdom of Israel, among whom the Syrians were the most dangerous. He therefore begins at once with them. The crime which he charges upon them, chap. 1 : 3, that they had broken to pieces the inhabitants of Gilead with iron sledges, is one that concerned only the kingdom of Israel. The same is true also of the Ammonites and the Moabites, who are likewise mentioned only by Amos. The Ammonites, chap. 1 : 13, are charged with having ripped up the women with child of Gilead, in order to enlarge their territory, and the crime of the Moabites complained of, chap. 2 : 1, probably happened during, or after, the expedition

against them, related 2 Kings 3, the proper author of which was the king of Israel. Peculiar to Joel is only the mention of Egypt. The way in which this is done, clearly shows, that the prophet does not refer, as Credner supposes, to the invasion of the Egyptian king, under Rehoboam. It is not in the portion, v. 4 sq., which is occupied with the more recent injustice done to the covenant people, but at the close, chap. 4 : 19, in a connexion where the mention of the Egyptians as well as the Edomites can be only an individualization of the enemies of the people of God in general. That the prophet has in view the oppression which Israel had to endure in the beginning of their history in the land of Egypt, is incontestably proved, apart from the parallel passages, (compare Vol. II. p. 146,) by the reproach, that they had shed innocent blood *in their land.* The mention of the Philistines, and the Tyrians, and Sidonians, is common to Amos and Joel, and the description of their crime in both prophets is so similar and individual, that we are compelled to think of an event, which, because it belonged to the present, or had but recently taken place, was equally fresh in the memory of them both.

In few prophets is the resting of the prophecy on the idea, so conspicuous as in Joel. Nowhere, therefore, can that false method, which, leaving the idea out of view, regards only isolated facts of history, a method, the evil consequences of which extend to the interpretation of the New Testament also, — it is owing to it, that the declarations of Christ, respecting his coming to judgment, are usually so entirely misunderstood, and that even diligently labored writings, as those of Schott, must entirely fail of their chief object, — operate more injuriously than here. The book contains a connected representation. It commences with a lively description of the ruin which God, by means of outward enemies, will bring upon his apostate church. These present themselves to the inward contemplation of the prophet, as an all-devouring swarm of locusts. — The ground idea is, " where the carcass is, there the eagles collect," — where corruption manifests itself in the church of the Lord, there punishment comes. Because God has sanctified himself *in* the Church, and graciously imparted to her his holiness, so must he sanctify himself upon her, manifest his holiness in her punishment, when she has become like the profane world. He cannot endure, that when the Spirit has departed, the dead mass should continue to appear as his kingdom. He strips off the mask of hypocrisy from his degenerate Church, by exhibiting her outwardly, as she has inwardly become

by her guilt. This idea usually appears in a special application, with a mention of the particular people whom God would employ, in the nearest future, for its realization. Here, on the contrary, its inherent dignity and power are sufficient. The enemy are designated only as *north-countries*. From the north, however, from Syria, all the principal invasions of Palestine proceeded. We have, therefore, no reason to think exclusively of any one of them. Nor ought we to limit the prophecy to the people of the Old Covenant. Throughout all centuries, there is but one Church of God existing in unbroken connexion. That this church, during the first period of its existence, was concentrated in a land into which hostile irruptions were made from the north, was purely accidental. To make this circumstance the boundary stone of the fulfilment of the prophecy, were just as absurd, as if one were to assert, that the threatening of Amos, "by the sword shall all sinners of my people die," — has not been fulfilled in those who perished in another manner.

The threat of punishment, joined with exhortations to repentance, to which the people willingly hearken, and humble themselves before the Lord, continues until chap. 2 : 18. Then succeeds, until chap. 3 : 2, the prediction of prosperity. The showing of mercy begins with the fact, that God sends a *teacher of righteousness*. This teacher directs the attention of the people to the design of their suffering, and invites the weary and heavy laden to come to the Lord, that he may refresh them. His voice is obeyed by those who are of a broken heart, and now a rich divine blessing follows, and, as its highest degree, the outpouring of the Spirit. Here, again, we have only the everlasting way of the unchangeable God in his Church, his proceeding through hundreds and thousands of years.

The prediction of prosperity to the covenant people, is followed in the third and last part by its opposite, that of judgments upon the enemies of the Church of God, whose hatred of it, proceeding from hatred towards God, ceases not to be an object of his penal justice, since he employs it as a means for the chastisement and purification of his Church. The ground idea of this part is given in the words, 1 Pet. 4 : 17, "For the time is come that judgment must begin at the house of God ; and if it first begin at us, what shall the end be of them that obey not the Gospel of God? and if the righteous are scarcely saved, where shall the ungodly and the sinner appear?" It might seem as though this part, unlike the two preceding, refers to one *single* event, — the last judgment, and that every reference to

an inferior one, is excluded by the repeated mention of *all* nations. But still, it only appears so. The idea is presented in order that its full force may be seen, in the form of its last and most complete realization; but just because the final judgment is only a realization of the idea, so must this manifest itself also previously in smaller degrees. There could be no final judgment, if the whole history of the world did not already consist of judgments of God. But, because it does consist of these, there *must* be a final judgment. If the Scripture contained not expressly one word upon the subject, still it would be entirely certain. The prophecy was verified in the destruction of the Assyrians, in the time of Hezekiah, in the ruin of Babylon, in the destruction of Jerusalem, after the kingdom of God had been taken from Israel, and given to another people, who brought forth its fruit in their time, (Matt. 21 : 43,) in the whole history of Christianity. Whoever understands this prophecy, has also the key to Matt. 24 and 25, where, also, the assertion is yet erroneous, that the representation refers, at the *same time*, to the destruction of Jerusalem, and the judgment of the world, as though the whole intervening period were to be regarded as empty, as though God, during its continuance in this relation, were not God. We must here only avoid confounding the substance with the form; the idea, with the temporary clothing which the prophet prepares for it, in accordance with the nature of a prophetic vision, in which every thing spiritual must necessarily be represented in outward sketches and forms. This clothing is as follows. In the nearest place to the temple capable of containing a great multitude of men, in the valley of Jehoshaphat, which probably received this name from the passage before us as a proper name, which the prophet here attributes to it, only to designate its destination, — "the Lord judges," or "valley of judgment" (comp. Vol. II. p. 49), all the heathen are assembled. The Lord, enthroned in the temple, exercises judgment upon them. Thus the idea is revealed in outward forms, that the judgment upon the heathen is a result of the Theocracy, that they are not punished on account of their violation of the law of nature, but on account of the hostile attitude which they have assumed against the bearers of God's revealed truth, against the Lord, who dwells in his church. Every violation of the law of nature can be forgiven to those who stand in no nearer relation to God, even though they have proceeded to the most fearful extent in depravity. Those who were once disobedient, when the long-suffering of God waited in the days of Noah,

were not yet given up to final damnation, but kept in prison (the middle condition of Sheol) until Christ came and preached to them. This was the iniquity of Sodom, pride, fulness of bread, and abundance of idleness was in her, and in her daughters; neither did she strengthen the hand of the poor and needy, but was haughty, and committed abomination before the Lord, therefore he took them away as he saw good. Nevertheless the Lord will hereafter turn away the captivity (the affliction) of this Sodom and her daughters, and they shall be restored as they were before, — not corporeally, for the last trace of her seed is blotted from the earth, and even her site is destroyed, — but spiritually. Comp. Ezek. 16 : 49 sq. On the contrary, far heavier punishment overtakes those who have rejected not the abstract, but the concrete God; not him who is shut up in heaven, but him who has powerfully manifested himself on earth, in his Church. True, so long as this revelation is still imperfect, as under the Old Testament, and therefore the guilt of rejecting God is the less, there is room for compassion. The outward destruction does not involve in it the spiritual also. Moab is destroyed, that he is no more a people, because he hath exalted himself against the Lord. "But in a future time I will turn away the captivity of Moab, saith the Lord," Jer. 48 : 47; but when the revelation of the mercy of God has been completed, so also will his righteousness be completely revealed against those who despise this revelation, and rise up in hostility against those who bear it. Their worm shall not die, and their fire shall not be quenched, and they shall be an abomination to all flesh. Is. 66 : 24. In these remarks lies the key to all the Lord declares in respect to the future judgment, which is only future in its completion. Its object is not the world, as such, but the world to which the Gospel is preached, in the midst of which the Church has been established; comp. Matt. 24 : 14.

THE PORTION CHAP. 1—2 : 18.

We will not here dwell long on the history of the interpretations of this portion; it has been sufficiently given by Pococke and Mark among the older writers, and by Credner among the more modern. We only remark, that the figurative understanding is the oldest, — it

was adopted by the Chaldee paraphrast, and the Jews, mentioned by Jerome, — and that we cannot, with Credner, derive it solely from a doctrinal interest; since many who were actuated by such an interest as Bochart, Pococke, and J. H. Michaelis, do not approve of it; on the other hand, we find among its defenders, not a few who are influenced by a directly opposite motive, as Grotius, Eckermann, Bertholdt (*Einl.* p. 1607 ff.), Theiner. There are two previous questions to be answered, before we proceed to the chief investigation.

1. Does Joel here describe a present, or a future calamity? The former has been asserted in former times by Luther and Calvin, (comp. especially on chap. 1 : 4,) recently, with peculiar confidence, by Credner. But this view has nothing in its favor. The frequent use of the *præters* would afford proof only in case we did not stand on prophetic ground. Besides, these occur in precisely the same way in chapter 4, — in the portion which interpreters unanimously refer to the future. But if this view is to be considered as valid, it must be sustained by clear arguments, for it has the analogy of prophecy decidedly against it. So long and full a description of the present, or past, is nowhere to be found in the prophets. Besides, the latter only can be supposed, if once the reference to the future is rejected. For the description of the prosperity following the calamity is connected, chap. 2 : 18, 19, by *fut.* with the *vav. relat.* If, therefore, all is supposed actually to have taken place, instead of being represented to the prophet in vision, the calamity previously described must be regarded as already entirely past, the prosperity as still future. That the reference to the future is the only correct one, can, however, be shown by special, incontrovertible arguments drawn from the contents. The day of the Lord is often designated as *near*, which is explained by the circumstance, that God's judgment upon his Church is a necessary result of his righteousness, which never rests, but is always active, so that as soon as its object, the sinful apostasy of the people, exists, its necessary manifestation must be expected, if not the last and highest, yet such an one as serves as its prelude, so that the day of the Lord is perpetually coming, never absolutely distant, its designation as *near*, a necessary result of the declaration founded in the Divine nature, and therefore eternally true, " where the carcass is, there the eagles collect." This designation occurs first, chap. 1 : 15, " Woe for the day, for *near* is the day of the Lord, and as a desolation does it come from the Almighty." Here two methods of evasion have been attempted. Justi

asserts, that "the day is *near*" is, i. q., "the day is *there*," which deserves no further refutation; Holzhausen and Credner suppose, that by "the day of the Lord," is to be understood, not the devastation by locusts, but another more heavy judgment of which that was the prelude. This supposition is opposed by the verbally parallel passage, Is. 13 : 6, "Howl, for *near* is the day of the Lord, and as a devastation does it come from the Almighty;" here, the day of the Lord is no other than that which had before been described; but still stronger is the objection, that in the following context there is not the smallest trace of any other judgment besides the devastation by the locusts; on the contrary, with that terminates the whole period of suffering for the covenant people; and now the time of blessing for them, and of judgment upon their enemies succeeds. The necessity of understanding by the *near* day of the Lord, the devastation by locusts, and thus of considering this as future, is still more clearly manifest from the second passage, chap. 2 : 1, 2, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains; a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations." That by "the day of the Lord" here, which the prophet designates as already come in inward vision, and in reality as *near*, must be understood the day which is fully described in the preceding and following contexts, the devastation by locusts, appears from the verbally parallel passage, Ezek. 30 : 2, which, in like manner, speaks only of *one* day; "Son of man, prophesy, and say, Thus saith the Lord God; Howl ye, Woe worth the day! For the day is *near*, even the day of the Lord is *near*, a cloudy day; a time of the heathen shall it be." But what excludes all doubt, the expression, "a people numerous and strong," whereby only the locusts could be understood, forms an explanatory apposition to "the day of the Lord, the day of darkness," &c. And, in addition to this, by the last words, this judgment is designated as the most fearful, and the last which should overtake Judea, and thus the idea of a later day of the Lord is entirely excluded.

2. Does the prophet describe only one simple devastation of the locusts, or a twofold proceeding from two different swarms? Credner has lately attempted, with great effort, to prove the latter, and

seems to regard this discovery as the chief merit of his whole work. "Joel's description is occupied," he asserts, (comp. p. 33,) "with two generations of locusts; the first generation belongs to the end of the one, the second to the beginning of the ensuing year. The latter is the offspring of the former." In accordance with this hypothesis, he explains the different names of the locusts. According to him, גָּזָם is the migratory locust, which visits Palestine chiefly in time of harvest; אַרְבֶּה, elsewhere the general name of the locusts, here the young brood; יֶלֶק, the young locust in the last stage of their transformation, or between the third and fourth casting of the skin; חָסִיל, the perfect locust resulting from the last transformation, therefore, as the brood proceeded from גָּזָם, חָסִיל = גָּזָם.

This hypothesis, in general, is liable to the objection, that it attributes to the prophet such a deep knowledge of the natural history of the locusts, that a professor of natural history might learn from him. For this, there is no analogy in the Scripture, in general, and particularly in the prophets. The difficulty increases as soon as it is assumed, as we have already proved, that the description refers to the future. By such a minute detail in the description of a future natural event, particularly such an one as a devastation by locusts, the religious impression, which the prophet had solely in view, would rather lose than gain.

This whole view of the names of the locusts, on which the hypothesis is built, appears, on a closer examination, entirely untenable. It appears that the prophet knew only of one kind of locusts, which, in order to increase the terror, he divides into four different armies; and that the names, except אַרְנֶה, are not scientific, but poetical, taken from the qualities of the locusts.

Let us first show the error in the interpretation of יֶלֶק, on which the author grounds the rest. This interpretation he affirms (p. 295) is placed beyond all doubt, by the passage in Nah. 3: 16, "the Jelek casts its skin and flies away." The merchants, who made the principal part of the inhabitants of Nineveh, are compared with the יֶלֶק, which, after casting its skin for the third and last time, flies away. But, rightly understood and explained, the passage of Nahum serves only to refute this interpretation of יֶלֶק. It is there said of Nineveh (v. 15), "there will fire devour thee, sword destroy thee; will devour thee as the beetle (כַּיֶּלֶק). Be increased as the beetles, numerous as the locusts (v. 16). Thou hast multiplied thy merchants as the stars of heaven. *Beetles robbed and flew away.*"

(v. 17.) "Thy princes are as the locusts, and thy chief men as a host of grasshoppers, — the sun arises, they flee away, and one knows not their place, where are they?" This passage proves precisely that יֶלֶק must be *winged* locusts. Numberless as the locusts, are the Ninevites; numberless their rich merchants; but suddenly a countless host of locusts comes upon them, plunders all, and flies away. Those who rob and fly away in v. 16, are not the merchants, but the enemies. This is manifest from a comparison with v. 15, where entirely the same antithesis is found between "the sword will devour thee as the beetles" (*nom.*), and "be numerous as the beetles." פָּשַׁט, in its usual meaning, *to rob*, is here, in respect to the merchants, very significant. Decisive against the interpretation of Credner, is the want of proof of the meaning *to strip one's self*, as well as the entire unsuitableness of the sense. The discourse is here not of mercenaries, or foreign traders, but of the Ninevite merchants, in like manner as afterwards, of her great men. — How then could the image be suitable, which must designate a safe transition into a better condition? — Credner appeals besides to Jer. 51 : 27, where יֶלֶק has the adjunct, סָמַר, *horridus*. He supposes this to refer to the rough, horny covering of the wings of the young locusts. But, according to the context and analogy of the parallel passage, 51 : 14, we should rather expect that the staring here is a designation of the multitude, like our "to stare before filth, before vermin" (Seventy, ὡς ἀκρίδων πλῆθος). At any rate, from a passage of such doubtful interpretation, nothing else doubtful can be decided. — But that by יֶלֶק, not a young brood, but winged locusts are to be understood, is evident from Ps. 105 : 34, compared with Exod. 10 : 12 sq. In Exodus a single army of *flying* locusts overspread the land of Egypt; the Psalmist, in recalling this event to memory, says, "he spake and there came locusts, and יֶלֶק without number." In this passage, especially compared with Psalm 78 : 46, where, instead of יֶלֶק, חָסִיל is interchanged with אַרְבֶּה, occurring in Exodus alone, it is very evident, that יֶלֶק, *he who licks*, is nothing more than a poetical epithet of the locusts, especially as it never occurs in prose, which can the less be accidental, since this is true also of גָּזָם, *one who gnaws*, and חָסִיל is found in prose but once, as what it originally was, a mere adjunct of אַרְבֶּה, in the prayer of Solomon, 1 Kings 8 : 37. And in addition to this, we may urge, that the meaning of אַרְבֶּה is entirely fictitious, and contradicted by all the passages; that in chap. 2 : 25, the prophet, reversing the order, places גָּזָם last, which clearly

shows, that the succession in chap. 1 : 3 is not chronological; that Credner, since he must confess that גָּזָם and חָסִיל signify no peculiar kind of locust, renders suspicious also his explaining the two other names of different kinds, and that, if this interpretation were correct, גָּזָם and חָסִיל must designate the locusts as fully grown. This, however, is by no means the case; the origin of the name גָּזָם, is evident from Amos 4 : 9, "your vineyards, your fig-trees, and your olive-trees הַגָּזָם consumes." In reference to the grain, other divine methods of destruction had been already mentioned immediately before. Only the trees therefore remain for the locusts, which receive a name corresponding to this special destination הַגָּזָם, *the gnawer*. — The verb חָסַל occurs of the devouring of the locusts, Deut. 28 : 30; and חָסִיל, is found only where the locusts are mentioned in reference to this quality; comp., besides the cited passages, Is. 34 : 5.

Consider, moreover, what follows. The description of the devastations of the second brood begins, according to Credner, chap. 2 : 4. But the *suff.*, v. 4, refers directly to the winged locusts spoken of in v. 1–3, and in יְרוּצוּן they are the subject.

And now we can judge what is to be thought of an hypothesis, which has every thing against it, and nothing in its favor, and whose essential assumptions, the departure of the swarm, their eggs left behind, their death in the Red Sea, according to the confession of the inventor himself (p. 174), are passed over in silence by the author.

We still only remark, that if the fourfold division of the locusts, serves only for poetical effect, those also among the defenders of the *figurative* interpretation, are convicted of error, who, as, e. g., Grotius ("*Quos reliquerit Phul, eos Tiglathphalesar occidet aut abducet, quos reliquerit Salmanassar, eos occidet vel avehet Sannacheribus*"), think of four different enemies in succession.

We may now proceed to the solution of our problem; there are no general arguments against either the figurative or the literal understanding; neither of the two has any unfavorable prejudice against it. A devastation by proper locusts, is threatened in the Pentateuch against the transgressors of the law, Deut. 28 : 38, 39; against the Egyptians, God actually employed this, among other methods of punishment; a devastation by locusts in Israel, is represented by Amos, chap. 4 : 9, as an effect of the divine anger. — On the other hand, figurative representations of this sort are something very common;

in Isaiah, e. g., the invading Assyrians and Egyptians appear in a continued description, as swarms of flies and bees. The comparison of hostile armies with locusts, is altogether common, not merely on account of their multitude, but also on account of their devastations; comp. Nah. l. c., Is. 34 : 5. And what is most completely analogous, in Amos, chap. 7 : 1 – 3, the prophet beholds the approaching divine judgment under the image of a swarm of locusts, just as, in v. 4, under that of a fire, and v. 7, of a leaden plumb-line. In substance, all three are entirely alike. This is given, v. 9, with the words, "destroyed are the high places of Isaac, the sanctuaries of Israel are laid waste, and I rise up over the house of Jeroboam with the sword." To represent the divine punishment under the symbol of a devastation by locusts, was the more natural, since it had actually thus manifested itself at a former period in Egypt. The figurative representation had, therefore, in the history of the past, a significant substratum. That it is, however, a constant practice of the prophets, to represent the future under the image of the analogous past, which, as it were, lives in it again, we have already often seen.

The decision, therefore, depends on the internal nature of the description. An allegory must make itself known as such, by significant hints. Where these are wanting, its assumption is arbitrary. Following the order of the text, we will combine every thing of the sort which we find in it.

Even the "has such a thing happened in your days, and in the days of your fathers? whereof ye shall relate to your sons, and your sons to their sons, and their sons to the following generation," of the introduction, scarcely allows us to think of the devastation of locusts, in the proper sense. Only by the greatest exaggeration, which, if any prophet, certainly the simple and mild Joel, would be far from employing, could he represent a devastation by locusts, always a very temporary evil, as the greatest calamity which ever had happened, or ever would happen to the nation. For this latter is implied in the admonition to relate it to the most distant posterity. No later suffering should be so great as to cause this to be forgotten.

Not to be overlooked is the expression, "a people (גּוֹי) has gone over my land." V. 6. *People*, according to most interpreters, signifies only the multitude; but then, doubtless, as Prov. 30 : 25, 26, concerning the ants, עַם would stand. In גּוֹי lies not merely, which Credner also acknowledges, the idea of what is hostile, but also what is profane; indeed, this is the principal idea on which account

the degenerate covenant people often receive the name אֶרֶץ (comp. Vol. II. p. 289 sq.). That this principal idea has place here also, is evident from the antithesis, "over *my* land." We cannot, indeed, with J. H. Michaelis and others, refer the *suff.* to Jehovah, in which case this antithesis would be the most striking; just as little however, with the recent critics, to the prophet as an individual, where it entirely disappears. The comparison of v. 7 and 19 clearly shows, that the prophet, according to a frequent custom (compare the introduction to Micah, and the whole prophecy of Habakkuk), speaks in the name of the people of God. A strange, unheard of event! A heathen host has invaded the land of the people of God! The antithesis appears chap. 2 : 18, "Then was the Lord zealous for his land, and spared his people." We do not suppose that the prophet departs from the image; he designates the locusts as a heathen host; but he would not have chosen this designation, which, literally understood, is very strange, if the reality had not given him an occasion.

It is remarkable, that, in the description of the locusts in this verse, and in the whole of the following representation, no mention is made of their flight. Only in chap. 2 : 2, "A day of darkness, and of thick darkness, a day of clouds and of blackness," does Credner find this mentioned. He supposes the darkness to be a consequence of the rising of the swarm of locusts into the heavens. But the incorrectness of this supposition immediately appears, on a comparison of chap. 2 : 10. There, "*before* the host, before it arises, the earth quakes, the heavens tremble, the sun and moon veil themselves in blackness, the stars withdraw their splendor." Not till after this has happened, does the Lord draw near at the head of his host. *From* this host, therefore, the darkness cannot proceed. Rather, for which also the numerous and almost verbally coincident parallel passages (comp. Vol. II. p. 267) decide, the darknening of the heavens is the symbol of the anger of God, the sign that he draws near as a judge and an avenger. But how can the omission of every reference to the flying of the locusts, in so full a description, be well explained, otherwise than by supposing that the reality presented nothing corresponding to this? In v. 7, "They make my vineyard for devastation, and my fig-tree for destruction," it is remarkable, that, in the description of the destruction, precisely the vineyard and the fig-tree are first mentioned; both in the singular, and with the *suff.* of the pronoun of the first person, whereby they are represented in a peculiar sense, as a possession of the people of God, their devastation

as a sign of the rejection of this people. Also, in the description of the restoration, they are again, chap. 2 : 22, first mentioned, and, indeed, in the singular. Credner himself remarks (p. 111), It is untrue, that vineyard and fig-tree were chiefly visited by the locusts; the ground of this phenomenon lies rather in an intentional reference to the phrase, "to sit under his vine and fig-tree," or to eat of it. The vine and the fig-tree, however, the sitting under them, and the eating of their fruits, are everywhere placed in contrast with the hostile oppression, (comp. Mich. 4 : 4,) "and they sit every one under his vine and fig-tree, and there is no one to make them afraid." Is. 36 : 16; 65 : 21, 22; 1 Kings 5 : 5; Hos. 2 : 14; Jer. 5 : 17; 8 : 13.

The words, "woe for the day, for *near* is the day of the Lord, and as a devastation does it come from the Almighty," point, as the comparison with Is. 13 : 6, shows, where, almost verbally borrowed from Joel, they occur of the judgment of the Lord over the whole earth, to something infinitely higher than a mere swarm of locusts in the proper sense. This, Credner himself confesses when he makes the vain attempt (comp. p. 147) to refer them to a judgment different from a devastation by locusts. How is it even conceivable, that the prophet should regard a transient calamity, and one comparatively so small as a literal visitation of locusts, as the day of the Lord, *κατ' ἐξοχήν*, as the close and completion of all judgments upon the covenant people? This would presuppose such low views of God's righteousness, such a total misapprehension of the greatness of human sin, as we find in no prophet of the Old Testament, and, in general, in no author of any sacred writing. A total expulsion of the people out of the land, which they have polluted by their sins, is what the men of God under the Old Testament, from Moses, the first, down to the last, predict.

In v. 19, 20, "To thee, O Lord, do I cry; for a fire consumes the pastures of the wilderness, and flame burns all trees of the field," the image suddenly changes. The divine anger appears under the image of an all-consuming flame. If, now, a fire in the literal sense cannot be understood here, it is certain, that in what precedes, also, a figurative character prevails. Holzhausen and Credner (p. 163) seek to evade this troublesome consequence, by the assertion, that glowing fire is spoken of the all-consuming heat of the sun. This is, at all events, a groundless assertion; fire and flame are never predicated of the heat of the sun. We must rather, according to

this view, say, that the prophet represents the devouring heat under the image of a fire poured out from heaven. But this is inadmissible, if we compare the numerous parallel passages (see them collected, Vol. II. p. 375), where the glowing anger of God appears under the image of a consuming and desolating fire, with reference to the destruction of Sodom and Gomorrah, when the divine anger actually manifested itself in this manner. Especially remarkable here is the passage, Amos chap. 7. The divine anger presents itself to the prophet, first, v. 1 – 3, under the image of a great army of locusts which lays waste the land, scarcely recovering from the former calamities under Jeroboam II. by the Syrians; then, in v. 4, under the image of a great fire, which swallows up the sea, and consumes the holy land. This analogy is the more important, the more obvious elsewhere are the traces of intercourse between Joel and Amos; comp. still, Is. 9 : 17, 18; Mal. 3 : 18.

Chap. 2 : 2, is to be regarded as pointing to the occasion by which Joel was led to the choice of this figurative representation. The words, "there was nothing like it from eternity," and "there shall not be such after it from generation to generation," are borrowed literally from Ex. 10 : 14. The prophet thus intimates, that he transfers the past, in its individual definiteness, to the future, which resembles it in substance. What is there especially said of the plague of locusts, is here applied to the calamity thereby typified. This, of all judgments upon the covenant people, (and they only are spoken of,) is the highest and the last, which the prophet could say only when the whole extent of the divine judgments to their highest completion presented itself to him in inward vision, under the image of a devastation by locusts. To what absurdities the hypothesis of the later origin of the Pentateuch leads, we have here a remarkable example in the assertion of Credner, that the passage in Exodus is an imitation of that of Joel. The very next verse, "as *the* garden of Eden (Paradise) is the land before him," stands in a manifest reference to Genesis; not only to 2 : 8, but also to 13 : 10, where the valley of Siddim, before the divine judgment, is compared with *the* garden of Jehovah (Paradise).

In chap. 2 : 11, every feature is against the literal interpretation. "And the Lord gives his voice before his host, for very numerous is his camp, for strong is he who does his word, for great is the day of the Lord, and very terrible, who can comprehend it? That an invasion of locusts should be represented as God's host and camp, at

whose head he himself marches as a general, before which he causes his thunder to resound like trumpets, has not even the most distant analogy in its favor. It is, indeed, cited in an Arabic writer, as a Mosaic command; "Ye shall not kill the locusts, for they are the host of God the Most High," (Bochart, II. p. 482, *ed.* Rosenm. III. p. 318). But who does not see that this expression owes its origin to the passage before us?

In v. 17, "Give not thine inheritance to reproach, *that heathen reign over it*" (לִמְשָׁל־בָּם גּוֹיִם), the prophet drops the allegory, and the reality, the devastation of the land by heathen enemies, (observe how what was said in v. 6 concerning גּוֹי, receives confirmation by גּוֹיִם,) is clearly exhibited. The defenders of the literal interpretation have here attempted to escape from their embarrassment in two ways. Michaelis explains; "*Parce populo tuo, auferendo ab eo locustarum istam plagam, quæ si amplius desævierit et grassata fuerit, extremam inducet famem, atque ita cogetur populus tuus, ad levandam famis necessitatem, in regiones gentium transfugere et apud eas pro pane servire, et imperia eorum nec non opprobria sustinere.*" But every one sees how far-fetched this is. All history affords no example where a people by one visitation of locusts, affecting the produce of only one year, and this not completely and throughout the whole land, are brought to give themselves up to the dominion of foreign nations. The recent interpreters, particularly Credner, resort to *another* explanation, "give thine inheritance not a prey to the mockery of the heathen over it;" the meaning *to mock*, they assert, is required by the parallelism. But one sees not how. The reproach of Israel consisted precisely in their having subjected the inheritance of the Lord to the rule of the heathen. The sense *to reign*, is, on the contrary, required by the parallelism. For the inheritance of the Lord, and the dominion of the heathen, not their mockery, constitute a suitable antithesis. This same antithesis lies at the foundation, in v. 18, in the words "then was the Lord zealous for his land," in which the prophet relates how the Lord abolished this crying contradiction. Not natural locusts, only heathen foes could be the object of the jealousy of the Lord. *His* land, *his* people, he cannot give up as a prey to the heathen. But what is of itself decisive, this interpretation is entirely unphilological. The *verb* מָשַׁל, has never the sense *to mock;* the phrase מָשַׁל מָשָׁל, *to make a proverb*, is entirely peculiar to Ezek., where it several times occurs. In the remaining books, there is nothing in the least degree to the purpose, except

מֹשְׁלִים once in the ancient dialect of the Pentateuch, Numb. 21: 27, in the sense *poets*. מָשַׁל with בְּ means, without exception, *to reign over*, properly *to reign by encroaching upon any one*. Thus, particularly in the passage which the prophet had in view, Deut. 15: 6, "If thou wilt hearken to the voice of Jehovah thy God, so shalt thou reign over many heathen, and they shall not reign over thee," וּמָשַׁלְתָּ בְּגוֹיִם רַבִּים וּבְךָ לֹא יִמְשֹׁלוּ; comp. also the very similar passage Psalm 106: 41, "Then gave he them into the hand of the heathen, and those who hated them ruled over them" (וַיִּמְשְׁלוּ בָם). Lam. 5: 8. That the choice of the sense *to mock* is owing entirely to prejudice, is evident also from the fact, that all ancient translators (the Seventy, Jon., Syr., Vulg.), have *to rule*.

More than one proof is afforded by v. 20, "And I will remove from you the northmen, and drive them into a land dry and waste, their front into the anterior sea, and their rear into the hinder sea, and their foulness arises, and their smell will come up; for he has done great things."

1. If the reference is made to literal locusts, their designation by the northmen, הַצְּפוֹנִי, is entirely inexplicable. The usual assertion is indeed, erroneous, that the locusts march only from south to north (comp. Credner, p. 284); but all history gives no example of locusts which came from the north from Syria to Palestine; but even if sometimes particular swarms, after having come from their native region, the hot and dry lands of the south, to Syria, may have been driven away from these, towards Palestine, this is not conceivable of so enormous a swarm as is here described, which, with youthful vigor, devastated all Palestine from one end to the other. And shall the prophet, who, as we have already seen, predicts what was future, be supposed to mention so accidental a circumstance, as the transient abode of a swarm of locusts in Syria? Nor would such a residence by any means justify his language. The י in common names shows the derivation. No person, e. g., can be called פָּרְזִי, *a villager*, who resides only for a short time in a village. Finally, the native land of the proper locusts is plainly enough indicated in the words, "and I drive him into the land dry and waste." Who does not see, that by these words are designated the hot and dry regions of the south, that the prophet expresses, therefore, the thought that the enemies will be driven back whence they came, by naming the land from which the real locusts usually came? The opponents are here involved in great embarrassment. Some explain, "the locusts who were march-

ing northward;" Hezel and Justi, without any justification in the usage of the language, "the dark and fearful host"; V. Cölln (*De Jœlis Ætate*, Marb. 1811, p. 10,) prefers to change the text. We may join to the arguments against the reference of the expression to locusts in the proper sense, the fact, that the north is constantly mentioned as the home of the most dangerous enemies of Israel, the Assyrians and the Chaldeans, a designation whose geographical inaccuracy is outweighed by the circumstance, that these enemies always came from Syria, when they had made this land a part of their dominion. Comp. Zeph. 2 : 13, "And the Lord stretches out his hand over the *north*, and destroys Ashur, and makes Nineveh a wilderness, a dry desert." Jer. 1 : 14, "And the Lord said to me, From the *north* will this evil break in over all the inhabitants of the land." 4 : 6, 6 : 1, 22, 10 : 22, 25 : 29. Zach. 2 : 10. — Jerome has remarked, "*Aquilonem interposuit, ut non veram locustam, quæ ab austro venire consuevit, sed sub locusta intelligamus Assyrios atque Chaldæos.*

2. That we have here to do with a poetical, and not with a scientific description, is evident from the designation of the places whither the locusts should be driven. Among these, the dry and hot regions of the south, the Arabian desert is first mentioned, then the anterior, or Dead Sea, lying eastward of Jerusalem, and lastly, the hinder sea, the Mediterranean. That according to the intention of the prophet, the dispersion into these different directions should take place at the same time, is evident from the fact, that he causes the advance of the same army to be driven into the one, the rear into the other sea. That this is physically impossible, since the wind cannot blow in opposite directions at the same time, every one easily perceives. The explanation of Credner, that the פָּנִים of the locusts is the swarm which first invaded Palestine, and סוֹפוֹ their brood, deserves to be cited, only as a proof to what absurdities a false hypothesis once adopted can lead.

3. The words, "for he has done great things," give the ground of the destruction of the locusts. They will be *punished*, because they have *sinned* through proud arrogance. Because they have done great things, so now does the Lord great things against them; he glorifies himself in their destruction, since, in the time of their power, they glorified themselves, and trampled God under foot. Sin and punishment, however, necessarily presuppose moral responsibility. That this would be attributed by any prophet to irrational creatures,

by a poetic figure, it would be difficult to prove. The thought, however, which is here expressed is one which constantly occurs in reference to the heathen enemies of the Israelites.

In v. 25, "and I restore to you the years (הַשָּׁנִים) which the locusts have devoured," &c., the discourse relates to several years of affliction. But a devastation of the land by literal locusts, for such a period, cannot be thought of. Even יֶתֶר, in chap. 1 : 4, forbids this. Bochart justly remarks, "*Proventus novi anni non possunt vocari residuum prioris, quod nomen rectius competit tum frugibus quorundam agrorum prætermissorum, tum frugibus in eodem etiam agro relictis eodem anno adhuc depascendis.*" Accordingly the prophet here also passes from the figure to the reality, to the hostile invasion extending through a longer duration which he describes under the figure of a transient visitation of locusts.

Very important arguments for the figurative understanding are still furnished by chap. 4. The whole prediction of the penal judgment upon the heathen has sense and meaning, only if the crime had been previously mentioned which they have committed against the Lord and his people. We have then the three chief objects of the prophecy before us, God's judgment upon his people by heathen foes, his compassion for them, and the punishment of their enemies. At the very beginning, the affliction of Israel, which had been described in chapters 1 and 2, and the judgment upon the heathen, are placed in the closest connexion. The assembling of the heathen, according to v. 1 and 2, shall take place when the Lord shall turn the captivity of Judah and Jerusalem, i. e., according to the constant usage, free them from their affliction. That this affliction could be no other than that described chap. 1 and 2, is evident, simply from its being represented as the last of all God's judgments. — Further, the article, v. 2, is to be well observed; not "I assemble all," but "I assemble all *the* nations (אֶת־כָּל־הַגּוֹיִם)." How can this be otherwise explained than "all *the* nations who had been spoken of before under the image of the locusts." — Particularly important, however, is the second part of the verse, "and I there reckon with them concerning my people, mine inheritance, Israel, which they have scattered among the heathen, and divided my land." Here the discourse can by no means relate to any thing which had happened before the time of Joel. However his age may be determined, he belongs, in any event, to a time, in which, as yet, no dispersion of Israel among the heathen, and no division of the land, had taken

place. Credner, indeed, believes, that the calamities under Joram may suffice. "The Edomites then revolted from Judah; Libnah, which belonged to Judah in the stricter sense, revolted; the Arabians and Philistines invaded the kingdom, and plundered its capital. These events ended, therefore, not without a diminution of the kingdom of Judah." But all this is nothing to the purpose. The discourse is here of a division of the land of the Lord; it has nothing to do, therefore, with the revolt of a heathen tributary people; just as little can we see what Libnah has to do here; it belonged, indeed, to the kingdom of Judah, but the heathen nations had nothing to do with its defection, which, according to 2 Kings 8: 22, 2 Chron. 21: 10, proceeded from the inhabitants dissatisfied with the bad reign of a king, and speedily terminated. It is not possible, therefore, to show the loss of even some small part of a province at that time, to say nothing of a division of the whole land. It is the same with the dispersion among the heathen. The invasion of the Philistines does not here come into consideration, because these enemies, in v. 4, are expressly distinguished from those who have effected the dispersion of the people, and the partition of the land. "And *also* ye, what will ye to me, Tyre and Sidon and all ye borders of Philistia?" — The prophet, therefore, cannot speak of any thing already existing in his time; and just as little of any thing yet future, but not included in the threatening of punishment against the covenant people. For the devastation by locusts appears as the highest and last calamity of the future. Nothing, therefore, remains but to suppose, that, under the image of the devastation by locusts itself, the desolation of the land by heathen foes, and the dispersion of its inhabitants are described, which is also confirmed by the great resemblance of this passage to chap. 2: 18, 19.

We may still remark, that this passage, at the same time, considerably strengthens the proof already adduced, that Joel, in chap. 1: 2, predicts what is future. That which the figure of the devastation by locusts, as here given, represents, does not belong to the time of Joel.

Finally, in v. 17, "and Jerusalem will be a sanctuary, and strangers will no more pass through her," is still to be considered. This promise stands in manifest contrast with the former threatening, and by it only is rendered intelligible. In the threatening, therefore, under the figure of the locusts, must the strangers be intended.

And now, after all these particular proofs have been cited, which,

if it were necessary, could be easily strengthened and increased, let us look back to the exhibition of the contents. Let us see how, according to our view only, the prophecy of Joel forms a complete, finished, harmonious whole, and observe how, according to it, the prophet carefully adheres to the ground-sketch already given by Moses, with the completion of which, all other prophets are employed. Finally, let us observe, that the figurative interpretation has the testimony of exegetical tradition in its favor.

With the arguments which Credner (p. 27 ff.) has brought against this interpretation, we need not long delay. They all rest upon an almost unaccountable ignorance of the nature of poetry, metaphor, and allegory. Thus, e. g., when he says, "Who, with a sound mind, could ever say of horses, knights, armies, that they are like horses and knights? Who ever saw horses and knights mount over the walls? What shall we say to chap. 2 : 20? do armies ever perish in the sea? and, moreover, in two different seas? What can mean, in v. 22, 23, the allusion to the ceasing of the drought, if the prophet had actual enemies in view?" we need only reflect, that the prophet by no means contemplates the enemies as such, and merely compares them incidentally with locusts, but that they present themselves before him in vision as locusts. It is the very nature of allegory, that the figure is converted into reality. But for this very reason many a trait must be introduced which belongs not to the real, but only to the ideal object; and thus it becomes possible, that the image exalted to an ideal matter of fact, can, in its turn, be compared to the actual object.

ON CHAP. 2 : 23.

"And ye sons of Sion exult and rejoice in Jehovah your God; for he gives you the teacher of righteousness, and then he pours down upon you former and latter rain first."

There is a considerable difference in the interpretation of this verse. The words אֶת־הַמּוֹרֶה לִצְדָקָה, have been explained by the larger portion of interpreters, by "the Teacher of righteousness"; so Jon., Vulg., Jarchi, Abarb., Grotius, and nearly all early interpreters of the Lutheran church. Others take מוֹרֶה, in the sense *to rain*,

and לְצָדָקָה, as a nearer designation of its nature. This interpretation was not unusual, even in ancient times. Among the Rabbins, it is found in Kimchi, Abenezra, S. B. Melech, who think of a *timely* rain. Calvin, who translates לְצָדָקָה by *justa mensura*, defends it with great decision, and declares the other to be forced, and unsuited to the connexion. "The rain," is found in the English and Genevan translation, and in many reformed interpreters, who hesitate as to the translation of לְצָדָקָה: "*Justo tempore, justa mensura, justo loco, pro justitia sua, secundum justitiam vestram.*" Mark supposes that the rain is necessarily required by the connexion; this, however, on account of the *righteousness*, is to be spiritually understood, the Messiah, with his wholesome doctrine and his spirit. Among the interpreters of the Lutheran church, Seb. Schmid thinks of a *pluviam tempestivam.* Among recent interpreters, the explanation by *rain* has become so entirely prevalent, that it is thought scarcely worth while to mention the others. לְצָדָקָה is explained by Eckermann, "for a proof of his good pleasure"; Justi, "for fruitfulness"; the rest (Rosenm., Holzhausen, Credner, Rückert), by *justa mensura.* We regard this explanation as decidedly wrong, and the other as the correct one. Our reasons are the following.

1. The great indecision of the defenders of the current interpretation in explaining לְצָדָקָה, shows that this addition places a considerable hindrance in the way, which, on a nearer examination, appears to be entirely insurmountable. Passing over those interpretations of this word which plainly originated in mere caprice, it is sufficient to examine that by *justa mensura.* The very circumstance awakens suspicion, that צְדָקָה stands here, and not צֶדֶק; comp., on the difference between them, Ewald, p. 312, 313. But what is entirely decisive is, that both words, though they occur so extremely often, are never used in a *physical*, but always in a *moral* sense. The only passage, where, according to Winer, צֶדֶק signifies *rectitude in a physical sense*, is that of Ps. 23 : 3; מַעְגְּלֵי צֶדֶק are *straight*, right ways. It is there said, "He restores my soul; he leads me in the paths of righteousness for his name's sake," — the way is a spiritual one, it is the righteousness itself. This is that imputed by God, and conferred through grace. To lead in its path is to treat one as righteous. This is shown by the whole mass of parallel passages; comp., e. g., Ps. 5 : 9, "O Lord, lead me in thy righteousness on account of mine enemies." In reference to צְדָקָה, Holzh.

asserts (p. 130), that it occurs of the measure that has its proper size, Lev. 19 : 35, 36. The words are as follows, "Ye shall do no unrighteousness in judgment, in measure, in division. Balances of righteousness, weights of righteousness, an ephah of righteousness shall ye have; I am the Lord your God, who have brought you out of the land of Egypt." Even the manifest antithesis with unrighteousness here plainly shows, that balances, weights of righteousness, are such as belong to righteousness, correspond with it. The root צָדַק itself, never occurs in a physical, but always in a moral sense. To all this must be added, that the explanation, "the Teacher of righteousness," is recommended by the parallel passage, Hos. 10 : 12, where, in like manner, teaching occurs in connexion with righteousness, "the Lord will come and teach you righteousness," וְיוֹרֶה צֶדֶק לָכֶם, comp. also Is. 63 : 1.

2. That the giving of the מוֹרֶה, in the first half of the verse, must designate a different divine benefit from מוֹרֶה, in the second, is evident from the fact, that otherwise an idle tautology would ensue. But it is rendered completely certain by the use of the *fut.* with *vav. convers.* וַיּוֹרֶד. By this form an action is always designated, which arises out of what precedes. According to the current explanation, however, we have here merely one and the same action expressed with different words. It is true, that Hirzel, (*Stud. und Crit. Jahrg.* 1833, I. p. 165,) has asserted, in opposition to Ewald, that the *fut.* with *vav. conv.* is sometimes used to express merely a connexion. But the times are happily passed by, when a rule, deeply grounded in the nature of the language, could be invalidated by a few scattered examples. These examples are, moreover, only two; viz., besides the passage before us, the citation of which is a confession, that the current interpretation is irreconcilable with the right understanding of the *fut.* with *vav. conv.*, Lam. 3 : 33; where a succession neither of time nor of sense between עִנָּה and יָגָה is to be found. The words are כִּי לֹא עִנָּה מִלִּבּוֹ וַיַּגֶּה בְּנֵי אִישׁ. The *fut.* with *vav. conv.* has respect to מִלִּבּוֹ. It is so placed, as if in what precedes only the *decree* of the punishment had been spoken of. — Consider, moreover, that even the subjoining of גֶּשֶׁם to the second מוֹרֶה clearly distinguishes this from the preceding as to the sense, and that it belongs to the peculiarities of Joel to use the same words and phrases shortly after one another in a different sense (comp. Credner on 2 : 20, 3 : 5).

3. The explanation by *Teacher* is the more obvious, because

מוֹרֶה, with the sole exception of the passage of very doubtful interpretation (Ps. 84 : 7), always occurs in the sense *Teacher*, never in that of *rain*, or *early rain*. The latter is rather יוֹרֶה, and, besides, the *verb* never occurs in *Hiph.* as in *Kal*, in the sense *conspersit, irrigavit*. And this establishes the conjecture, that Joel placed the otherwise unusual form מוֹרֶה in the sense *early rain*, in the second passage, only on account of the resemblance of the sound with the immediately preceding מוֹרֶה in its usual sense, and at the same time, to avoid all ambiguity, subjoined גֶּשֶׁם.

4. A similar causal connexion, like that before us, between the sending of the Teacher of righteousness, and the effusion of rain, is found in the passage of the Pentateuch, which the prophet, as it appears, had in view. Deut. 11 : 13, 14. "And it happens, if ye will hearken to my commands, which I this day command you, that ye love the Lord your God, and serve him with all your heart, and all your soul; then I give the rain of your land at its time, early rain and latter rain (יוֹרֶה וּמַלְקוֹשׁ), and thou gatherest thy barley, thy must, and thine oil." Here, as there, the righteousness of the people is the *antecedent*, the divine benefit the *consequent*. Because the former is wanted, the Lord commences the course of his mercy by sending him who produces it. At the same time, the objection falls to the ground, that the mention of the teacher of righteousness is unsuitable in a connexion where the prophet speaks only of temporal blessings, in order afterwards, in chap. 3, to rise to those which are spiritual. There were no *purely* outward blessings for the covenant people; they were always, at the same time, signs and pledges of the good pleasure of God, which depended on the righteousness of the people, and this, again, on the Divine mission of a Teacher of righteousness.

5. Our interpretation is clearly favored by בָּרִאשׁוֹן. It stands in a close relation to אַחֲרֵי־כֵן, chap. 3 : 1. The sending of the Teacher of righteousness has a twofold consequence, *first*, the outpouring of the natural rain, an individualizing designation of every sort of outward blessing, chosen with reference to the cited passage of the Pentateuch, but especially to the representation of the calamity under the image of the devastation by the locusts; then, the outpouring of the spiritual rain, the sending of the Holy Ghost. It is only necessary to point out this reference, overlooked by the interpreters, in order to set aside the many different interpretations of בָּרִאשׁוֹן, which are all unphilological.

It still only remains to inquire, who is to be understood by the Teacher of righteousness. The Messiah is regarded as such, not only by nearly all Christian interpreters who follow this explanation, with the exception of Grotius, who conjectures him to be Isaiah, or another prophet, but also after the example of Jonathan, by several Jewish commentators, e. g., Abarbanel: "*Is autem est rex Messias, qui viam monstrabit, in qua debeant ambulare, et opera, quæ facere deceat.*" We are forbidden by the article to think of any particular human teacher, which must also be subjoined to the arguments against the explanation of the early rain. The choice can be only between the Messiah as the long promised Teacher, κατ' ἐξοχήν, and the ideal Teacher, the collective body of all divine messengers which presented themselves to the prophet, because their individuality was unimportant for his object in a personal unity. Even with the latter explanation, the passage deserves the name of *Messianic*. For in Christ was this promise first completely realized. We are induced to prefer it to the direct and exclusive reference to the Messiah, by the comparison of the passage, Deut. 18: 18, 19, — what has been remarked upon it concerning the נָבִיא, can be transferred to the מוֹרֶה, — by the absence of every individual reference to the Messiah, and the bare mention of the instruction in righteousness, common to him with all former servants of God; finally, by the nature of the whole remaining description of Joel, which always adheres closely to the idea, and is never occupied with one particular historical fact in itself considered.

INTERPRETATION OF CHAP. 3.

V. 1. "*And it comes to pass afterwards, I will pour out my Spirit upon all flesh; and your sons and your daughters prophesy, your old men will dream dreams, and your young men have visions.*" The imparting of the Spirit of God ever constituted the prerogative of the covenant people, which, indeed, the idea of such a people necessarily requires. For the Spirit of God is the only inward bond between him and the creature. But there can be no covenant people without such an internal union. As a constant possession of the covenant people, the Spirit of God appears in Is. 63: 11, where the people, in

the deepest destitution, remembering the divine mercy, say, "where is he who put his Holy Spirit within him?" But it lay in the nature of the Old Testament economy, that the outpouring of the Spirit of God was less rich, its effects less powerful, and the participation in them less general. It was not till after the relation of God to the world had been changed by the death of Christ, that the Spirit of *Christ* could be imparted; a heightening of the power of the Spirit of God standing to him in the same relation as the angel of the Lord to the word become flesh; the conditions of the imparting of the Spirit under the Old Testament, were far more difficult; the view of Christ, in his historical personality, in his life, suffering, and dying, was wanting; God, though infinitely nearer than among the heathens, still continued, relatively, God afar off; since the procuring cause of the mercy of God, the merit of Christ, was not yet so clearly revealed; it was far more difficult to apprehend it; the error of self-righteousness was, therefore, far easier to be committed. And thus the direct possession of the Spirit of God, was enjoyed only by a few, especially the prophets; the most, even among the righteous, possessed a spiritual life by means of their connexion with them, and therefore less powerful. That a richer and more powerful effusion of the Spirit of God must take place at a future time, lay in the nature of the case. And for this reason the wish of Moses, that this might happen, that the whole people might prophecy, Num. 11 : 29, was, at the same time, a prophecy. He wished only that the people of God might attain to that degree of improvement where the idea of such a people should be realized, and this must hereafter happen, because the Almighty and faithful God could not leave his work incomplete. What Moses, as to the words, expresses only as a wish, Joel, with whom particularly Is., e. g., 11 : 9, 54 : 13, Jer. 31 : 33, Ezek. 36 : 27, Zach. 12 : 10, agree, utters directly as a promise. In its final reference, it belongs to the Messianic time; but we must not, on that account, exclude the reference to the preparatory events. The prediction of the outpouring of the Spirit rests on the thorough knowledge of the nature of the relation of God to his kingdom. It is entirely without reference to time. God's judgments, in which he draws near to the people, becomes, instead of an abstract, a concrete God, awaken in the people an earnest desire for communion with him; a teacher sent of God, gives this desire the right direction, and now an outpouring of the Spirit follows. This course is, and must be, perpetually repeated in the history of the covenant people. The com-

plete fulfilment of the prophecy in the time of Christ, could not have taken place, if the imperfect fulfilment had not extended through the whole previous history; and that no regard was paid to this in the prophecy before us, could be asserted only in case there was an intimation in the text, that the prophet intended to speak only of the last realization of the idea. But it is equally arbitrary, as the exclusion of the previous steps, to separate only one particular portion, — the occurrence on the first pentecost, — from the chief fulfilment in the time of the Messiah. Only so far can it be said, that the prophecy then found its final fulfilment, as a pledge was given that this should take place, and the whole subsequent developement till the end of the world was already contained in the event of that day; only so far as Joel's verbal prophecy was now converted into an infinitely more powerful prophecy by matter of fact. — From ignorance of the relation of the prophecy to the idea, and the error thence arising, that the fulfilment must necessarily fall in one particular and definite point of time, the contrast of different interpretations has arisen (comp. the full representation of them in Dresde, *Comparatio Jœlis de Effusione Spir. s. vatic. c. Petrina Interpret.* Wittemb. 1782, *spec.* 2), all of which contain a portion of the truth, and are false only in consequence of their partiality and exclusiveness. 1. Several refer the prophecy to an event in the time of Joel. Thus R. Moses Hakkohen, in Abenezra, Teller, on *Turretin de Interpret.* p. 59, Cramer in the *Scythischen Denkmälern*, pp. 221. 2. Others require the exclusive reference to the first Whitsuntide, as nearly all the fathers, among whom, however, Jerome (on 3 : 1) felt the great difficulties which arise out of the connexion against this view; and the most of later Christian interpreters. 3. Others prefer the reference to the events of the time of Joel, together with those of the first Whitsuntide. Thus Ephr. Syr., Grot., Turret. 4. Others place the fulfilment entirely in the future; thus the Jews, in the time of Jerome, and later, Jarchi, Kimchi, Abarb. 5. Others, lastly, find only the commencement of the fulfilment in the first Whitsuntide, and consider it as extending through the whole Christian period. Thus, e. g., Calov. *Bibl. Illustr. ad h. l.*: "*Quamquam in festo illo pentecostes vaticinium adimpleri illustri ratione cœperit, non tamen ad illum actum solennem* tantum *pertinet, sed universum statum novissimorum temporum, vel N. T. concernit,* more aliarum promissionum generalium." The last words show that Calovius was very near the truth. If the promise is a *general* one,

how can we be justified in placing the commencement of its fulfilment in the times of the New Covenant, and excluding that which God, from the very same goodness, imparted in the times of the Old Testament? How little ground there is in the text for any such limitation, appears from the following *naïve* confession of Dresdes (l. c. p. 8), who believes that he must defend such a limitation on account of the authority of the Apostle Peter, and to whom, according to the abovementioned *dead* understanding of the prophecy, which, by departing from the idea, converts it into a conjecture, it did not occur, that another reference than to one particular event, was even possible: "*Apparet itaque propositum vaticinium in se consideratum, ita comparatum esse, ut quo revera spectet ad omnium persuasionem a nemine definiri possit, nisi ab ipso vaticinii primo auctore.*" That the testimony of the New Testament, here alluded to, by no means requires such a limitation, we shall hereafter see. — From the reference already proved of אַחֲרֵי־כֵן to בָּרִאשׁוֹן, in chap. 2 : 23, it appears, that it is not so much a determination of the succession of time, as that of rank. Of the two consequences of the sending of a new Teacher of righteousness, first the inferior presents itself to the prophet, then the higher. The determination of time is not the essential thing; it serves only to make clear the relation of the facts, the gradation of the divine blessings. — The expression, "I will pour out," refers back to the rain in v. 23. The idea of abundance, in contrast with the former scarcity, is, indeed, implied; still, this must not be exclusively regarded; the attributes of the rain indicated in v. 24 sq., the quickening of that which was dead before, the fructifying power, must not be overlooked. — The expression, "upon all flesh," is mostly referred by the Jewish interpreters (e. g., Kimchi and Abenezra, comp. Lightfoot and Schöttgen on Acts 2 : 16, 17) merely to the members of the covenant people; by the Christian interpreters, on the contrary, with whom even Abarbanel agrees, to all men. Thus also Steudel, *Tübinger Pfingstprogramm* 1820, p. 11. But in this last interpretation, regard has not been paid to what, among the older writers, Calvin, ("*Quid hæc universitas valeat, ex sequentibus patet. Nam primum in genere ponitur* omnis caro, *deinde partitio additur, qua propheta significat, nullum fore ætatis v. sexus discrimen, quin deus promiscue omnes in gratiæ suæ communionem adducat,*") among the later, Tychsen, *Progr. ad* l. c., p. 5., have very well shown, that the following, "your sons, your daughters, your old, your young, the servants, and the handmaidens,"

contains a specification of בָּשָׂר, that, therefore, the *all* does not do away the limitation to one particular people, but only among this people themselves, the limitations of sex, of age, and of rank. The participation of the heathen in the outpouring of the Spirit of God did not here come immediately under consideration, since the threatening of punishment, with which that of prosperity is connected, had concerned only the covenant people. Credner has been led into a strange error, by arguing from כָּל־בָּשָׂר without respect to the connexion. He attributes to the prophet the monstrous idea, that upon all animals likewise, even upon the locusts, the Spirit of God, "the source of every thing good and great, of what is divine and well pleasing to God," should be poured out. Between בָּשָׂר and רוּחַ there is here the same antithesis as Gen. 6 : 3, Is. 31 : 3, "The Egyptians are men, not God, their horses are flesh, and not spirit;" comp. other passages in Gesen., *Thes.* s. v. p. 249. The flesh in this antithesis designates the human nature in respect to its feebleness and helplessness; the spirit is the principle of life and power. — As "your sons," &c. is a specification of "all flesh," so is "they prophecy," "they see visions," "they dream dreams," that of "I pour out my Spirit." Hence, it is evident, that the particular gifts are not here considered according to their individuality, but according to their common essential nature, as operations of the Spirit of God; and also that we need not inquire why the gift of prophecy, &c. should be imparted precisely to the sons and daughters. The prophet, as it is his object to individualize and expand the fundamental thought, the universality of the operations of the Spirit, chooses for this purpose his extraordinary operations, because these are more visible than the ordinary; and, indeed, from among them, he selects those which were common under the Old Testament, without thereby excluding the rest, or, so far as the reality was concerned, subjoining any thing to, — "I will pour out my Spirit." This appears also from v. 2, where the expression, in reference to the servants and handmaidens, again becomes general. In the distribution of the gifts of the Spirit, among the particular classes, a regard to what is internal just as little prevails, as in the case, e. g., in Zech. 9 : 17, in the words "corn shall make the young men cheerful, and new wine the maidens." What Credner, after Tychsen remarks, that visions are attributed to vigorous youth, dreams to feeble age, appears at once, from an examination of the historical examples, as unfounded. "Your sons and your daughters prophe-

sy," &c. is, i. q., " your sons and your daughters, your old men and your young men prophesy, have *divine* dreams (the limitation to this is occasioned by dependence on the outpouring of the Spirit), and see visions," and this, i. q., " they will enjoy the Spirit of God, with all his gifts and blessings." In this way only has the passage always been understood by the Jews; how otherwise could Peter with such confidence have explained the occurrences on the day of Pentecost, where there were neither dreams nor visions, as a fulfilment of the prophecy of Joel? Here, to stick to the letter is to misunderstand the nature, not only of the prophetic representation, but even of poetry in general, in such a manner as would, in any other case, be ridiculous. — As for the rest, it belongs to the nature of the case, that, in the principal fulfilments of the prophecy of Joel, the extraordinary gifts of the Spirit, the witnesses and means of the ordinary, — at the same time, however, the basis on which they rest, so that times, like those described 1 Sam. 3 : 1, where the word of God is scarce in the land, and there is no prophecy, must necessarily be poor also in the ordinary gifts of grace, — accompany the latter, from which they differ not in essence, but only in the form of manifestation, in like manner as the outward miracles of Christ, from those which were internal. As now, however, Joel, in accordance with the strict adherence of the prophecy to the idea, here had the substance only in view, what can be historically shown to have been extraordinary, as, e. g., in the time of the Apostles, the gift of prophecy and of tongues, comes under consideration no farther than that which was ordinary.

V. 2. " *And also upon the servants, and upon the handmaidens, in those days will I pour out my Spirit.*" Credner thinks of the Hebrew prisoners of war, who, far from the Holy Land, lived among the heathen nations as servants and handmaids. But had the prophet intended these, he would necessarily have expressed himself more definitely. The relation to the foregoing verse also requires, that, as there the distinctions of sex and age, so here that of rank, should be done away. The גַּם shows, that the extension of the gifts of the Spirit even to the servants and the handmaids, who appear to the carnal mind as unworthy of such a distinction, is to be considered as something unexpected and extraordinary. How erroneous is the assertion of Credner, " of the participation of the Hebrew slaves, there could scarcely have been any doubt," appears from the fact, that the Jewish interpreters seek in various ways to

lessen the good here promised to the servants and handmaids. We may, *perhaps*, regard as such an attempt the translation of the Seventy by ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου. They place, instead of the servants of men, who appear unworthy of such an honor, the servants of God. Abarbanel asserts, that the Spirit of God here designates something inferior to the gift of prophecy, which is imparted only to the free. Instead of regarding the Spirit of God as the root and source of the particular gifts mentioned before, he sees in it only one isolated gift, that of an unlimited knowledge of God, which is contradicted even by the relation of "I will pour out my Spirit," in this verse, to "I will pour out my Spirit," in the preceding, and also in Is. 11 : 2, where the Spirit of God is in like manner the general blessing, including all that follows. It is, not without design, made so prominent in the New Testament, that the Gospel is preached to the poor, — that God has chosen the mean and despised in the view of the world. The natural man is always disposed to assume, that what is esteemed by the world, must be especially important also in his relation to God. This is evident, even from the deep contempt of the Pharisees towards the ὄχλοι, comp., e. g., John 7 : 49.

V. 3. "*And I give wonders in heaven and on earth, blood, and fire, and vapor of smoke.*" Every manifestation of mercy towards the Church of God is accompanied by a judgment on her enemies. Here, and in v. 4, its *precursors* are described; in the whole 4th chap. the judgment itself. There is here a manifest allusion to an event of former times, which should now be repeated in a still higher degree, to the plagues of Egypt, which were governed by the same law. The prophet had especially in view the passage in Deut. 6 : 22, "And the Lord gave signs and wonders, great and evil upon Egypt, upon Pharaoh, and his whole house, before our eyes." — The miracles (comp. on מוֹפְתִים, Vol. II. p. 35) are divided into those in heaven and those on earth, then the latter are here individually designated, and the former in v. 4. With respect to those on earth, many interpreters, and lastly Credner, understand by *blood*, bloody overthrows of the enemies of Israel; by *fire and smoke*, their cities and dwellings consuming in flames. But this is altogether erroneous. Even the designation by מוֹפְתִים shows, that extraordinary natural phenomena are here intended, whose symbolic language a guilty conscience interprets, and perceives in them the precursors of the coming judgment. This is also confirmed by the more particular

mention of the signs in heaven, v. 4, for the signs on earth must be of the same kind. In like manner, by a comparison with the designated type of former times. From this, the *blood* is directly taken. The first plague, Exod. 7 : 17, is thus announced : " Behold, I smite with the rod in my hand upon the waters in the Nile, and they become blood." (Jalkut Simeoni, in Schöttgen, p. 210, " *In Ægypto deus intulit hostibus sanguinem, etiam futuro tempore sic erit, q. d. et dabo prodigia, sanguinem et ignem*)." In like manner also the fire, comp. 9 : 24, " And there came hail, and fire mingled with the hail." This supposition is the more obvious, since, in the former description of the judgment upon Israel, the plague of locusts lies at the foundation, and since also the contents of the following verse has its type in those events ; comp. Exod. 10 : 21, " And the Lord said to Moses, Stretch out thy hand over the heavens, and there shall be darkness over the land of Egypt." — תִּימְרוֹת needs a new investigation. Interpreters explain it uniformly by *pillars*, but there is nothing to justify this. For the Chaldee תְּמָרָה, which is appealed to, never occurs in the sense *pillar*. This sense is by no means suitable, in the only passage cited by Buxtorf. The sense *smoke*, or *cloud of smoke*, is there necessarily required. Just as little to the purpose is the appeal to תָּמָר, *a palm*. With this word, תִּימָרָה has nothing in common. The י, which would be entirely without analogy if תמר were the root (comp. Ewald on Cant. 3 : 6), requires the derivation from ימר. תִּימָרָה is a noun formed from the third *fem. fut.* of this verb, with a *suff.* ה, (comp., concerning these nouns, on Hos. 2 : 14,) in form exactly corresponding to תְּמוּרָה, derived from the third *fem. fut.* of the verb מוּר. Concerning the meaning of the verb יָמַר, there can be no doubt. Is. 61 : 6, and especially Jer. 2 : 11, where הֶמִיר and חֵימִיר occur in the same verse, show that it entirely corresponds with מוּר, and is therefore arbitrarily identified by Ewald, l. c., with אָמַר, the alleged meaning of which is *to be high*. But in the Hebrew מוּר and יָמַר occur only in the derived sense *to transform, to change, to exchange*. The ground meaning, however, is furnished by the Arabic. It there means, *huc illuc latus, agitatus fuit, fluctuavit*, comp. the thorough demonstration by Scheid, *Ad Cant. Hisk.* p. 159 sq. According to this, תימרות can mean only *clouds* or *vortices* (in Arab. مور, *pulvis vento agitatus*). It is easy to show the connexion of this meaning with that of *palpebræ* in the Talmud and Rabbinical writings, so called from their continual motion back and forth, a connexion which is the more easily proved, since

this usage can have been derived from no other source than that of an ancient Hebrew one. Also the ἀτμὶς of the Seventy leads rather to our interpretation, than the current one; the former, in the only passage where תימרות occurs besides, and indeed in connexion also with עָשָׁן, Cant. 3 : 6, is at least equally suitable as the latter. We must call to mind appearances like those described Exod. 19 : 18, "And the mount Zion was altogether on a smoke, because the Lord descended upon it in a fire, and its smoke went up like the smoke of a furnace." Here, as well as there, the fire and the accompanying smoke rendered visible the truth, that God is a πῦρ καταναλίσκον, comp. Heb. 12 : 29. Remarkable is the belief running through all antiquity, that the angry Deity announces by natural signs the coming of his judgments. This belief cannot be a mere illusion. It must have a deep root in the mind. Nature is the echo and reflection of the disposition of man. If there reigns in him, because he feels his own sin and that of others, a fearful expectation of things which are to come, every thing outward harmonizes with this expectation, and chiefly that which is the natural type and symbol of the Divine penal justice, but which, without this interpreter within, would not be perceived as such. Having regard to this relation of the mind to nature, before great catastrophes God often causes these precursors of them to appear more frequently and strikingly than in the ordinary course of nature. This happened in a very remarkable manner, before the destruction of Jerusalem, comp. Joseph. *De Bell. Jud.* 4 : 4, § 5 : *Διὰ γὰρ τῆς νυκτὸς ἀμήχανος ἐκρήγνυται χειμὼν, ἄνεμοί τε βίαιοι σὺν ὄμβροις λαβροτάτοις, καὶ συνεχεῖς ἀστραπαὶ, βρονταί τε φρικώδεις, καὶ μυκήματα σειομένης τῆς γῆς ἐξαίσια. Πρόδηλον δ' ἦν, ἐπ' ἀνθρώπων ὀλέθρῳ τὸ κατάστημα τῶν ὅλων συγκεχυμένον, καὶ οὐχὶ μικροῦ τις ἂν εἰκάσαι συμπτώματος τὰ τέρατα.* — Many other forerunners are mentioned 6 : 5, § 3. These will never be wanting, as surely as punishment never comes without sin, and sin is never present without consciousness, without expectation of the judgment.

V. 4. "*The sun is changed into darkness, and the moon into blood, before the great and terrible day of the Lord comes.*" Of all interpreters, Calvin has most admirably explained this verse: "*Quod dicit solem conversum iri in tenebras et lunam in sanguinem, metaphoricæ sunt locutiones, quibus significat, dominum signa per totam orbis machinam daturum iræ suæ, quæ homines terrore exaniment, acsi horrenda fieret totius naturæ conversio. Sicut enim sol et luna paterni erga nos favoris dei testes sunt, dum lucem vicibus suis terræ*

ministrant, ita exadverso dicit propheta, irati et offensi dei fore nuntios. — Per caliginem solis, per sanguinolentum lunæ defluxum, per atrum vaporem fumi exprimere voluit propheta, quocunque homines vertant oculos, ubique sursum et deorsum multa apparitura, quæ terrorem incutiant. Perinde ergo hoc valet, acsi dixisset, nunquam tam misere habuisse res in mundo, nunquam tot et tam atrocia iræ dei signa extitisse." — That the prophet here also has the type in Egypt in view, we have already seen. The darkness over the whole land of Egypt, while light was in the dwellings of the Israelites, represented in a very impressive manner the anger of God in contrast with his mercy, the symbol of which is the light of his heavenly luminaries. Its extinction is in the Scripture a standing precursor of the approaching Divine judgments; comp. the passages Vol. II. p. 267. As such had it already here occurred in the description of the former judgment, comp. 2 : 2, "a day of darkness and obscurity, a day of clouds and mist," v. 10, "before him the earth quakes and the hills tremble. The sun and moon mourn, and the stars withdraw their splendor." As such does it recur again, chap. 4 : 14, "*near* is the day of the Lord in the valley of judgment. The sun and the moon mourn, and the stars withdraw their splendor." Such passages are not to be limited to one particular natural phenomenon. All whereby the splendor of the heavenly lights is obscured or disturbed, darknesses of the sun and moon, earthquakes, storms, &c., fill those with fear in whose hearts the sun of grace has gone down.

V. 5. "*And it comes to pass, every one who calls on the name of the Lord is delivered; for on Mount Zion and at Jerusalem shall be that which is delivered, as the Lord hath spoken, and amongst the spared is whomsoever the Lord calls.*" We must first determine the meaning of פְּלֵיטָה. The interpreters, for the most part, explain it by *deliverance*. But it rather means *that which is delivered*. This appears, first, from the form. It is *fem.* of the *adj.* פָּלִית, whose י— has arisen from the lengthening —ֵ, comp. Ew. p. 234. Hence פְּלֵטָה occurs three times also without י. It is therefore an *adj.* of an intransitive meaning. Now *adjectives* are often changed by the *fem.* ending into *abstract nouns*, comp. Ew. p. 313, who thus forms פְּלֵיטָה, but never into those which designate an action, always only into those for which we might also place the *neut.* of the *adj.*, which would here be inadmissible. 2. To this must be added the constant usage. Is. 37 : 31, "And that which is *delivered* (פְּלֵיטַת) of the

house of Judah, that which is *left*, strikes its roots beneath, and bears fruit above." V. 32, "For from Jerusalem shall go forth a *remnant* (שְׁאֵרִית), and that which is *delivered* from Mount Zion," — a passage exactly parallel to the one before us; comp. also the following, "the zeal of the Lord of hosts will perform this," with "as the Lord saith," here. Is. 4 : 2, "To the escaped of Israel." Synonymous with which, in v. 3, is "that which remains in Zion, and that which is left in Jerusalem," 10 : 20, "the remnant (שְׁאָר) of Israel, and the rescued of the house of Jacob." Obad. v. 17, "and on Mount Zion will be that which is delivered," in contrast with v. 9, "rooted out shall man be from the mountain of Esau;" lastly, Gen. 32 : 9, "and the camp remains to him that is escaped." There is, therefore, not a single passage in which the sense *deliverance*, is even probable. — The phrase וְכָל אֲשֶׁר יִקְרָא בְּשֵׁם יְהוָה, has already (Vol. II. p. 253) been explained. We have there seen, that it neither does nor can occur of a mere outward calling, but always of such an one as is an outward expression of the faith of the heart. The prophet therefore could not have intended a deliverance of the *promiscuous multitude* of Israel, in contrast with the heathen. For the condition is one of a purely inward nature. It furnishes a hint for the right understanding of what follows. The כִּי, by which it connects itself, is inexplicable if Mount Zion and Jerusalem are to be regarded as bringing deliverance to all found there. This is evident also from פְּלֵיטָה. Not, indeed, all the inhabitants of Zion and Jerusalem, all the members of the outward Theocracy will be delivered, but there will be those who are delivered, viz. those who call on the name of the Lord, while the rest will be consumed by the Divine judgment. — Purely inward also is the second condition mentioned, the calling by the Lord. אֲשֶׁר יְהוָה קֹרֵא stands in so manifest a relation to אֲשֶׁר יִקְרָא בְּשֵׁם יְהוָה, that we need by no means assume, with Credner, its reference to other subjects; rather those who *call on* the Lord, are at the same time those whom *he calls*, out of the general distress, to come under his protection; and the prophet has sought to exhibit the close connexion of the two by the choice of the words. — The expression, "as the Lord hath spoken," awakens attention to the ground on which believers can surely rely upon this promise, since it is the word of God and not of man. — The relation of the whole verse to the foregoing and the following, is this: The prophet, in v. 3 and 4, had given the precursors of the great and terrible day of the Lord. He now points to the only means of abid-

ing in this day. Then he describes, in chap. 4, connected by כִּי, the judgment itself.

If, now, we inquire for the historical reference of v. 3–5, we meet with a great diversity of views. The destruction of Jerusalem by the Chaldeans is assumed by Grotius, Cramer, Turretin, *De Script. s. Interpret.* p. 331, ed. Teller; the Socinians in the *Catechism*, p. 228, Œder, and among the Arminians, Episcopius, *in Institutt. Theoll.* p. 198. Others (Jerome), think of the resurrection of the Lord. Others (Luther), of the outpouring of the Spirit. And others (Münster, Cappell, Lightfoot, Dresde, l. c. p. 22), of the destruction by the Romans. The verses are referred to the judgment on the enemies of the covenant people soon after the return from the Babylonish exile by Ephraim Cyrus; to the impending overthrow of Gog in the time of the Messiah, by the Jewish interpreters; to the general judgment, by Tertullian, Theodoret, Crusius, *Theol. Proph.* I. p. 621; to the destruction of Jerusalem and the final judgment likewise, by Chrysostom and others.

This diversity of references has arisen solely from omitting to refer back the prophecy to its *idea*. This is the manifestation of God's penal justice against all that is hostile to his kingdom, running parallel with the manifestation of his mercy towards the subjects of this kingdom. This idea is here presented in its entire universality, without being limited to any particular realization of it in time. Neither of the above interpretations, therefore, can be absolutely correct. They differ from each other only, that the one class are entirely false, inasmuch as they assume a reference to events which do not fall under the idea, the others are only contracted and partial views of the truth.

To the former class plainly belong the references to the resurrection and the outpouring of the Spirit. This could have been occasioned only by the separation of the verse from the following chapter. These events stand in no relation whatever to the idea. The destruction by the Chaldeans, does, indeed, sustain a certain relation to it, in so far as that event was actually a manifestation of the Divine penal justice. It would, however, have belonged here, only in case the prophet was describing, in an entirely general way, such manifestations. That this, however, is not so, that the object of the prophecy is rather the manifestation of the Divine justice in relation to what is hostile to God's kingdom, is evident, even from a comparison of chap. 1 : 2. The defenders of this view have entirely mis-

taken the economy of the prophecy of Joel. Otherwise, they would have seen, that the destruction by the Chaldeans belongs to the threatening in chap. 1 and 2, where the judgment upon the house of God is described, while here, that upon those who are without is the subject of discourse.

This appears also at first view equally applicable to the destruction by the Romans. But, on a nearer examination, we perceive a difference between the two events, which brings the latter far more within the scope of the prophecy. It was, far more than the former, connected with a total rejection of the people. The former covenant people had already, at the death of Christ, become, in a great measure, numbered with the heathen. They were no longer apostate children, who were to be reformed by punishment, but they were strangers, who were to be judged on account of their hostility to the kingdom of God.

That such a time should come, when that which they considered as belonging only to the heathen according to the flesh, should be realized by the carnal Israelites themselves, is foretold by Malachi, chap. 3 : 23, where the verbal repetition of "before the great and terrible day of the Lord cometh," in reference to the judgment upon Israel, can be explained only from the design to oppose the prevailing carnal interpretation of the prophecy before us.

It now also appears, how the phenomena at the death of Christ, the darkening of the sun, the quaking of the earth, the bursting of the rocks (comp. Matt. 27 : 45, 51, Luke 23 : 44), stand related to the passage. Like the מוֹפְתִים here, they were manifestations of the Divine anger, precursors of the approaching judgment, and were recognised as such by the guilty, whose consciences interpreted this language of signs, comp. Luke v. 48, *καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωροῦντες τὰ γενόμενα, τύπτοντες ἑαυτῶν τὰ στήθη ὑπέστρεφον.*

We have still some remarks to offer concerning the citation, Acts 2 : 16 sq. That Peter found in the miracle of Pentecost, a proper fulfilment of the promise in v. 1 and 2, only prejudice could have denied. That this citation was owing to the fact, that the reference of the prophecy to the Messianic time was the prevailing one among the Jews, is probable, comp. the passages in Schöttgen, p. 413; it is also favored by the rendering of אַחֲרֵי־כֵן by *ἐν ταῖς ἐσχάταις ἡμέραις*, which, in the New Testament, always designates the Messianic time. To this must be added the express declaration in v. 39, that the

promise concerns the present generation. How could Peter have made this declaration, had he supposed that the prophecy had long ago been fulfilled? It is, however, equally certain, that Peter was so far from regarding the whole treasure of the promise as completely exhausted by that miracle, that he rather held it only as a beginning of the fulfilment, though, indeed, such an one as included the completion in itself, as the germ the tree. This appears even from v. 38 (*μετανοήσατε καὶ βαπτισθήτω ἕκαστος ὑμῶν — καὶ λήψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος*). How could Peter, relying upon the prophecy, promise the gift of the Holy Ghost to those who should repent, if the prophecy were already entirely fulfilled? Still more, however, from v. 39, *ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν καὶ πᾶσι τοῖς εἰς μακρὰν, ὅσους ἂν προσκαλέσηται κύριος ὁ θεὸς ἡμῶν.* The inquiry here arises, who are meant by those who are *εἰς μακρὰν*? That they are the heathen, no one would ever have doubted, if two entirely distinct things had not been confounded, the uncertainty of Peter concerning the *fact* of the reception of the heathen into the kingdom of God, and concerning the *mode*. The latter is easily explicable from the nature of the Old Testament prophecy. The former cannot possibly be allowed. To select only one from the mass of proofs, the way in which the promise to Abraham is cited by Peter in chap. 3 : 25, clearly proves, that through his seed he supposed the nations should be blessed; and it is rendered still more incontrovertible by the *πρῶτον*, in v. 26, that he regarded the heathen as partakers in the kingdom of Christ. To understand by those *εἰς μακρὰν*, foreign Jews, is inadmissible, because such were present in large numbers, and therefore already included in the term *ὑμῖν*. Peter addresses, throughout, all who are present. How should he here now, all at once, confine himself merely to a part? Finally, there is a manifest allusion to the close of v. 5; the Seventy *οὓς κύριος προσκέκληται*. At the same time, this allusion contains a proof of the concurrent reference to the heathen, which is not found in express words in the prophecy, if we do not give an arbitrary interpretation to יָשָׁר. It awakens attention to the fact, that, in that passage, the deliverance, which requires as its condition a participation in the outpouring of the Spirit, is not connected with any human cause, but solely with the calling of God, with his free mercy. In a manner entirely similar, Paul proves, Rom. 10 : 12, 13, from the *beginning* of v. 5, the participation of the heathen in the kingdom of the Messiah; *Οὐ γάρ ἐστι διαστολὴ Ἰουδαίου τε καὶ Ἕλληνος· ὁ γὰρ*

αὐτὸς κύριος πάντων, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν. Πᾶς γὰρ ὃς ἂν ἐπικαλέσηται τὸ ὄνομα κυρίου σωθήσεται. If the calling upon God were the condition of salvation, it was equally accessible to the heathen as to the Jews. — If, now, however, the prophecy properly concerns the still unconverted Jews, their children, and the heathen, it is evident, that, according to the view of the Apostle, it did not terminate in that one instance of the fulfilment, that it rather extended as far as the fact, the outpouring of the Spirit itself. This appears also from the allusions to this passage in the account of later effusions of the Spirit; comp., e. g., Acts 10 : 45, 11 : 15, 15 : 8. How could Peter possibly have limited the prophecy, in which the idea of universality is so intentionally rendered prominent, to the few, who, at that time, had already received the Spirit of God. But, if this limitation did not exist, he surely would not have thought of it. For such perversion of the prophecies was far from him, as well as all the Apostles.

The question is still to be answered, for what purpose does the Apostle cite also v. 3 – 5, since, as it appears, only v. 1 and 2 properly belong to his design, and what sense does he attribute to those verses? The answer is furnished by v. 40 : Ἑτέροις τε λόγοις πλείοσι διεμαρτύρετο καὶ παρεκάλει, λέγων· σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης. Even in the few words of the brief summary of what Peter said in this respect, imparted to us by Luke, a reference to the passage before us is contained. Peter employed the threatening, which should, in the first instance, be realized on the covenant people, to terrify his hearers into a participation of the promise which alone could free from the threatened judgment; and that he succeeded in this, appears from the ἐγένετο δὲ πάσῃ ψυχῇ φόβος, in v. 43. — To an entirely erroneous conception of the sense in which Peter cites v. 3 – 5, several interpreters have been led by v. 22. The τέρασι καὶ σημείοις, are surely not there employed without any reference to the passage of Joel. Peter awakens attention to the fact, that those, who, through obduracy, do not recognise the τέραια and σημεῖα, with which God accompanies the manifestation of his mercy, shall be visited by those of a totally different sort, from the terrible impression of which they should not be able to escape.

We come now to particulars. The citation coincides essentially with the Seventy. In particulars, however, there are deviations. At the very beginning, the Seventy, adhering more closely to the Hebrew text, have καὶ ἔσται μετὰ ταῦτα; Peter, καὶ ἔσται ἐν ταῖς ἐσχά-

ταις ἡμέραις. The ground of this deviation is the design so to determine the expression, in itself indefinite, by the subject, that the point of time to which the prophecy chiefly refers, and of course its application to the case in hand, should be rendered more obvious. Jeremiah uses for a perfectly similar case, chap. 49 : 6, the more comprehensive אַחֲרִי־כֵן, chap. 48 : 47, the more definite בְּאַחֲרִית הַיָּמִים. By the latter, Kimchi also explains the אַחֲרִי־כֵן in the passage, and Jarchi (comp. Schöttgen, p. 210) employs the synonymous לעתיד לבא. The *λέγει ὁ θεὸς* is wanting in the Seventy, as well as in the original text. It is borrowed from v. 5, and in the antithesis with the *τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ*, awakens attention to the divine source of the prophecy, and thereby to the necessity of its fulfilment. The two members, *καὶ οἱ πρεσβύτεροι ὑμῶν ἐνύπνια ἐνυπνιασθήσονται, καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται*, Peter reverses, probably in order to place the youth with the sons and daughters, and to assign to the aged a place of honor. In *δούλους μου*, and *δούλας μου*, Peter follows the Seventy, and, indeed, in a sense, — whether it was that intended by the translators or not, — which gives prominency only to one point actually contained in the passage itself. That the servants of men were at the same time servants of God, constituted the very ground of their participation in the promise. The same antithesis is found, e. g., 1 Cor. 7 : 22, 23, *Ὁ γὰρ ἐν κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος κυρίου ἐστίν· ὁμοίως καὶ ὁ ἐλεύθερος κληθεὶς, δοῦλός ἐστι Χριστοῦ. Τιμῆς ἠγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων*, comp. Gal. 3 : 28, Philem. 10. — Therefore, i. q., "upon servants and handmaidens of men, who are, at the same time, *my* servants and handmaidens, and therefore, in spiritual things, as well born as the free." To render prominent this perfect equality of birth, is also the design of the addition *καὶ προφητεύσουσι* after *ἐκχεῶ ἀπὸ τοῦ πνεύματός μου.* That Peter held it necessary to make this addition, which, as we have already shown, is entirely suitable to the design of the prophet, seems to show, that, even at that time, interpretations were current which tended to deprive servants and handmaidens of their part in those blessings, similar to those of Abarbanel, and even of a Grotius: "*Etiam iis, qui villissimi videbuntur, impartiar si non prophetiam et somnia, certe motus quosdam extraordinarios et cœlestes.*" The antiquity of this false interpretation is attested also by Jerome, depending probably on his Jewish teachers, who, though he interprets the servants and handmaidens spiritually, explains the passage of those who have not yet received the spirit of freedom :

"*Non habebunt prophetiam, non somnia, non visiones, sed spiritus s. effusione contenti, fidei tantum et salutis gratiam possidebunt.* — In v. 3, Peter subjoins to ἐν τῷ οὐρανῷ, ἄνω, to ἐπὶ τῆς γῆς, κάτω, in order to make the contrast more obvious and striking. All deviations from the original text, as well as from the Seventy, are therefore of the same kind, designed farther to unfold that which lies in the passage itself. Not one of them originated in the Apostle's citing from memory.

THE PROPHET AMOS.

GENERAL PRELIMINARY OBSERVATIONS.

These can be the more brief, since, in the chief point, in respect to the circumstances under which Amos came forward as a prophet, the introduction to the prophecies of Hosea can be considered as entirely applicable to his. They fall, according to the superscription, in the time in which the prophetic agency of Hosea also began, in the latter part of the reign of Jeroboam II. after Uzziah had ascended the throne in Judah.

The relations of the prophet we learn in general from the words of chap. 1 : 1, " who was among the herdsmen of Tekoah." Were this the only information, the remark of many interpreters might appear just, that we cannot infer poverty and an inferior condition from the office of herdsmen. But another statement, chap. 7 : 14, shows, that by the herdsmen, is not meant one who was at the same time a possessor of herds, or such an one as the father of David, but a poor servant herdsman. To the command of the priest at Bethel, Amaziah, to avoid the land that did not concern him, and return to his own country, the prophet there replies, " I am not a prophet, nor a son of a prophet, but I am a herdsman, *and such an one as gathers sycamores.* And then the Lord took me away from the herd, and the Lord said to me, Go, prophecy to my people Israel." The fruit of the sycamore, called by Dioscorides ἄτροφος and κακοστόμαχος, served as food only for the poorest and lowest of the people. Bochart (*Hieroz.* t. I. p. 407. (385.) Rosenm.): " *Idem est, acsi dicat, se infimæ sortis homuncionem et in re tenui natum, ita ut miseram vitam parco et frugali victu ægre sustinuerit, — ne cogitasse quidem de prophetico munere inter Israelitas obeundo, donec ad id suscipiendum vis major illum impulerit, h. e. divina inspiratio.*"

But this passage deserves attention, for another reason. In what sense does Amos here deny himself to be a prophet? Plainly in

one entirely special. He cannot deny, that he possesses either the prophetic gift, or the prophetic office. Otherwise he would put weapons into the hand of his enemy, before whom he wishes to justify himself.

The truth will be found in the following remarks. The prevailing idea is certainly erroneous, that there was no sort of organization in the prophetic order, that each prophet sustained to all the rest no other relation, than that he, as well as they, had been called by the Lord. This is contradicted by the institution of the schools of the prophets, which were continued without interruption from the time of Samuel. We must not consider them of such a character, as that, after a training of some years, the sons or scholars of the prophets attain to complete independence. For the most part, they remain sons through their whole life. The schools of the prophets were a sort of cloisters; even those, who, for special reasons, ceased to remain there, and were scattered through the land, still always acknowledged their authority. Let any one attentively read the history of Elias and Elisha, which affords the most information upon this subject, and he will soon be convinced of the correctness of the view here presented, the establishment of which we must reserve for another time.

How then could Amos urge, as a proof of the divine authority of his mission, that he was neither a prophet, nor a son of a prophet, in this sense, i. e. "neither a higher nor an inferior member of the Jewish prophetic order?" The answer is this. It resulted from the organization of the prophetic order, that the relation to the Lord was one more or less mediate. It was the more easy for those who desired it, to deny the immediate divine call. Their education, their principles, the form of their prophecies, all this allowed of a natural explanation. The spirit which animated them, indeed, forbids this. Whoever, therefore, without standing in that connexion, still came forward as a prophet, and, indeed, in full possession of all prophetic gifts, in demonstration of the Spirit and of power, presented a case far more difficult to be explained, especially when, like Amos, he had likewise been cut off by his outward condition from all the usual human sources of education. Whether, however, Amos, on this account, was an *uneducated* man, is a question to be affirmed or denied, according to what is understood by the term *education*. So much is certain, that he was in possession of the chief part of the true Israelitish education, the knowledge of the law. The most

intimate acquaintance with the Pentateuch everywhere appears. Compare the proofs in the passage cited at p. 88. We have so many examples, even in our day, how vital piety breaks the ice in this respect, that we need not be surprised at this, or invent various means and ways by which Amos may have obtained this education.

In the case of Amos, also, much pains have been taken to assign a time and occasion for the individual portions. But with as little success as in the case of Hosea and Micah. It is evident, even from the superscription, that we have before us a whole, composed at the same time, the substance of what had been before separately delivered. The whole is here placed in one definite point of time, two years before the earthquake; and therefore, in a manner intelligible to the contemporaries of the prophet, who knew when the earthquake happened, the point in the more extended period given before, the days of Uzziah and of Jeroboam, is fixed.

The book may be easily divided into two halves, naked prophecies, chap. 1 : 6, and those which are connected with a symbol, which is always very simple, and briefly described, chap. 7 — 9.

In the first half, the prophet begins with the prediction of the anger of the Lord, v. 2. He then proceeds in order, through the kingdoms upon which it should be discharged, Damascus, Philistia, Tyre, Edom, Ammon, Moab, Judah, until, finally, the storm reaches Israel, and, according to Rückert's appropriate expression, remains standing over him.

This standing over Israel, in the opinion of Rückert, is described only in chap. 2 : 4 – 16. Then, in chap. 3 — 6, follow four minatory discourses, independent of the foregoing, and of each other. But the truth is, rather, that this *standing* is described in the whole first half.

This is evident from the consideration, that, besides the handling of the subject proper, what concerns the compass of the description would be greatly disproportioned to the introduction. — As such, chap. 1 — 2 : 5, is throughout to be regarded. But the ground, on which this assertion rests, needs a more particular determination, in opposition to an erroneous view which generally prevails. It is assumed, that Amos reproves among the nations, besides Israel, "some haughty excesses, but plainly merely as examples of immorality," (Jahn, *Einl.* II. p. 404). This view, according to which the prophet, instead of the crimes mentioned, might have placed any others, e. g. unchastity, idolatry, &c., is certainly erroneous. It is rather

a *theocratic* judgment of which he speaks throughout; they are crimes against the Theocracy, whose punishment he predicts. These he considers as more aggravated than the rest, whose guilt was diminished by the circumstance, that they had been committed only against the concealed God; here, on the contrary, God, become manifest and living among his people, is the object of their hatred. For it is obvious, that the chief root of the hatred of all surrounding nations against Israel, was, that they were the people of God. Where do we find between any two of them an example of such inextinguishable and lasting hatred? How entirely different, e. g., is the attitude of Edom towards Moab, and towards Israel. The correctness of our assertion of the pure Theocratic nature of the judgment, appears from a threefold ground. 1. From the general annunciation of the judgment. "The Lord roars out of Zion, and gives his voice out of Jerusalem." Even the use of the name *Jehovah* here deserves consideration. A judgment of a general nature against the heathen would belong to God as *Elohim*. This is the God of the heathen, the Creator, Preserver, and Governor of the world, from whom blessings and punishments are sent upon them. It may, perhaps, be said, that Jehovah, for the sake of uniformity, stands here in connexion with the heathen also, because the judgment upon Judah and Israel proceeded from him. But the incorrectness of this appears from "out of Zion, and out of Jerusalem." Every general judgment proceeds from heaven. Only as a Theocratic God, is God enthroned in Zion and Jerusalem. This admits of no exception. All that God does out of Zion is Theocratic help, Theocratic punishment. 2. The nature of the crimes themselves, cited by way of example. It certainly cannot be accidental, that they are all such as had been committed against the covenant people. There is only one apparent exception, that of the Moabites, who are charged, chap. 2 : 1, with having burned the bones of the king of Edom to lime. On this Jerome, with the approbation of most interpreters, remarks: "*Ut ostendat se deus omnium dominum et cunctas animas ad suum, qui earum conditor est, imperium pertinere, regis quoque Idumæorum injuriam vindicat.*" But the relation is thereby left entirely out of view in which Idumea stood to the covenant people. The king of Edom comes under consideration here, only as a vassal of their kings, as sufficiently appears from 2 Kings 3, although the event there related is different from that mentioned here, and one of which history has preserved no memorial. The hatred against the covenant

people, which the Moabites were too feeble to exercise against them, impelled them to this crime against their dependents. — 3. We must consider how the prophet, when he comes to Judah, places at once in the centre of *Theocratic* transgression, the forsaking of the living God, the service of dead and vain idols. — It now easily appears how the portion chap. 1 — 2 : 5, forms the introduction to what follows. The prophecies against foreign nations do not serve, as elsewhere, for consolation, for a proof of the love of God towards his people, and of his omnipotence, nor for the rooting out of confidence in human greatness, and human help. They tend rather to awaken Israel at once to the question, " If this happens in the green tree, what shall be in the dry ? " A question which the prophet then answers at large. If a heavy punishment overtakes even those who have sinned against the living God, with whom they sustained only a distant relation, what shall be the doom of those to whom he has so clearly revealed himself, before whose eyes he has been so plainly described ? " You only have I known of all the inhabitants of the earth ; therefore will I visit upon you all your transgressions ; " this declaration (chap. 3 : 2) forms the central point of the whole threatening against Israel. How could it be better introduced than by pointing out how such a visitation follows even the lowest grade of knowledge ? — What was the highest under the Old Testament, that again becomes subordinate under the New. The revelation of God in Christ stands related to that under the Old Testament in Israel, as the latter to the knowledge of himself, with which the heathen were favored. So also for us the completion becomes again introductory. Had the contempt of God in his inferior revelation such an effect upon the temporal prosperity of the people of the old covenant, what then must be the consequences of the contempt of the highest and most complete revelation of God for the temporal and spiritual prosperity of the people of the new covenant ? A thought, which, Heb. 12 : 17 sq., is carried out, and which forms the most essential part of the description of the judgment of the world in the New Testament. This has been but too frequently misunderstood, in precisely the same way as the portion before us, as though it concerned the world as such, without reference to its having received the offers of the Gospel. The Gospel shall first be preached to every creature. According as every one has conducted himself towards the living God, shall he be judged.

If, now, we proceed to examine the view of Rückert, it soon ap-

pears, that the only ground on which it can rest is, "Hear this word," in chap. 3 : 1, 4 : 1, and 5 : 1. This, however, proves nothing in favor of an absolute new beginning, but only for a new addition. This appears even from the absence of these words in the case of the alleged fourth minatory discourse in chap 6. It is also evident from the comparison of Hosea 4 : 1, and 5 : 1, "Hear the word of the Lord, ye children of Israel," and "Hear this, ye priests, and consider, O house of Israel, and understand, O house of the king," while, in the following chapters, nothing similar occurs. That such an admonition was in place, even in the middle of the discourse, is evident from Amos, chap. 2 : 13. The words, therefore, of themselves, afford no proof of a new beginning. Before this can be the case, the discourse must be shown by other grounds to have been completed. Such, however, are not to be found here. We might assume ten threatening discourses with the same right as four. The fact, therefore, that we can discover no certain beginning, and no plainly marked end, sufficiently justifies us in regarding the whole first part, chap. 1 — 6, as one connected discourse.

The second part, the visions of the destruction, falls, indeed, into different portions, as the nature of the subject indispensably requires. Every new vision, with the discourse therewith connected, must form a new portion. Chap. 7, 8, and 9, form each a whole. That we have not, however, here disconnected pieces, arranged in chronological order, is sufficiently evident from the fact, that the promises stand precisely at the end of the whole collection. This cannot possibly be accidental. The prophet had rather to chastise and threaten, than to console; but he cannot refrain, at least at the close, from causing the sun to break through the clouds. Without this close, a chief point of the prophetic discourse in Amos would be wanting, one which is wanting in no other prophet, and which is necessary to place the rest in their true light.

So much for introduction. Among the especial commentaries upon Amos, no one deserves notice.

Chap. 9.

This chapter commences with a vision. The foundations of the temple being vehemently shaken by the angel of the Lord, it falls, and brings Judah and Israel under its ruins; without a figure, the unfaithfulness of the covenant people brings destruction upon them. The prophet endeavours to strengthen the impression of this threatening upon their minds, by removing the supports of false security by which they sought to evade it. There will be no deliverance, no escape, v. 2 – 4. For the Almighty God is an enemy, and pursuer, v. 5, 6. No mercy on account of the covenant, for Israel is no longer the covenant people; only they shall not be entirely destroyed; amidst the destruction of the sinful mass, a pious remnant shall be preserved, v. 7 – 10. The restoration follows this great sifting. The fallen tabernacle of David, the kingdom of God among Israel, connected with the tribe of David, will be again erected, v. 11, glorified by extension over the heathen, v. 12, blessed with the abundance of the divine gifts, v. 12 – 15.

V. 1. "*I saw the Lord stand upon the altar, and he said, Strike the capital, and make the thresholds tremble, and dash them upon the head of all; and the remnant of them will I slay by the sword; he that fleeth of them shall not flee away; and he that escapeth of them shall not be delivered.*" The inquiry arises, in the first place, who is here addressed, to whom is the commission to destroy imparted by the Lord. As in accordance with the dramatic character of the prophetic discourse, the person is not designated, so can he be no other than the constant executioner of the judgments of God upon the enemies of his kingdom. He, however, is the same who is the preserver and protector of the true members of this kingdom, the angel of the Lord. It was he, who, as הַמַּשְׁחִית, the destroying angel, smote the first-born of Egypt, Exod. 13 : 23, comp. with v. 12, 13; from him proceed the overthrow of the Assyrians, 2 Kings 19 : 34, 35, Is. 37 : 35, 36. When the anger of the Lord was kindled against Israel, after the numbering of the people, he inflicted the punishment, 2 Sam. 24 : 1, 15, 16. As he encamps round

about those who fear the Lord, so, in reference to the ungodly, he is like the storm which scatters the chaff, Ps. 34 : 8, 35 : 5, 6. — We have still a special reason for referring here to the angel of the Lord. This is furnished by Ezek. chap. 9, which is to be considered throughout as a farther extension of the verse as the oldest and surest commentary upon it. There, at the command of the Lord, who will avenge the apostasy of his people, six ministers of his righteousness appear, in the midst of whom is "a man clothed in linen." The former with implements of destruction, the latter with an inkstand. They tread (the scene is in the temple) near the brazen altar; from there the glory of the Lord appears to them out of the holy of holies, in the threshold of the temple. It imparts to him who is clothed in linen the commission to preserve the pious, to the others to destroy the ungodly without mercy. Who now is the one clothed in linen? No other than the angel of the Lord. This appears from Dan 10 : 5, 12 : 6, 7, where Michael = the angel of the Lord (comp. Beiträge, I. p. 166) is designated in the same way; a remarkable agreement of two contemporary prophets, which was left unnoticed in the *Beiträgen*. It is also evident from the subject itself. The clothing is that of the earthly high priest (Theod.: *τοῦ ἐβδόμου τὸ σχῆμα ἱερατικόν· οὐ γὰρ ἦν τῶν κολαζόντων, ἀλλὰ τῶν λυτρουμένων τοὺς σωτηρίας ἀξίους*). The heavenly mediator, high priest and intercessor, is, however, the angel of the Lord, comp., e. g., Zach. 1 : 12, where he makes intercession for the covenant people (Vol. II. p. 17), and the Lord answers him good consoling words. Concerning the earthly high priest as a type of Christ, and therefore as an image of the angel of the Lord, comp. Vol. II. p. 38. He who was clothed in linen, is not, however, to be regarded as solely engaged in the work of delivering the pious, not as standing in contrast with the six ministers of righteousness. These are rather to be considered as subordinate to him, as accomplishing the work of destruction only by his command, under his authority. The punishment proceeds from him no less than the prosperity. This appears even from general grounds. Both have the same root, the same object, the prosperity of the kingdom of God. The six cannot be regarded as evil angels. This would be in contradiction to the whole doctrine of Scripture on the subject. It uniformly attributes the punishment of the ungodly to the good angels, — the trial of the pious, under God's permission, to the evil, — see, e. g., the trial of Job, the temptation of Christ, the messenger of Satan by whom Paul was buffeted.

This subject has been very well handled by Jac. Ode (*De Angelis*, p. 741 ff., "*Deum ad puniendos malos homines mittere bonos angelos, et ad castigandos pios usurpare malos*"). If, now, this is established, it is equally so that the judgment here belongs to the angel of the Lord. For all inferior angels are subordinate to him, the prince of the heavenly host, so that all they do is done by his command. But in addition to these general grounds, there are especial reasons, which are entirely decisive. It deserves consideration, that he who was clothed in linen appears in the *midst* of the six. They surround him as his followers, his servants. Still more weighty, however, and of itself sufficient, is chap. 10 : 2, 7, "And the Lord spake to the man clothed in linen, and said, Go between the wheels under the cherubs, and fill thy hand with coals of fire which are between the cherubs, and scatter them over the city, and he went before mine eyes. — And a cherub stretched out his hand between the cherubs, to the fire that was between the cherubs, and took, and gave it into the hands of him who was clothed in linen. And he took it and went forth." The fire is an image of the Divine anger. The angel of the Lord is here, therefore, expressly designated as the one who executes the judgments of the Divine justice. — The importance of this transaction extends beyond the explanation of the passage before us. We have here the Old Testament foundation of the doctrine of the New, that all judgment has been committed to the Son, and a remarkable example of the harmony of the two Testaments, which, in recent times has been but too much overlooked. Compare with the cited declarations of the Old Testament, only such passages as Matt. 13 : 41 : *ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα, καὶ τοὺς ποιοῦντας τὴν ἀνομίαν.* 25, 31 : *ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου — καὶ πάντες οἱ ἄγγελοι μετ᾽ αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ.* It should still be observed, if we will be convinced of the identity of the angel of the Lord and of Christ (comp. Vol. I. p. 183), that the angel of the Lord who is met with throughout the whole Old Testament, suddenly disappears in the New, and that every thing is attributed to Christ, which had been before appropriated to him. — A second important question is, what is to be understood by *the* altar, הַמִּזְבֵּחַ. Several, with Cyril, suppose it to be the altar at Bethel, or some other idolatrous altar in the kingdom of Israel. Others suppose that the article is here without force, that God is represented as appearing merely on *an* altar, thereby to show that he requires the blood of

many men. Thus, e. g., Mark : "*Puto deum hic repræsentari apud altare aliquod, mactationis et perditionis locum, ut monstraret, se non destructurum altare, sed se hominum velle cædem severam.*" But the article alone is decisive against these interpretations. *The* altar can be only that of which every one would think when the subject of discourse was an altar κατ' ἐξοχήν, without a more particular designation. This was the brazen altar, or altar of burnt offering in the outer court of the temple at Jerusalem. That this, and not the altar of incense before the holy of holies, received in common language the name of *the altar*, is easily explained from the circumstance, that it stood in a much nearer relation to the people, than the other, which was withdrawn from their sight. Upon it were all the sacrifices of the people presented. It is everywhere to be understood, where the subject of discourse is *the* altar of the Lord. — But whatever doubt may remain, is removed by the parallel passage of Ezekiel. There the scene is in the temple at Jerusalem. Near the *brazen* altar tread the ministers of the Divine justice. In the threshold of the temple proper, the glory of the Lord moves towards them. This parallel passage leaves no doubt why the Lord here appears upon the altar. Jerome remarks upon it, "*Juxta altare autem stare dicuntur parati ad jubentis imperium, ut cujuscunque viderint ibi non esse peccata dimissa, sententiæ domini et interfectioni eum subjacere cognoscant.*" The appearing of the Lord upon the altar, is a sensible representation of the truth, "where the carcass is there the eagles collect." The altar is the place of transgression ; there lies accumulated the unexpiated guilt of the whole people, instead of the rich treasure of love and faith which should be presented there, embodied in the sacrifices. In the place of transgression, the Lord appears in order to glorify himself in the destruction of those who would not glorify him by their life. — Several, who, like Michaelis, have hit upon the right understanding of the altar, have inferred from the circumstance, that the discourse here relates to the temple at Jerusalem, that the whole prophecy concerns the kingdom of Judah. This supposition is, however, entirely untenable. It is contradicted even by the general reason, that a prophecy relating exclusively to Judah is by no means to be expected from a prophet whose mission is especially to Israel, comp. 7 : 15. Further, the close of this prophecy, the prediction of prosperity, belongs, as has been already shown, to the whole collection. If it be referred merely to Judah, an essential element is wanting in that which is directed to Israel ;

we have then judgment without mercy, threatening without consolation, which is inconceivable and without analogy in all the prophets. To this must be added the express references, or joint references to Israel through the whole chapter; comp. the mention of Carmel in v. 3, the children of Israel in v. 7, the house of Jacob, v. 8, the house of Israel, v. 9, the פְּרָצֵיהֶן, in v. 11, my people Israel, in v. 14. The supposition of an exclusive reference to Judah, arises from understanding as real, that which is only symbolical. When this error is avoided, every reason at the same time ceases for denying the reference to Israel. The temple symbolizes the kingdom of God; its falling down upon the people, the punishment, which overtakes them in consequence of this kingdom. The immediate subject of discourse is by no means a destruction of the temple in the proper sense. The latter to be sure was inseparable from the former. Were the covenant people in general outwardly desecrated, because they had inwardly desecrated themselves, so also, at the same time, was the outward sanctuary taken from them, which they had converted into a den of thieves by their crimes. Comp. Vol. II. p. 360. If, now, as was certainly the case, and is proved even by the mission of this prophet, Israel at that time still belonged to the kingdom of God, there can be no ground for its exclusion; for Israel also was the temple at Jerusalem, the seat and central point of their government, the place from which blessings and punishments proceeded, — and thus the prophet, in the very commencement, makes the Lord to roar out of Zion, and utter his voice from Jerusalem. Upon the altar of Jerusalem all the crimes of Israel, no less than of Judah, were laid down. For there was the place where the people of both kingdoms ought to present the embodied expression of their pious disposition. Hence there also in fact lay the fruits of their impiety, although in point of space, they were elsewhere exhibited. — It is, indeed, true, that the joint reference to Judah is necessarily required by the symbolic representation. The rejection of Israel alone, could not be symbolized by the destruction of the temple. This reference appears also from the prediction of prosperity. This promises, not, indeed, the restoration of the dynasty of David among the people of Israel, but that of the entire government of David, which had been prostrated. The fallen tabernacle of David, refers back to the destroyed temple. Both designate essentially the same thing; with the destruction of the temple, fell also the tabernacle of David, to the ruin of which belonged also the overthrow of the kingdom of

Israel. For in this also the family of David still had the dominion *de jure*, although it was *de facto* suspended. — The passage is likewise remarkable, as furnishing an irrefragable proof of the custom of designating the kingdom of God according to its existing seat and central point, and therefore justifies us in other passages in separating the kernel from the shell. — הַכַּפְתּוֹר, *a sort of ornament on the summit of the pillars*, and הַסִּפִּים, *the thresholds*, stand in antithesis, to express the thought, that the building should be shaken and destroyed from the summit to the foundation. The shaking of the thresholds occurs also Is. 6, to designate, that the concussion extended to the lowest foundations. Most interpreters, "strike the capital *that* it tremble." But we must rather take וְיִרְעֲשׁוּ as coordinate with הַךְ, "and it may shake," i. q. "and make it shake." — The *suff.* in בְּצַעֲם refers to the capitals and the thresholds or to the whole building, designated by the antithesis of the highest and lowest portions. The *smiting*, *dashing in pieces*, does not include the throwing down in itself, but only by means of the connexion with the following בְּרֹאשׁ. Analogous is Jer. 49 : 20, "He will lay waste over them their dwelling," for "he will lay them waste, so that they shall be buried under their ruins," comp. 50 : 45. בְּרֹאשׁ, accurately taken, is not *upon* the head. The head is rather represented as the receptacle of the falling ruins. Comp. Ps. 7 : 17. כֻּלָּם has no definite *noun* in what precedes, to which it refers. This is explained in the same way as הַךְ without a nearer designation of the person, from the dramatic character of the whole representation, which necessarily arises from the expression, *I saw*. The prophet beholds, in inward contemplation, the whole people collected before the Lord in the threshold of the temple. The Lord appears before them as a judge, in the place of transgression, upon the altar. At his command, the whole assembled multitude are buried under the ruins of the temple. Hence, also, it appears that a destruction of the temple in the literal sense, is not to be thought of. How could the whole people be buried under its ruins? The same thing is also evident from רָאִיתִי at the beginning. This shows that we have here before us a sensible representation entirely corresponding to that in chap. 7 : 1, 4, 7, 8 : 1. — Hitherto the Lord, addressing himself to another, had given to him the commission to destroy; he now proceeds with an "*I* will slay." This shows, that the one addressed is the angel of the Lord. Entirely the same appearance is found in most of the passages which speak of the angel of the Lord. The

action, in constant alternation, is attributed now to him, now to Jehovah. Vol. I. p. 164 sq. — אַחֲרִית is here explained by several interpreters, by *posterity* (Mark, De Wette, Rückert, &c.); others translate *a remnant*, after the example of the Chaldee (שארהון), others still *infima plebs*. We must here enter into a stricter examination of the senses of the word. It is commonly supposed (comp. Gesen. and Winer), to designate originally and properly the last and extreme part; then the sequence and the end. But the alleged derivative sense is rather the original and proper. That such it *might* well be, according to the form, appears from the remarks of Ewald, p. 348, "As the *fem.* ending in general forms abstract nouns, so also are abstract nouns frequently formed from others by the addition of ית; very frequently a *masc.* ־ִי does not lie at the foundation, but ית serves only generally as a sign of derivation." That such it actually is, is shown by the following reasons. 1. Were it otherwise, the *masc.* ־ִי would also occur; so also would the *fem.* as *adject.* be met with. 2. אַחֲרִית forms the standing antithesis to רֵאשִׁית. That this, however, is originally and properly an *abstract* beginning, is generally confessed. — The sense of the result, or of the end, must here also be retained; the word never has any other, it designates only result and end, in manifold relations. But here posterity as a result cannot be thought of; for the whole action is concentrated in one point of time. Just as little can it mean the end, in the sense of the lowest of the people. For one does not see why precisely these should be devoted to the sword. The result, or the end, rather designates the remnant, all those who may perhaps have escaped from the overthrow of the temple. After these, the Lord will pursue with the sword. Those buried under the temple are the beginning, רֵאשִׁית; these, the end. In this manner, corresponding to the shaking of the temple from the capitals to the thresholds, the thought is expressed, that from the first to the last, כֻּלָּם קְצֵה, they should be subjected to the Divine punishment. Entirely the same silent antithesis with רֵאשִׁית is also found where *Acharith* occurs, chap. 4 : 2 (here, likewise, De Wette and Rückert have mistaken the sense), and chap. 8 : 10. — On the last words, Cocc.: "*Hæc cædes exaggeratur exclusione fugientium et eorum, qui videbantur effugisse.*" The second member seems to contradict the first. For if there is no one who escapes, how can there be any one who is delivered? Several interpreters have been hereby induced to give to the verb נוס, in the first place, the sense *to escape;* in the second,

to flee. But the contradiction is entirely similar to that which occurs also in what precedes, where *all* are dashed in pieces by the ruins, and yet still a remnant is spoken of. It vanishes as soon as we consider, that it was the design of the prophet to cut off all even barely possible ways of escape, whereby carnal security sought deliverance, and evaded the impression of his discourse; as if he had said *all* will be buried under the ruins, and though some should escape this method of destruction, still God's avenging sword shall pursue and destroy them; flight will be possible to no man, and even if it were to some, still it would avail them nothing, for God would be their pursuer. — Not to be overlooked, however, is another apparent contradiction; the destruction is here described with great emphasis, as one entirely general; as such is it fully represented in v. 2 – 4. We plainly perceive, that the prophet earnestly desires to prevent every one from thinking of the possibility of deliverance. On the other hand, in v. 8, it is announced, that the house of Jacob should *not* be entirely destroyed; according to v. 9, all the pious should be preserved; according to v. 10, the judgment should be limited to the sinners of the people, which is also presupposed throughout the whole description, v. 11, &c. Already, in chap. 3: 12, the preservation of a small remnant, amidst the general destruction, had been promised. The explanation of this apparent contradiction by most of the interpreters who assume an hyperbole in v. 1 – 4, is certainly erroneous. To prevent all thought of this, to show that the words are to be taken in all their strictness, is plainly the reason of the great copiousness of the prophet, of the representation of the same thought under such various aspects. The limitation may, however, be fairly explained in another manner. There is, in the nature of ungodliness, that levity which flatters each individual with the hope of deliverance, although a threatened general calamity is about to ensue. Then all the possibilities of deliverance are sought after, and easily converted by the imagination into probabilities and realities, because that is wanting which proves them to be improbable and unreal, the consciousness of a living, almighty God. And thus the sinner frees himself from fear, and at the same time from the burdensome obligation to escape from it in another and lawful way, by a true conversion. Now this levity the prophet sets himself to oppose. He shows how every possibility of deliverance of which the sinner dreams, must fail of being realized, and, indeed, because he has not to do with human enemies, from whom,

though they were never so powerful and artful, he might yet escape by human means, but with the Almighty God, who is everywhere present, and can arm all his creatures against his despisers, so that they can retreat to no place where he who reigns without control in heaven and on earth has not ministers of his vengeance. Every thought of the possibility of deliverance by *human means* is therefore here cut off, and, at the same time, with respect to the ungodly, every thought of deliverance in general; for that God would not deliver them they were told by their own conscience. For the pious, the same thought must be a fountain of consolation. Can no man, though he hide himself in heaven, escape from God the avenger, so also can no man, though in the midst of enemies, with the sword already suspended over him, be lost to God the deliverer. The inquiry has still been made for the historical reference of the threatening. It extends just as far as the idea lying at its foundation, "you only have I known of all the families of the earth, therefore will I visit upon you all your transgressions." Those interpreters who refer the prophecy exclusively to the Assyrian, the Chaldean, or the Roman desolation, have all, in an equal degree, truth and falsehood on their side. All this, and more, is essential; the difference in time and circumstances only, is unessential. That a prophet has exclusively in view one of these manifestations of the Divine penal justice, can be asserted only where he distinctly declares this, and even there, the prophecy is limited to this single event, only as to the form, its idea is not yet completely realized.

V. 2. "*When they break into the world below, from there will my hand take them; when they ascend to heaven, from there will I bring them down.*" The 2 *mod.* is not to be taken here and in what follows as *potential*, "*if* they should conceal themselves," but as *fut.* "*when* they shall conceal themselves." That, as Winer asserts, אִם, with the 2 *mod.*, is used only *de re dubia*, is equally erroneous as that, with the *præt.*, it supposes the condition as already performed. The truth is found in Gesen. in the *Thes.*, and in Ewald, who, p. 661, remarks, the *fut.* can stand with אִם not only as *potential*, but in its other senses. By placing the condition, in reality impossible, as possible, the denial of the result becomes the more emphatic and impressive. That this has been done here, is evident from v. 4, where the prophet assumes the actual possibility; so that we can by no means translate, "if they should also go." This mode of expression is, in general, very frequent. It is found, e. g., in the

parallel description of the Divine omnipresence and omniscience, Ps. 139 : 7, 8, " Whither shall I go from thy Spirit, and whither shall I fly from thy presence. When I ascend to heaven thou art there, and make hell for my bed, behold thou art there." That we must not here translate, " should I ascend," " should I make," appears from v. 9, " I *will* take the wings of the morning and dwell in the end of the sea." In the New Testament, e. g., Matt. 5 : 29, where Tholuck (*Comm. zur Bergpredigt*, p. 226) has been led astray from the only right understanding of *εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε κ. τ. λ.*, by overlooking this usage. We need not, indeed, translate, " when it should offend thee ; " but whether the condition here *supposed* as possible, is possible in reality, must be decided from other grounds ; and these show, that here, that which is impossible is assumed as possible, only for the sake of greater emphasis. — Heaven and Sheol, form a standing antithesis, as the loftiest height, and the lowest depth. The prophet descends from a mere supposed probability, to one that is actual. And if the former cannot afford protection, because God's hand reaches even where one has escaped from every human power, how much less then the latter! חָתַר with the *accus. to break through*, Job 24 : 16, with בְּ *to make a hole in any thing ;* thus, Ezek. 8 : 8, 12 : 7, 12 (חָתַר בַּקִּיר, *to make a hole in the wall*). These parallel passages show, that we must conceive of Sheol as surrounded with a strong wall, whereby is designated its inaccessibleness to all the living.

V. 3. " *And when they conceal themselves on the summit of Carmel, I will seek and take them from there ; and when they hide themselves from mine eyes in the abyss of the sea, I will there command the serpent, and he shall bite them.*" The question arises, why Carmel especially is mentioned here ? The interpreters remind us of the great multitude of its caverns, which make it peculiarly suited for concealment. O. F. von Richter, in the *Wallfahrten im Morgenlande*, p. 65, remarks, in this respect, " The caves are extremely numerous in Carmel, especially on the west side ; it is said there are more than a thousand, and in ancient times they were inhabited by monks, who, nevertheless, do not seem to have been the makers of them. In one region, called *the caves of the people of orders*, four hundred are found near each other. Farther below, in the hard limestone hill, there is one distinguished for its magnitude, about twenty paces long, and more than fifteen broad and high." Still more accurate details are given by Schulz in the *Leitungen des*

Höchsten, Vol. V. pp. 186, 383. According to him, the way is of pure rock, and very smooth; and so crooked, that those who precede, cannot see those who follow; "when we were only ten paces apart, we could very well hear each others' voices, but were invisible to one another." The mouths of these caves are often so small, that only one man can enter at a time; the passage to them so serpentine, that the pursued can escape his pursuer, and hide himself in one of these small openings, of which there are often three or four together, before he has been seen. "Consequently, when any one hides himself, it is, for human eyes at least, very difficult, nay, almost impossible, to find him." But the case is not yet fully made out, although it were to be assumed, moreover, that the mountain, as at present (Richter, p. 66), was covered with shrubbery to the summit. The expression, "on the summit," must not be overlooked, and the less so, since it stands in plain contrast with the *bottom* of the sea, similar to the antithesis of the height and the depth in the preceding verse, — heaven and hell, the summit of Carmel, and the bottom of the sea. The elevation of Carmel, must, therefore, at all events, come into consideration; this is, to be sure, not very great. It rises only some hundred feet above the level of the sea (comp. Richter, Th. II. p. 382); but the prophet chose it in preference to other higher mountains, partly for the reason already mentioned, but especially on account of its position immediately on the sea, which is overhung by its summit, and can be seen to a great distance from it, comp. 1 Kings 18 : 40 – 44. It is as true in natural, as in spiritual things, *opposita juxta se posita magis elucescunt.* An inferior elevation appears higher than one greater in reality, by the force of contrast. Besides, the position of Carmel on the extreme west of the kingdom of Israel, is to be considered. He who there hides himself, must be ignorant of any place of greater security in all the rest of the land. And if security cannot be found there, nothing further remains but the sea. — צִוָּה frequently stands in the sense *to bid, to command.* The word is intentionally chosen, to show, that even irrational creatures are the servants of the Almighty God, so that it only needs a word from him to make them the instruments of his vengeance. That the prophet had a knowledge of a very dangerous kind of water-serpent, of which Pliny speaks, 19, 4, we are not obliged to assume on account of the נָשָׁךְ. This was here of no importance. The serpent occurs also, chap. 5 : 19, in an individualization of the thought, that God is able to arm all nature against his

foes; "as when a man flees before the lion, and the bear meets him, and he comes to his house, and puts his hand on the wall, and the serpent bites him," — the antithesis of "all things must work together for good to those who love God." The apostates are threatened with the poison of creeping things, Deut. 32 : 24, together with the teeth of the wild beasts; and the import of this threatening, Israel might know from their former history, comp. Num. 21 : 6, "And the Lord sent against the people serpents, and they bit the people; and much people of Israel died," to which there is an allusion, Jer. 8 : 17, ("For, behold I send against you serpents, basilisks, against which there is no conjuration, and they bite you, saith the Lord,") and probably here also.

V. 4. "*And when they go into captivity before their enemies, I will there command the sword, and it slays them, and I fix my eye upon them for evil and not for good.*" בַּשִּׁבְיָ, in statu captivitatis. The carrying away into captivity, presupposes that they have found compassion; according to the natural course of things, he who is carried away is secure of his life. But before God nothing can give security. — The last words are well explained by Calvin: "*Subest antithesis in hac sententia, quia dominus pollicitus fuerat, se fore custodem populi sui. Hypocritæ semper arripiunt sine pœnitentia et fide dei promissiones; ideo propheta hic dicit, oculum dei fore super eos, non autem ut suo more illos tueatur, sed potius ut accumulet pœnas pœnis. Et hæc notatu digna est sententia, quoniam monemur, etsi dominus ne incredulis quidem parcat, tamen acrius nos observare, ut durius puniat, si ad extremum perspexerit nos esse obstinatos et incurabiles.*"

V. 5. "*And the Lord, Jehovah, Sabaoth, who touches the earth and it dissolves, and all its inhabitants mourn, and it rises up wholly as the stream, and sinks down as the stream of Egypt.*" The prophet proceeds to cut off every false hope with which levity flatters itself. How dare you dream of escape, since you have the *Almighty* God for your enemy! Jerome: "*Quæ loquitur, ut ostendat magnitudinem divinæ potentiæ, ne forsitan velit quidem facere quod minatur, sed vires non impleant voluntatem.*" Similar representations of the Divine omnipotence, in opposition to unbelief and a weak faith, are very frequent, e. g., 5 : 8, 27, Is. 40 : 22, 45 : 12. We cannot interpret, "the Lord is he who touches," rather the discourse is abrupt. We have to supply either at the beginning, "and who is your enemy?" or at the end, "he is your opponent." This abruptness

of the language is entirely suitable to the subject. Altogether similar is chap. 5 : 7, 8, where Israel and his God are simply placed in contrast, and it is left to every one to think for himself how such a God will conduct himself towards such a people : — "they who change justice to wormwood, and cast righteousness to the earth. — Creating the Pleiades, and Orion, and changing the darkness of death into mourning, and he darkens day into night, who calls," &c. The accumulated appellations, the *Lord, Jehovah, Sabaoth*, serve to exalt the omnipotence of God. The believer, in his prayer, accumulates these appellations, in order to awaken his confidence and his hope, comp., e. g., Is. 37 : 16, where Hezekiah begins his prayer thus : "Jehovah, Sabaoth, the God of Israel, thou who art enthroned upon the cherubim, thou art God alone for all the kingdoms of the earth;" they are exhibited to the ungodly in order to cast down all his hopes. We have separated the epithet, "Sabaoth," as a special appellation of God, by a comma, from what precedes. Since Gesenius has asserted, on Is. 1 : 9, that *Sabaoth*, in connexion with *Jehovah*, is to be regarded as a *genitive*, dependent upon it, this view has become pretty general. It is, however, certainly false. The examples by which Gesenius would prove the possibility of such a connexion of proper names with appellatives, are not to the purpose. In "Bethlehem Jehuda," it is only according to a false interpretation that *Jehuda* is considered as standing in the *stat. constr.* with *Bethlehem*, comp. on Mic. 5 : 1; and in reference to אֲרַם נַהֲרַיִם it is to be remarked, that אֲרָם, by being so diversely employed, loses its quality as a proper name. *Jehovah* and *Sabaoth* can just as little be immediately connected with one another; as *Jehovah*, so completely a proper name that there is only one to whom it belongs, neither has, nor can have, the article. We may consider still אֱלֹהִים צְבָאוֹת in Ps. 80 : 15, and elsewhere, where a *stat. constr.* is out of the question. Also the fact, that where *Adonai*, as here, precedes, the Massorites have always given to יְהוָה the points of אֱלֹהִים, never of אֱלֹהֵי. Finally, if we consider the full expression, which is far more frequent, יְהוָה אֱלֹהֵי הַצְּבָאוֹת, here, e. g., 3 : 13, 4 : 13, 5 : 14, we shall be convinced, that also, where the bare יְהוָה הַצְּבָאוֹת occurs, not precisely אֱלֹהֵי is to be supplied, — were it so, how then could it happen that הַצְּבָאוֹת never occurs alone? — but the notion of the Lord is to be taken from the preceding designations of the sovereignty of God. — The *fut.* with *vav. conv.* וְתָמוֹג does not here designate the past, "and it dissolved," but only

the result of the preceding action, equally progressive, "who touches the earth and it dissolves." That is attributed to God as a continued action, for which he constantly possesses the power, what he could do at each moment if he would. Parallel is, e. g., Ps. 97 : 5, "Mountains flow down like wax before Jehovah, before the Lord of the whole earth." Nah. 1 : 4, 5, "Rebuking the sea, so does he make it sink away," (an entirely similar connexion of the *part.* with the *fut.* with *vav. conv.*, "when he only rebukes," = when he only touches,) "and all streams he dries up; Basan and Carmel wither, and the flowers of Lebanon wither. Mountains tremble before him and the hills dissolve, the earth rises up before his face, the round world and all its inhabitants." — We must here suppose a dissolution of the earth similar to its condition before the days of the creation, and also at the time of the flood, which the prophet, as appears from "all its inhabitants mourn," and especially from "it rises up," &c., had particularly in view. "It rises up," &c., is explained by the circumstance, that the earth changed into a great stream, cannot be distinguished from the water which covers it; the earth rises up, it is overflowed, the earth sinks down, the water subsides. The last member can by no means be translated with Rosenmüller and Gesenius: "as by the stream of Egypt is it overflowed." This explanation is in all respects unphilological, and at the same time contrary to the parallelism which requires a similar understanding of יְאֹר. The verb שָׁקַע means only *to sink, to sink itself* of the subsiding water, Ezek. 32 : 14; of the subsiding flame, Deut. 11 : 2; of the sinking city, Jer. 51 : 64. The last words contain, therefore, rather the antithesis of the last member but one. This would have been found entirely suitable, if it had been perceived, that here only God's omnipotence came into consideration, to which the sinking of the water belongs, no less than its rising. The case is otherwise in the parallel passage, chap. 8 : 7, 8, "The Lord hath sworn by the pride of Jacob, I will never forget their works. For such shall not the earth tremble, and every inhabitant mourn, and it shall rise up wholly as the stream, and roll its floods like the stream of Egypt?" Here, where the Massorites, according to an unsuitable comparison of the passage before us, would read נִשְׁקָעָה (*Niph.* nowhere else occurring), this is entirely unsuitable. Here, all refers to omnipotence; not the will of God, but only his power to punish was to be exhibited. In the other place, on the contrary, the penal justice of God, his overwhelming judgments are represented. — To be compared

still is Jer. 46 : 7, 8, where, as here the earth, Egypt rises up as the Nile, to be sure in another sense ; " Who is he who rises up as the Nile, whose waters flow as the streams? Egypt rises up as the Nile, and as the streams, flow its waters, and it says, I will go up, cover the earth, destroy the city and its inhabitants."

V. 6. " *Who builds in the heavens his steps, and his vault, upon the earth he founds it ; he calls the waters of the sea, and pours them out over the earth, Jehovah his name.*" מַעֲלוֹת can only arbitrarily be taken as synonymous with עֲלִיּוֹת, *the upper apartments.* The usual meaning, *steps*, is here entirely suitable. We need only think of the steps to God's heavenly throne, as the word, 1 Kings 10 : 19, 20, occurs of the steps of the earthly throne. That God has established his throne in the heaven, is given as a proof of his omnipotence also in Ps. 103 : 19, " The Lord has prepared his throne in the heaven, and his kingdom ruleth over all." Comp. Is. 66 : 1. That such passages are not to be materialized, that they only give, in a symbolic dress, the idea of God's power over the earth, and his glory, is evident from others, as 1 Kings 8 : 21, " Behold the heaven and the heaven of heavens contain thee not," comp. Tholuck *zu Bergpredigt*, p. 395. Opposed to the steps of the throne is the vault, the foundation on which they arise, the side of God's heavenly dwelling next to the earth. It is here, indeed, to be observed, that the meaning of אֲגֻדָּה is not perfectly certain. שְׁמוֹ־הַקּוֹרֵא, verbally already, chap. 5 : 8. הַקּוֹרֵא stands to וישפכם in entirely the same relation as in v. 5. הַנּוֹגֵעַ to נָתַמּוֹג, i. q., " at his bare word the waters of the sea cover the surface of the earth," comp. Gen. 6 : 17, " And behold, I bring the flood of waters upon the earth." We need not, with Rosenmüller and others, refer the words to the origin of the rain : " Who draws the waters of the sea as vapors on high, and then again sends them down as rain upon the earth." It is contradicted by the comparison of v. 5, which does not allow the *calling* to be thus separated from the outpouring. Besides, this proof of the Divine omnipotence is not sufficiently obvious. — The name of *God* designates here, as always, his being, so far as it is manifested and made known. The name is distinguished from the being, just as the being known from existence. Therefore, Jehovah is his name, i. q., " he is, according to his relation to the world, wholly God." After the example of Exod. 15 : 3, these words are often used to exclude all that is earthly from the conception of God.

V. 7. "*Are ye not as the sons of the Cushite to me, O children of Israel, saith the Lord? Have I not brought Israel out of the land of Egypt, and the Philistines out of Caphtor, and Aram out of Kir?*" — The prophet here wrests from the people another prop of false security. They boasted of their election, by which God himself had bound his hands; they considered its pledge, the Exodus out of Egypt, as a charter of security against every calamity, as an obligation to further help in every distress, which God, even if he would, could not retract. A great truth lay at the foundation of this error, which the interpreters have mostly overlooked, and therefore have forced upon the prophet an entirely false sense. The election of the people, and their rescue out of Egypt, were actually that for which they were held. God had thereby really bound his hands; he *must* deliver the people, he *could not* cast them off. The election was a work of his free grace, the preservation of it by deed, a work of his righteousness. The people had the right to remind him of his obligation, when he seemed not to discharge it. Their election was to them a firm anchorage of hope, a rich source of consolation, the foundation of all their prayers. But the error lay in this, that the election was appropriated to themselves by those to whom it did not belong, an error, which is constantly repeated, which, particularly by the believers in the doctrine of predestination, often appears in a frightful form. One need only think of Cromwell, e. g., who, in the hour of death, silenced all the accusations of his conscience, by this false trust. *Περιτομὴ μὲν γὰρ ὠφελεῖ*, — says the Apostle, Rom. 2 : 25, — *ἐὰν νόμον πράσσῃς, ἐὰν δὲ παραβάτης νόμου ᾖς, ἡ περιτομή σου ἀκροβυστία γέγονε.* The deliverance from Egypt stands on the same ground with circumcision. That also profited; that secured to those who showed themselves to be the children of Israel, that God would manifest himself as *their* God; for those, however, who had degenerated, it became merely an ordinary event. For them it was something that had entirely passed away, that contained in itself no assurance of a renovation. Now the prophet here detects this error, as he had already done, chap. 5 : 14, "Seek good and not evil, and *so* the Lord of Hosts is with you." He reminds them how, according to the covenant relation, which was mutual, the party who violated the covenant had nothing to demand, nothing to hope. — "Are ye not," &c. The *tertium compar.* is plainly their alienation from God. "The sons of Israel," — the *nom. dign.* intentionally chosen in order to render more striking the contradiction

between appearance and idea, — are so degenerate, that they no longer stand any nearer to God than the sons of the Cushite. The views of those interpreters are somewhat too contracted, who regard their sins alone as *tert. compar.* (Cocc. : " *Tam aversi ab ipso et tam infideles, quam quivis Cushæus esse possit*). " Ye are to me," is rather, i. q., " ye stand to me in no other relation." But why were the Cushites chosen as an example of a people particularly estranged from God ? The color comes still more perhaps into consideration, than the descent from Ham, the corporeal blackness as an image of the spiritual. Thus does it appear, Jer. 13 : 23, " Will the Cushite change his skin, and the leopard his spots ? will ye be able to do good, who have been accustomed to do evil ? " — The right interpretation of these first words furnishes the key to the following, " only for the covenant people is the deliverance out of Egypt a gracious pledge, but ye are no longer the covenant people, consequently the deliverance out of Egypt stands to you on the same ground with the leading of the Philistines out of their former dwelling-places in Caphtor, to their present, and also with that of the Syrians out of Kir, wherein no man beholds a pledge of the Divine favor, a preservative against every danger, especially an assurance of the impossibility of a new exile." The geographical inquiries respecting Caphtor and Kir, would here lead us too far aside ; the view now current, according to which Crete is to be understood by the former, in contradiction to the old translators, who have Cappadocia, and Gen. 10 : 14, so long as by the Kasluchim, the Colchians are understood, demands a thorough investigation, which is more suitably reserved for another place.

V. 8. " *Behold the eyes of the Lord, of Jehovah, are against the sinful kingdom, and I exterminate it from the earth, only that I will not destroy the house of Jacob, saith the Lord.*" The sinful kingdom, the kingdom of the ten tribes, or the kingdom of Judah and Israel considered as one. *This* sinful kingdom is not less an object of penal justice than all others ; " the holy God has by no means, as ye imagine in your blindness, given you a license to sin." Only in this respect there is a difference between Israel and other nations, that the people do not in the former case, as in the latter, perish with the kingdom. Though not among other nations, yet among the people of God, there always remains a holy seed, an ἐκλογή, which the Lord must protect, and make the nursery of his kingdom, from the same necessity of his nature, according to which

he extirpates the sinners of his people. The first part of the verse almost verbally resembles Deut. 6 : 15, "For Jehovah thy God is a jealous God in the midst of thee; lest the anger of Jehovah thy God be kindled against thee, and he destroy thee from the earth," וְהִשְׁמִידְךָ מֵעַל פְּנֵי הָאֲדָמָה. The prophet says nothing new, he only resumes the threatening of the holy lawgiver. The construction of פְּנֵי יְהוָה with בְּ is explained by the fact, that by the face of the Lord in this connexion, only his angry face, = the anger of Jehovah, in the cited passage, can be understood, but verbs and nouns of anger are connected by ב with the object on which the anger rests, comp. Ps. 34 : 17. — In the last words, the giving intensity to the verbal idea, by prefixing the *infin.*, is owing to a silent antithesis, "I will not *destroy* the house of Jacob like the kingdom, but only sift it, only root out the sinners from it, an antithesis which is expressed in v. 9.

V. 9. "*For, behold, I command, and shake among all nations the house of Israel, as a man shakes a sieve, and nothing that is bound up shall fall to the earth.*" — The image is, on the whole, plain. The particulars, however, need illustration, and a more accurate determination. The usually received meaning, *sieve*, must be allowed to כְּבָרָה; still, a sieve is here to be supposed which performs a similar service to the winnowing shovel, in which the grain is violently shaken and thus cleansed; not perhaps freed by a bare sifting from the dust still remaining, after it has been properly cleansed, as Paulsen, *vom Ackerbau der Morgenländer*, p. 144, and with him most interpreters, assume. Such a sieve, a sort of fan, is mentioned Is. 30 : 24, together with the winnowing shovel; it occurs also Luke 22 : 31, 32, where *σινιάζειν* means *to agitate with a fan.* Even the Seventy have not here understood an ordinary sieve, but an instrument answering a similar purpose as the winnowing shovel: *Διότι ἰδοὺ ἐγὼ ἐντέλλομαι καὶ λικμιῶ* (A. *λικμήσω*) *ἐν πᾶσι τοῖς ἔθνεσι τὸν οἶκον τοῦ Ἰσραὴλ, ὃν τρόπον λικμᾶται ἐν τῷ λικμῷ.* Hesyc. *λικμῷ, πτύῳ.* And this is suggested by וְנִעֵיתִי, indicating a violent procedure, and the occurrence of the same image in so many passages of Scripture, comp., e. g., Jer. 51 : 2, "I will send winnowers against Babel, and they shall winnow it, and cleanse its land," 15 : 7, Matt. 3 : 12, while the use of the common sieve for such a purpose never occurs, and an image is never taken therefrom. בְּכָל־הַגּוֹיִם not perhaps *by* nations, but, as the corresponding בַּכְּבָרָה shows, *in*, or *among* all nations. The many nations are the spiritual sieve, the means of purification. The Lord, whose instruments they are,

employs them to extirpate the ungodly. By his secret judgments, for the accomplishing of which he employs the heathen, they shall be taken away, comp. v. 10. — צְרוֹר, according to many interpreters, signifies *corn*, according to others, *a small stone*. Both senses, however, are entirely arbitrary, and assumed merely for the sake of the context. The word always means *something bound together*, *a bundle*. This sense is entirely suitable in the only passage besides the one before us, which, in the opinion of the interpreters, requires the sense *a small stone*, 2 Sam. 17 : 13, "And should he retire into a city, let all Israel bring ropes into that city, and we will draw it into the brook, until that which is bound together is no more found in it." That which is bound together, comp. צְרוֹר אֶבֶן, *a bundle stone*, Prov. 26 : 8, is opposed to separate fragments. "There shall remain in the city no stone upon another." This sense is suitable here also, indeed, more so than the other. To the ungodly, as loose chaff, exposed to the play of the wind, the pious are placed in opposition, who are bound together in one bundle by the Lord, and therefore do not fall through the sieve. The binding together in one bundle, as an image of careful preservation, is found also 1 Sam. 25 : 29, "And men rise up to pursue thee, and to seek thy soul, and the soul of my Lord is bound to the bundle of the living by the Lord thy God, and the souls of thine enemies will he sling away with the sling," comp. Hos. 13 : 12, Job 14 : 17. The error here, as in innumerable passages, arises from an illiberal interpretation of the images of Scripture, and from supposing that every one is to be strictly carried through, a requisition which no modern poet ever fulfils. On this arbitrary assumption, the corn must necessarily be contrasted with the chaff.

V. 10. "*By the sword shall all sinners of my people die, who say, The evil will not draw near and come upon us.*" In order that the preceding amelioration of the threatening might not be appropriated to themselves by those to whom it did not belong, the prophet once more presents it in all its severity, before he proceeds farther to unfold the promise. On the only apparent intransitive use of הִגִּישׁ and הִקְדִּים, comp. Ew. p. 189.

V. 11. "*In that day I will raise up the tabernacle of David, which is fallen down, and wall up its breaches, and restore its ruins, and build it as the days of eternity.*" "In that day," an expression altogether general, then, when the Divine judgments have broken in, and completed their work upon Israel, the μετὰ ταῦτα, by which

James, Acts 15 : 15, renders it, fully expresses the sense. The *part.* נִפֶּלֶת, according to the usual sense of the *partic.* Ew. p. 533, expresses a permanent condition. The word *tabernacle* of itself suggests a sunken condition of the house of David. The prophet sees the proud palace of the house of David changed into a mean tabernacle, everywhere in ruins, and perforated. The same thought Isaiah, chap. 11 : 1, expresses under another image. There, the house of David is called the stem of Jesse, which has been cut down, and which puts up a new shoot. — It might now appear as though the prophet merely presupposed the ruin of the house of David, without having expressly mentioned it in what precedes. But it is not so. The whole preceding threatening relates to the ruin of the house of David. For if the kingdom suffers, so also does the reigning family. The close connexion of the two, the prophet himself points out in what follows. Certainly the change of the *suff.* is not without reason ; that in פִּרְצֵיהֶן refers to the two kingdoms, that in הֲרִיסֹתָיו to David, that in בְּנִיתִיהָ to the tabernacle, the *subj.* of יִירְשׁוּ is the people. Thereby it is intimated, that David, his tabernacle, the kingdom, the people, are essentially one. One stands and falls with the other. יְמֵי is *nom* , not *acc.* The comparison is merely intimated, comp. on Hos. 2 : 17. Concerning עוֹלָם, Vol. II. p. 311. The foundation is the promise in David, 2 Sam. chap. 7, especially v. 16, "And established is thy house and thy kingdom to eternity before thee ; thy throne will be firm to eternity." This has already been remarked by Calvin : "*Quum dicit propheta, sicut diebus antiquis, confirmat doctrinam illam, quod scil. non fluet æquabili cursu regni dignitas, sed tamen talem fore instaurationem, ut facile constet, deum non frustra pollicitum fuisse Davidi regnum æternum.*" The dominion of David had already suffered a considerable shock by the separation of the two kingdoms existing in the time of the prophet. Still it should sink, and with it the people, far lower in the future. But, notwithstanding, all the promise of God remains true. God's judgments do not close, but open the way for his mercy. That the promised salvation can be imparted to the people only through the tribe of David, the prophet plainly declares. Otherwise, how could he identify the tabernacle of David with the two kingdoms, and with the people ? The person of the restorer he does not more particularly designate. The chief object with him as well as Hosea, comp. on 2 : 2, and 3 : 5, is to remind the house of Israel, that the salvation could come to them only from a reunion with Judah,

from being again incorporated in the stock of David, comp. Ezek. 37 : 22, "And I make them one people in the land upon the mountains of Israel, and one king shall be king to them all, and they shall no more be two people, and no more divided into two kingdoms." When this is first established, no doubt can remain respecting the person. That the promise imparted to David would find its complete fulfilment in the Messiah, was at that time generally known. The Messianic reference of the passage was unanimously acknowledged by the older Jews. Jerome remarks : "*Et in hoc propheta et in cæteris, quæcunque de ædificatione Hierusalem et templi et rerum omnium beatitudine prædicantur, Judæi in ultimo tempore vana sibi exspectatione promittunt, et carnaliter implenda commemorant.*" From this passage, the Messiah received the name בר נפלים, *filius cadentium*, he who springs forth from the fallen family of David, comp. Sanhedrim, fol. 96, 2 : *R. Nachman dixit ad R. Isaacum, An audisti, quando* בר נפלים *venturus sit ? Hic respondit, Quisnam est ille ? R. Nachman ait, Messias. R. Isaacus, An vero Messias ita vocatur ? Ille, Utique, Am.* 9 : 11 : *eo die erigam tabernaculum Davidis lapsum.*" In *Breschit Rabbah, sect.* 88, it is said, "*Quis exspectasset, ut deus tabernaculum Davidis lapsum erigeret ? Et tamen legitur Am.* 9 : 11 : *illo die etc. Et quis sperasset fore, ut totus mundus fiat fasciculus unus ? q. d. Zeph.* 3 : 9 : *Tunc convertam ad populos labium purum, ut invocent omnes nomen domini ipsique serviant labio uno. Non est autem dictum hoc, nisi rex Messias.*" Schöttgen, p. 70. Other passages, particularly out of the Sohar, in the same work, pp. 111, 566.

V. 12. "*That it may receive the remnant of Edom, and of all the heathen over whom my name is called, saith the Lord, who does this.*" Calvin : "*Constat nobis hoc præcipuum caput, nempe promitti hic regni propagationem sub Christo : acsi diceret Judæos angustis finibus fuisse inclusos etiam quum maxime floreret regnum Davidis, quia sub Christo dilatabit deus eorum fines, ut longe lateque dominentur.*" There is here a manifest allusion to the times of David, to which the discourse had related in the last words of the foregoing verse. This appears from the mention of the Edomites. They had been subjected to the Theocracy by David. Afterward they had regained their freedom by availing themselves of the ruins of the tabernacle of David. To the restored tabernacle of David, the glorified Theocracy, not only they, but also the remaining heathen nations, should be subject. With reference to that former event,

which served as a type and prelude to the later, resting on the same ground, the protection of God over his Church, his care for his kingdom, the verb יִרְשׁוּ is here chosen. This designates only the *fact* wherein both events coincide; respecting the *mode* wherein they differ, it gives no disclosure; this is reserved for what follows. When the prophet speaks only of the *remnant* of Edom, he refers back to the threatening in chap. 1. Only those who have been preserved during the judgment there predicted, are to come under the dominion of the kingdom of David, which is to be rich in blessings. The nature of this dominion, that it was not to debase, but exalt, is shown by the words, "over which my name is called." This phrase by no means allows us to think of such a relation of the Idumeans, and the remaining nations, to the Theocracy, as that sustained by the conquered nations in the time of David. It always necessarily designates the relation of near and cordial dependence. For the name of God is never a mere empty title, its mention is not a matter of caprice; rather, the mention of it over any one is the outward manifestation of his presence in him and with him. — As consecrated to God, belonging to his holy people, like Israel at present, shall they be considered and treated in the future, — *non spectentur amplius in persona sua, sed in persona dei.* One need only consider the inferior use of the phrase, Gen. 48 : 5, where "over the name of their brothers shall they be called in mine inheritance," is the same as "they shall be incorporated with their brothers, no one shall have an existence separate from the rest." Its higher import, in respect to the people of Israel, may be seen, Deut. 28 : 9, 10, "The Lord will exalt thee to him for a *holy people*, as he has sworn to thee : — and all people of the earth shall see that the name of the Lord is named over thee, and fear before thee." Here the mention of the name of God over Israel, corresponds to "to be a holy people of the Lord, separated from the profane world by the imparting of his holiness." It is the same which is elsewhere expressed by "I am in the midst of thee, or in thee," only that this being of God in the people, and of the people in him, is here at the same time designated according to its outward appearance. Jer. 14 : 9, "And thou art in the midst of us, O Lord, and thy name is called over us." Is. 63 : 19, "We are those over whom thou hast not reigned since eternity, and over whom thy name has not been named." — Further concerning the temple, Jer. 7 : 10, 11, "And ye come and stand before me in this house, over which my name is called. Is, indeed, this house

over which my name is called, a den of robbers in your eyes?" It is by no means the ground of the greatness of the crime, that the temple, like that at Bethel, merely bore the name of the house of God by the caprice of the people, but that it truly was the house of God; that God was there really present out of gracious condescension, as a prelude to his dwelling in Christ, comp. Deut. 12 : 5, "the place which the Lord will choose out of all the tribes to place his name there." Finally, of particular persons, whom God, in a special sense, has made his own, his representatives, the bearers of his word, the mediators of his revelation. Jer. 15 : 16, "I found thy words and ate them, and thy words became to me for joy and delight of heart, for thy name was called over me, Jehovah, God of hosts," i. q. "for I was a messenger and representative of thee, the Almighty God." — "Thus saith the Lord, who does this," should strengthen faith in the promise, which appears incredible, by calling attention to the fact, that he who promises, and he who executes, is the same; comp. Jer. 33 : 2, "Thus saith the Lord, who performs it, the Lord, who builds it to the completion, the Lord is his name." — In all probability, a false understanding of this verse has been the sole cause of an important historical event. Hyrcanus compelled the Idumeans conquered by him to circumcise themselves, and thus to be incorporated into the Theocracy, so that they entirely lost their national existence, and their name. Josh. 13 : 9, 1. Prideaux, Vol. V. p. 16. This proceeding was so extraordinary, — David never thought of doing any thing like this towards the Idumeans, and other nations conquered by him, — that it necessarily requires a special ground of explanation, and this is furnished by the passage before us. Hyrcanus wished to make the prophecy contained in it true. But in this he did not succeed. He did not consider, 1. that the reception of the Idumeans into the kingdom of God, is here placed in connexion with the restoration of the tabernacle of David, and hence could proceed only from a king of the line of David. 2. That the discourse here is not of a reception into the kingdom of God depending on human caprice, but of an internal nature, bringing with it the full enjoyment of the Divine blessings, and one, of which God alone could be the author. How easily Hyrcanus might fall into such an error, is evident from the example of Grotius, who stopped short at this apparent fulfilment, although he had the real one before his eyes. By a similar misunderstanding of Old Testament prophecies, other important events also have been

brought to pass, e. g., according to the express testimony of Josephus, the building of the Egyptian temple, and, as we shall afterwards see, that of the temple of Herod.

It still remains for us to consider the New Testament citation of the passage, Acts 15 : 16, 17. Olshausen has directed our attention to a difficulty here, which has been overlooked by most interpreters. One does not see how the citation refers to the question at issue. That the heathen should be received into the kingdom of God, was the doctrine of both parties; the only question respected the manner, whether with or without circumcision, and this is not expressly determined by the prophecy, which is limited entirely to the *fact*. This difficulty, however, rests only on the view, which, although very prevalent, is yet false, that James cites two entirely independent grounds, first, in v. 14, God's declaration, by giving his Holy Spirit to the heathen without circumcision, and then, v. 16 and 17, the testimony of the Old Testament. The truth is rather, that both together constitute but *one* ground. Without that testimony, which God, who knoweth the hearts, gives to the heathen, when he imparts to them the Holy Ghost, and makes no distinction between them and Israel, the prophetic declaration would have no meaning; but, taken with it, it becomes intelligible. Now also, even his silence in reference to the condition required by those of a pharisaic temper, becomes significant. Simeon has related how God at first was pleased to take a people to his name from out of the heathen, and even the Old Testament passage knows nothing of another *method*, where the *fact* is so strongly declared.

The Apostle does not content himself with the citation of v. 12. He places before it v. 11, because this furnished the proof, that the declaration contained in v. 12 referred to that time. Through Christ, that had already taken place, — at least as to the germ, which included the whole substance in itself, which was afterwards developed, — wherewith the conversion of the heathen is here immediately connected. Because, however, in respect to v. 11, only the leading idea was important, it is somewhat abbreviated. The translation of the Seventy plainly lies at the foundation.

The citation of v. 12, as good as verbally corresponds with the Seventy. It follows them in their important deviation from the Hebrew text. Instead of "that they may possess the remnant of Edom," they have, ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων με (for which Luke has τὸν κύριον, which is also found in the *Codd.*

Alex., but probably taken from him). How this translation arose, — whether the Seventy used another reading, למען ידרשו שארית אדם, or whether they merely selected for themselves, or whether, according to Lightfoot's opinion (on Acts, l. c.), they intentionally thus distorted the words, or whether they wished merely to give *about* the sense, in which two latter cases we must suppose, that, as it so frequently happens in the Talmud, and as Jeremiah so often does in respect to the older prophets, they chose words which accurately corresponded to the Hebrew text, changed in certain characters, — to determine this is of little importance, only that the supposition of a properly different reading, one which rested on the authority of good manuscripts, must be set aside as irreconcilable with the character of the deviations of the Seventy elsewhere, and with the uniformity of our Hebrew manuscripts in the passage before us.

But the assertion of Olshausen, perhaps, deserves our attention, that the passages in the Hebrew form could not appear to James at all suited to his purpose; he must, therefore, on this occasion, have spoken Greek in the assembly.

Whether this were so, we leave undecided; it can be made probable from other grounds. But it by no means follows from that advanced by Olshausen. The passage was just as well suited for proof according to the Hebrew text, as the Alexandrine version. For as to the idea, it is perfectly true and just. The reception in the sense of Amos, has the *seeking* as its necessary ground. How, indeed, can a spiritual possession, a spiritual dominion by the people of the Lord exist, unless the Lord is sought by those who are to be reigned over? Comp. "and the isles shall wait for thy law," Is. 42: 4. That the mention of Edom by Amos, is only an individualization, that the Idumeans are particularly named only as a people, whose former peculiarly violent hatred against the covenant people, comp. chap. 1 : 11, would cause their later humble subjection the more to appear as a work of the Almighty God, and of his love reigning over his people, and at the same time also, with respect to the former conquest under David, appears very evident from what follows, "and of all the heathen." The Alex. have done nothing further than to substitute the general for the special, already included in it, and which is designated even by Amos as a part.

Whether, however, James or Luke may have cited the words according to the Alex. version, this passage is one of the many which show the extravagance of the effort to improve the vernacular

version of the Scriptures, as made, e. g., by Meyer and Stier. The Saviour and his Apostles, without hesitation, adopted the version current in their times, where its deviations concerned only the words, not the idea. If we proceed upon this principle, how will the mountain of complaints melt away which has been raised against Luther's translation!

V. 13. "*Behold, days come, saith the Lord, and the ploughman reaches to the reaper, and the treader of the wine-press to the sower. And the mountains drop must, and all hills flow down.*" The ground thought is, "where the Lord is, there also is the fulness of his gifts." The drapery in the first half is taken out of Lev. 26 : 3 – 5, "If ye will walk in my laws, and keep my commandments, and do them, so give I your rain in its time, and the land gives its increase, and the tree of the field gives its fruit. And your threshing-time *reaches* to the vintage, and the vintage *reaches* to the seed-time." When the Lord has purified his Church by his judgments, then will come the joyful time of blessing promised by him through his servant Moses. Cocc.: "*Unus metet, alter statim arabit, unus sparget semina in agro arato, simul alius calcabit uvas, ut ultimo anni tempore fieri solet, continuum opus erit, continuus fructus. Qualem fertilitatem troglodyticæ cujusdam regionis, exercit.* 249, 2, *describit Scaliger: toto anno seritur et metitur, eodem tempore mandatur semen arvis, et aliud triticum adolescit, aliud spicatur, aliud metitur, aliud lectum avehitur ad trituram, atque inde ad horreum.*" — The second half corresponds, which is not accidental (comp. the introduction to Joel), with Joel 4 : 18, "At that time, the mountains will drop must, and the hills give milk." According to a comparison of the passage, the flowing down of the hills can signify only their being dissolved into a stream of milk; must and honey, in allusion to the designation of the promised land in the Pentateuch (Exod. 3 : 8), as one that flows with milk and honey.

V. 14. "*And I turn the captivity of my people Israel, and they build wasted cities, and dwell, and plant vineyards, and drink their wine, and make gardens, and eat their fruit.*" The phrase, "to turn the captivity," designates here, as always, the *restitutio in integrum*. The captivity, an image of affliction.

V. 15. "*And I plant them in their land, and they shall no more be torn away from their land that I have given them, saith the Lord thy God.*" Comp. p. 45 sq.

THE PROPHET MICAH.

PRELIMINARY OBSERVATIONS.

Micah prophesied, according to the superscription, under Jotham, Ahaz, and Hezekiah. But we need not, on this account, undertake to separate his prophecies, and assign particular discourses to the reign of each of these kings. The entire collection rather forms only one whole. At the end of his prophetic course under Hezekiah, the prophet committed to writing what had been revealed to him by God, during its whole continuance, as important for all times. Combining into one collection all the separate revelations which had been granted to him at different times, he gave us the essence, nothing of which, in the case of any inspired man, has been lost; with the exclusion of what was accidental, or purely local and temporary.

This, which alone is the correct view, and contributes so much to the understanding of the prophet, has already been presented by several learned men. Thus, says Lightfoot (*Ordo Temporum*, Opp. I. p. 99): "*Facilius concipitur materiam totius libri illius exhibere* argumentum *prophetiæ, quod tenuit sub unoquoque horum regum, quam ut statuatur, quæ libri illius capita edita sint singulis horum regum temporibus.*" And Majus remarks (*Œconomia Temporum*, p. 898): "*Diversis temporibus et sub diversis regibus eadem subinde repetiit.*" In recent times, however, it has generally been dropped, only that De Wette (*Einl.* p. 344) doubts whether an accurate separation of the particular prophecies could be made. Justi, Hartmann, Eichhorn, and Bertholdt, seek to make this separation without endeavouring to justify it.

We bring forward the proof that it does not exist, but rather its opposite. In the first place, from the prophecies themselves. If we were justified in general in separating them according to time and circumstance, only one division, making three discourses, could be assumed; chap. 1, 2, chap. 3 — 5, and chap. 6, 7, as is done by

Eichhorn in the older editions of the *Einl.*, and Justi, in the *Bearbeitung des Micha*, p. 27 ff. That every other section which one might choose to add to these, is arbitrarily assumed, may be easily shown. For, 1. Each of these discourses forms a whole, complete in itself, in which the various elements of the prophetic discourse, admonition, threatening, promise, are repeated. If we separate these discourses from each other, we then have only *lacera membra* of a prophetic discourse. If we separate, e. g., with Eichhorn (Aufl. 4. Th. IV. p. 370), and with Bertholdt (p. 1638), chap. 1 and chap. 2, the first discourse contains only a threatening. If, with Eichhorn (p. 376), we divide the second discourse, chap. 3 — 5, into two, chap. 3 : 1 — 4 : 4 and 4 : 5 — 5 : 14, the second, against all analogy, begins with the promise, and the admonition, as well as the proper threatening also, is entirely wanting. 2. Each of the three discourses, constituting one harmonious whole, begins with שִׁמְעוּ, *hear*. That this is not accidental, is evident from the beginning of the first discourse, שִׁמְעוּ עַמִּים כֻּלָּם, *Hear, all ye people*. These words are literally the same with which an older namesake of the prophet, according to 1 Kings 22 : 28, calls upon the whole world to attend to the remarkable conflict between true and false prophecy. The prophet begins, plainly by design, with the same words with which Micah had closed his discourse to Ahab, and probably his whole prophetic agency. He thus announced what was to be expected of him; showed that his agency was to be considered as a continuation of that of his predecessor, who was so zealous for God; that he had more in common with him than the bare name. True, Rosenmüller (*Proll. ad Mich.* p. 8) has asserted, that these words are only put into the mouth of the older Micah, and have been taken from the beginning of this prophecy. But the ground which he cites in favor of this, that we cannot perceive how it could occur to the older Micah to invoke all nations as witnesses of a prediction which concerned Ahab alone, needs no labored refutation. Why then, Deut. 32 : 1, Is. 1 : 2, are heaven and earth invoked as witnesses of a prediction which concerned merely the Jewish people? Who does not perceive, that Israel alone appears to the prophet as too small an audience for the announcement of the great decision which he has foretold, just as the Psalmist (comp., e. g., Ps. 96 : 3) exhorts to make known to the heathen the mighty deeds of the Lord, because Palestine is too narrow for them. — If, now, it is established, that the prophet used the word *hear* with a definite object; if it occurs

at the head of the three discourses complete in themselves, three times, where, even according to the assumption of our opponents, a new discourse begins, it may with good reason be supposed, that it was the intention of the prophet, not, indeed, to limit the call "to hear," to the beginning of a new discourse (comp., on the contrary, 3 : 9), but yet to begin no new discourse without it, so that its very omission is decisive against the supposition of a new portion. 3. We find, as soon as we divide into small portions one of those three discourses, on an attentive examination, many particulars, which demonstrate the close connexion of the parts. Thus, chap. 1 and 2 cannot be separated from one another, even for the reason, that the promise, chap. 2 : 12, 13, refers back to the threatening, chap. 1 : 5. It relates to all Israel, precisely as the threatening in chap. 1, while in the admonition and threatening, chap. 2, the eye of the prophet was directed only to Judah, the chief object of his agency, which allowed him sometimes to cast a look upon Israel, only in order that he might guard against the thought, that he was a member cut off for ever from the love of God, and rather show by the extension of the threatening and promise to him also, that he still belonged, in respect to the curse and the blessing, to the Theocracy; a demonstration which was of the greatest importance even for Judah, the nearest object of the prophet's influence. The close connexion of chap. 3 : 1 — 4 : 4, and chap. 4 : 5 — 5 : 14 could be denied only by a critic who seemed to have adopted as his motto the *minima non curat*. The alleged new discourse even begins with כִּי. In v. 6, the expression, "in that day," refers back to the preceding description of the Messianic time. To this we must add, that v. 5 is proved by the comparison of the parallel passage, Is. 2 : 5, as belonging to the same discourse with what precedes.

But even these three sections, which we have hitherto shown to be the only ones that exist, should be regarded as such, only so far as the discourse in them receives a new addition, begins a new subject. They must not be considered as complete in themselves, and separated from one another by the time of the composition. For in them also we find traces of a close connexion. As such, we must regard the uniform commencement with *hear*. The second discourse, chap. 3 : 1, begins with וָאֹמַר. But the *fut.* with *vav. conv.* always, and without exception, connects a new action with the preceding, and can never stand at the beginning of an absolutely new paragraph, comp. Ewald, p. 547. Its meaning here, where it indicates the

transition from the promise to a new admonition and threatening, is well developed by Ch. Bened. Michaelis: "*Dum vero ab exoptatis illis temporibus, quæ modo promissa sunt, nimium absumus, dixi interim sc. ad continuandum elenchum contra malos principes ac doctores c. 2, cœptum.*" The words of chap. 3 : 1, "Hear still, ye heads of Jacob, and ye princes of the house of Israel," stand in manifest relation to chap. 2 : 12, "I will collect Jacob entirely to thee, assemble the remnant of Israel." The prophet chooses in the new threatening, entirely the same designation as in the preceding promise, in order to provide, that the former should not encourage a false security. Not, perhaps, Samaria alone, but all Israel is the object of the Divine punishment; only the remnant of Israel shall be collected. Still more clearly appears the reference to the preceding discourse in v. 4, "*Then* will they cry to the Lord, and he will not answer, may* he conceal his face before them at that time, as they have sinned against him." As, in v. 1 – 3, the Divine judgments had not yet been spoken of, *then* and *at that time* can relate only to the threatenings, chap. 2 : 3 sq., which specially belong to the ungodly multitude.

Thus we have confirmed the result, presented at the beginning, by purely internal arguments. The superscription, whose authority has been assailed only to favor arbitrary, and manifestly false hypotheses, after the example of Hartmann, by Eichhorn and Bertholdt, announces Divine oracles which were imparted to Micah under the reign of three kings. The examination of its contents proves, that the collection forms a connected and consistent whole. How otherwise can these two things be reconciled, than by the supposition, that we have here a complete picture of the prophetic agency of Micah, the particular constituent parts of which are at once different and similar as to time? A supposition in which we have the advantage of being able to suffer all historical references to stand in their full truth, and have no need to be led by the observance of some, to the disregard of others, since, according to it, nothing is more natural, than that the prophet should combine together that which was different, and belonged to different times.

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* Not "he will," to which is opposed the *fut. apoc.* The prophet, in order to express his complacency in the proceedings of the Divine righteousness, changes the prediction into a wish, precisely as Is. 2 : 9, where the interpreters, with entire disregard of philology, mostly assume that אל stands for לא.

To these internal arguments, however, we may add external ones equally important. When Jeremiah is called to answer for his prophecies concerning the ruin of the city, the elders appeal for his justification to the entirely corresponding oracle of Micah 3 : 12, "Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." It is said, Jer. 26 : 18, 19, "Micah prophesied in the days of Hezekiah the king of Judah, and spake to the whole people of Judah, &c. Did Hezekiah, the king of Judah, and all Judah, put him to death? Did he not fear the Lord, and supplicate him, and the Lord repented of the evil which he had spoken against them?" That this passage proves the composition of the discourse chap. 3 — 5, under Hezekiah, all confess. We need not, however, limit it to these chapters, but must extend it to the whole collection. For, apart from the grounds whereby we have proved the intimate connexion of the whole book, it is in the highest degree improbable, that the elders were aware, from oral tradition, of the exact time of the composition of one particular discourse which bears no special date; far more natural is the supposition, that they considered the collection as one whole, whose individual parts had, indeed, been delivered earlier by the prophet, but had been repeated under Hezekiah, and combined in one description, and that they mentioned Hezekiah, partly because they could not with certainty determine whether this particular oracle had been uttered under one of his predecessors, and if so, under which; partly because, among the three kings mentioned in the superscription, Hezekiah only constituted an authority in a Theocratic point of view.

As now, in the abovementioned citation by Jeremiah, we have a proof, that the prophecies of Micah collectively were committed to writing under Hezekiah, so can we show from Is. chap. 2, that they had been spoken before, at least in part. The problem of the relation of Is. 2 : 2 – 4, to Micah 4 : 1 – 3, can be explained only by the supposition, that Micah uttered, even under Jotham, this portion of a prophecy, which is placed by Jeremiah under Hezekiah, and that Isaiah soon after expressed that which had also been imparted to him in inward vision, with words which Micah had placed in the front of his prophecy, because, being already known to the people, they could not fail of their impression. Every other solution can be easily shown to be untenable. 1. Least of all does the supposition, now generally given up, that the passage in Isaiah is original, need a refutation; comp.,

on the contrary, Kleinert, *Aechtheit des Jes.* p. 356. 2. To be rejected also is the supposition, that both prophets may have used an older prophecy, as Hitzig has asserted one uttered by Joel (*Ueber den Verf. von Mich.* 1 : 4, *vgl. mit Jes.* 2 : 2 – 4, in the *Studien und Crit.* II. 2). The connexion in which the verses stand in Micah is much too close for this. If it showed itself merely in the fact which is commonly appealed to, comp., e. g., Kleinert, l. c., that the threatening discourse in chap. 3, is followed, in chap. 4 : 1 sq., by the consoling promise of a glorious future, and that the ו in v. 1 plainly connects with what immediately precedes, this could not, indeed, be so confidently asserted, although even then a third person, who would claim these verses as his property, must bring very strong proof in favor of his claims, entirely different from those of Hitzig, which by no means deserve the name of proofs (comp. against the alleged diversity of the Messianic idea, Vol. I. p. 155). But the relation is far closer. The promise in chap. 4 : 1, 2, consists throughout of antitheses against the threatening, chap. 3 : 12, "The mountain of the house becomes as the high places of the forest," equally lonesome and desolate. On the contrary, "Established will be the mountain of the house of the Lord on the summit of the mountains, exalted before all hills, and nations flow together unto it." "Zion is ploughed as a field, and Jerusalem becomes heaps of rubbish." In antithesis, "From Zion will go forth a law, and the word of the Lord from Jerusalem." The desolate and despised place becomes now the residence of the Lord, from which he sends out his commands over the whole earth, the splendid capital of which is henceforth Jerusalem. In order to make this contrast the more evident, the prophet in the promise begins precisely with the temple-mountain, which belonged to the last member in the threatening, so that the opposing terms are immediately joined together. It is certainly not accidental, that, in the threatening, he speaks merely of the mountain of the house, in the promise, of the mountain of the house of the Lord. The temple, before it can be destroyed, must have ceased to be the house of the Lord; on which account, in Ezekiel, the Sheckinah is removed from it before the Babylonish destruction, comp. Vol. II. p. 360. That v. 5 must not be separated from the prophecy which Isaiah had in view, is shown by the comparison of Is. 2 : 5, "House of Jacob, up, let us walk in the light of the Lord." These words, according to the true interpretation, which makes the mercy of the Lord, and the blessings to be imparted by it, according to

what precedes, to be designated by the light of the Lord, and to walk in the light by enjoying a portion in this mercy, stand in close relation to "for all nations shall walk, each one in the name of his God, and we will walk in the name of the Lord our God for ever," i. e., "the fate of the nations of the heathen world, corresponds to the nature of *their* gods; because these are vain, so they also perish;" Israel, on the contrary, participates in the greatness of *his* God. In Isaiah and in Micah, the same thought occurs in essentially the same dress, only that Isaiah converts into an exhortation, the pure promise of Micah, that Israel should not incur the loss of this advantage over the heathen nations by his own fault, that he should not obstinately wander from the path of light which the Lord opened before him, into the dreary wilderness. This change in Isaiah is explained by the fact, that he intended to prepare the way for the threatening, which now ensues, after v. 6, while Micah, who had already premised it, could proceed with the promise. 3. There now only remains the view of Kleinert, according to which, the prophecy of Micah, chap. 3 — 5, was first uttered under Hezekiah, and that of Isaiah chap. 2 — 4, which has respect to it, under the reign of the same king, only somewhat later. But this also appears, on a nearer examination, as altogether untenable. The description of the moral condition of the people in Isaiah, the general spread of idolatry and vice, excludes every other time in the reign of Hezekiah, except its very commencement, when the influence of the time of Ahaz was still felt, so that even Kleinert is obliged to assume (p. 364), that not only the prophecy of Micah, but also that of Isaiah, was composed in the first months of Hezekiah's reign. But on this supposition, other invincible difficulties arise. In the whole portion of Isaiah, the nation appears as rich, prosperous, and powerful. This is most strongly expressed in chap. 2 : 7, "Full is thy land of silver, without end are thy treasures; full is thy land of horses, without end are thy chariots." In addition to that, the description of the consequence of wealth, their enormous luxury in chap. 3 : 16 sq., and the threatening of the withdrawal of all power and all wealth, as a direct antithesis of the present condition, on which the deluded people grounded the hope of their security, and therefore believed that they did not need the help of the Lord, chap. 3 : 1 sq. Now this description is so little suitable to the commencement of the reign of Hezekiah, that rather its direct opposite would be expected. The Syrio-Ephraimitish invasion, the oppression by the Assyrians, and the tribute to be paid

to them, the internal administration, which was bad beyond example, the curse of God, which rested on all their efforts and purposes, had exhausted, under the ungodly Ahaz, the treasures which had been collected under Uzziah and Jotham, and dried up the sources of prosperity. He had left the kingdom to his successor in a most deplorable condition. What Kleinert remarks to the contrary, that there might still have been many rich individuals, is by no means satisfactory. The wealth as well as the luxury is described as something altogether general, and therewith the poverty and the wretchedness of the future placed in contrast; the former, because, according to the sinful condition of human nature, the possession of the good things of this world brings with it their abuse, is exhibited as a concurrent cause of the prevailing corruption. The description of the people as one powerful in war, is not thereby even apparently set aside. In addition to these, there are still other grounds for the composition under Jotham, and against that under Hezekiah, particularly in the undeniably chronological arrangement of the first twelve chapters, their position at the beginning of the collection; still more, however, the indefiniteness and generality in the threatening of the Divine judgments, as common to the prophecy before us, with those nearly contemporary, chap. 1 and chap. 5, while the threatenings, out of the first period of the reign of Ahaz, immediately assume a far more definite character. By these considerations, we are involuntarily led to a time in which Isaiah still chiefly exercised the office of admonition and threatening, and had not yet been favored with so special revelations concerning the events of the future, at that time tolerably distant, perhaps in the time when Jotham administered the government for Uzziah his father, who was still alive, comp. 2 Kings 15 : 5, on which supposition, chap. 3 : 12 is more satisfactorily explained than any other, and there is no occasion to assert, that the chronological order has been interrupted by chap. 6, which certainly was not the design of the collector. The solemn call and consecration of the prophet to his office, accompanied by a larger gift of grace, is well to be distinguished from those of an ordinary character common to him with all other prophets. But, if the prophecy of Isaiah had been uttered under Jotham, so must that of Micah at that time have been already in the mouth of the people; and as its composition is placed by Jeremiah under Hezekiah, it follows, that the prophet, under the reign of this king, delivered anew the revelations which had been previously imparted to him.

In reference to the general exegetical literature, we refer to Vol. II. p. 12. Among those of the older writers, who have left special treatises upon Micah, besides Luther, *Comment. in Micham*, only Ed. Pocoke is to be mentioned (*A Commentary on the Prophecy of Micah*, Oxf. 1677). With a heavy diffuseness, a tedious enumeration and refutation of Jewish absurdities, and a deficiency in deep penetration, it still exhibits, what is no small recommendation, diligence in the collection of exegetical materials, and a mode of explanation in general, natural. Our own time has not done much more for Micah than for Zechariah. Of the works of Grosschopf, Jena, 1798, of Justi, Leipz., 1799, and of Hartmann, Lemgo, 1800, no one satisfies even the most reasonable requisitions.

Chap. 1 and 2.

The prophet begins with the words "*Hear, all ye people, hearken O earth, and all that therein is, and let the Lord God be witness against you, the Lord from his holy temple. For, behold, the Lord cometh forth out of his place, and comes down and treads upon the high places of the earth. And the mountains dissolve under him, and the valleys are cleft, as wax before the fire, and as the waters that are poured down a steep place. For the transgression of Jacob is all this, and for the sin of the house of Israel*" (v. 2–5).

This majestic exordium has been variously misunderstood. In the first place, by those who would understand by the nations עַמִּים, in v. 2, the Israelitish tribes. That this is in general inadmissible has already been shown. It is here especially to be rejected, partly on account of the reference to the words of the older Micah, partly on account of the parallel "thou earth and its fulness," which, according to constant usage, leads us far beyond the narrow bounds of Palestine. Those, on the other hand, who justly understand by עַמִּים the nations of the whole earth, err in regarding these as merely witnesses, which the Lord invokes against his ungrateful people, instead of those against whom he himself bears witness, as they must necessarily be, according to the words "let the Lord be a witness *against you*" (comp. in reference to עֵד followed by בְּ, e. g., Mal. 3 : 5). Then there is commonly an error in the determination

of the method of the Divine testimony. It is found in the following admonitory, hortatory, and threatening discourse of the prophet. Thus, e. g., Michaelis: "*Nolite aspernari et flocci pendere tantum testem, qui judicia sua ac voluntatem serio ac palam vobis per me testatur.*" On the contrary, it appears from v. 3, that the testimony here, precisely as Mal. 3 : 5, "And I draw near to you to judgment, and am a swift witness against the sorcerers, and adulterers, and the false swearers," consists, in a matter of fact, in an attestation of the guilt by the punishment, the Divine judgment described in v. 3 and 4. To the expression, "out of his holy temple," corresponds there "the Lord goes forth from his place, and comes down," from which it also appears, that by the temple, the heavenly temple is to be understood.

We have, therefore, in v. 2–4, the description of a sublime theophany before us, not for the partial judgment of Judah, but for the judgment of the whole world, the nations of which are admonished to assemble themselves before their judge, whom the prophet sees already to approach, to come down out of his glorious dwelling-place in heaven, accompanied by the signs of his power, the precursors of the judgment, and dumb and silent, to wait his judicial and penal sentence.

But how is it then to be explained, that in the words "for the sins of Jacob is all this," &c., there is a sudden transition to the judgment upon Israel, and, indeed, that the prophet proceeds, as though Israel had been the *only* subject of discourse? Only by considering the relation in which both judgments stand to one another, which, in the idea, and the essence, completely one, are distinguished only by space, time, and unessential circumstances, so that it can be said, that the world is already judged in every partial judgment of Israel; every previous judgment of the Theocracy is a prediction by matter of fact of the last and most general. The limitation to one particular people is only accidental, and owing to the existence of the conditions, on which the Divine penal justice is to be realized only among this people; as soon as the carcase is extended over the whole earth, then the eagles also collect over the whole. Comp. Vol. II. p. 369, and the essay *Die Zukunft des Herrn nach Matt. c.* 24, in the *Ev. K. Z.* 1832, *Sept.* In consequence, however, of this essential unity of the Divine judgments, the prophets, in order to increase the dread of the Divine majesty, often describe a previous one; limited to the covenant people, under the form of the last and general. In order to

express the thought, that it is the *judge of the world*, who will judge Israel, they made him appear for the judgment of the whole world, which, indeed, in Israel, a world in itself, was actually judged. A completely analogous case, we have, e. g., in Is. 2 — 4. That in chap. 2, after the prophet has described in a few strong lines the moral reprobation of the covenant people, v. 6 – 9, and designated their haughtiness as its last source, the subject of discourse is the last judgment of the whole earth, can be denied only by the most forced interpretation; a judgment whereby the vanity of all created things, and the exaltation of the Creator alone, concealed during the present course of the world, will be most clearly revealed and acknowledged by those who now close their eyes against them. The sublimity of the whole description, the express mention of the whole earth, e. g., 2 : 19, the selection of the high and lofty which should be humbled, in the individualizing description, v. 12 sq., not out of Judah alone, but the compass of the whole world, are sufficient evidence. In chap. 3 : 1 sq., however, the prophet suddenly proceeds to the typical judgment of Judah, and that he regards this object, not as one absolutely new, but rather as substantially the same with the preceding, appears from כִּי at the beginning, which calls to mind the mode in which, in the prophecies of the Lord Jesus, the references to the destruction of Jerusalem, and those to the judgment of the world are combined with one another. Nor is it merely in prophecy, that this close connexion of the judgment of the world with the inferior judgment of the covenant people appears. Thus, Ps. 82 : 8, after the unrighteousness prevailing among the covenant people has been described, the Lord is summoned to the judgment, not, indeed, of them alone, but of the whole earth.

The prophet, therefore, in v. 5, makes a transition from the general manifestation of the Divine justice to the special, among the covenant people, and mentions here as the most prominent points which it would strike, Samaria and Jerusalem, the two chief cities, from which the apostasy from the Lord extended itself over the rest of the land. That he first mentions Samaria, and then, v. 6, 7, describes its destruction by the Assyrians, before that of Jerusalem, is owing to the fact, that the apostasy there first took place, and consequently the punishment was hastened, which latter, a mere consequence of the former, the interpreters, for the most part, after the example of Jerome, render exclusively prominent. At the same time, the prophet wished first to finish with Samaria, that he might

then be entirely occupied with Judah and Jerusalem, the chief object of his prophetic agency.

The transition he makes, v. 8, with the words "On that account I will lament and howl, go naked and bare, set up lamentations like the jackals, and mourning like the ostriches." It is generally supposed, that the prophet here speaks in his own person. So, e. g., Rosenm.: "*Tot ac tanta, quæ Israelitidi genti imminent infortunia vates acerbo planctu luget.*" The correct view is, however, rather, that the prophet, as he sees in inward vision the Divine judgment, instead of stopping at Samaria, pour itself, like a desolating stream, over Judah and Jerusalem, suddenly sinks his own consciousness in that of the suffering people; that, accordingly, we have here an incomplete symbolic action similar to the finished one which occurs, e. g., Is. 20 : 3, 4, which can be explained only from our view of the nature of prophecy, according to which the dramatic character is inseparable from it, and the transition from the mere description of what is present in vision, to the prophet's own action, is easy. In favor of our view, besides the passage before us, are the following grounds. 1. The predicates שָׁיְלָל and עָרוֹם cannot be explained on the supposition, that the prophet describes only his own painful sensations, in view of the condition of his people. Even if עָרוֹם stood alone, the explanation by *nudus*, i. e. *vestitu solito et decente privatus, aut contra squalente et pannoso indutus*, would be destitute of proof. In every example, a designation of the outward habit of the mourners, as nakedness, is wanting. Still greater, however, is the caprice in respect to שָׁיְלָל, whether, with several Jewish interpreters, — who had better, in the explanation of the passage, have followed the Chaldee, which gives the correct interpretation, when, rejecting the figurative representation, it substitutes the third person for the first (*ob id plangent et ululabunt, ibunt nudi, etc.*), — it be explained by *spoliatus mente præ ingenti animi dolore*, or, with most Christian commentators, by *badly clothed*. The interpretation, *robbed, plundered*, is the only established one. How little need there is in respect to both words, to depart from the obvious interpretation, is sufficiently evident from the parallel passages, where nakedness appears as a characteristic mark of captives taken in war. Thus, immediately, v. 11, "Go away, thou inhabitant of Saphir, having thy shame naked," on which Mich.: "*Nudo corpore, ut accidit iis, qui detractis vestibus abducuntur in captivitatem.*" Thus, Is. 20 : 3, 4, "And the Lord said, As my servant Isaiah goes *naked and barefoot* three years for a

sign and a wonder upon Egypt, and upon Ethiopia, so shall the king of Assyria lead away the prisoners from Egypt, and the prisoners from Ethiopia, young and old, *naked and barefoot*," comp. 47 : 3. — 2. התפלשתי in v. 10, favors the supposition, that the prophet here comes forward as a representative of the future condition of his people. הִתְפַּלָּשִׁי, the *imper. fem.* of the marginal reading, is manifestly, as usual, only an offspring of the embarrassment and ignorance of the Massorites. The reading of the text can be pointed only as the first person of the *præt.*; for the understanding of Rosenmüller as a second person of the *præt.* with an optative sense, is grammatically inadmissible. Correctly Rückert, "In the house of dust I have strewed dust upon me." If, now, it must here be assumed, that the prophet makes a sudden transition from an address to his unhappy people, to a representation of them himself, why may not this supposition be the natural one in v. 8?

The correctness of the view we have given, is confirmed, when we compare the similar lamentations of the prophets in other passages. In all, the result is the same. In Jer. 48 : 31, e. g., "Therefore will I howl for Moab, and I will cry out for all Moab, for the men of Kirharesh will he sigh," the *he* in the last member, shows of itself, how the *I* in the two first is to be understood, especially when Is. 16 : 7 is compared. "Therefore Moab howls for Moab." If, now, in Jeremiah, this interpretation is the true one, so must it be also in the passage of Is. 15 : 5, "My heart cries out for Moab," which he had in view, and the more so, since in the passage chap. 16 : 9 – 11, where a similar lamentation on account of Moab occurs, "Therefore do I bewail as for Jazer, for the vine of Sibmah, I water thee with my tears, O Heshbon and Elealah. — Wherefore my bowels sound like an harp for Moab, my inward parts for Kirharesh;" the supposition of a lamentation of the prophet, expressing his own distress, is unsuitable, as the Chaldee paraphrast perceived, who renders "my bowels," by *viscere Moabitarum*, and Vitringa has well pointed out: "*Etsi affectus commiserationis non dedeceat prophetam, nemo tamen facile sibi persuadeat, vites Sibmæ et Jæzeræ et messem fructuum æstivorum populi hostilis et adversarii populi dei usque adeo curæ esse prophetæ, ut inde captare velit argumendum fletus.*" In the prophecy of Isaiah against Babylon, chap. 21, in the lamentations contained in v. 3 and 4, "Therefore are my loins filled with pain, pangs have taken hold upon me, as the pangs of a woman that travaileth, &c. The night of my pleasure hath

he turned into fear unto me," the last words clearly show how such complaints are to be understood. By the night of pleasure, can be understood, especially after a comparison of Jeremiah, only the night of the capture of Babylon, in which the city was given up to drunkenness and riot. Of this night, however, the precursor of the long desired day for Israel, the prophet cannot possibly say, that it had been turned into fear for him. The whole lamentation is either absurd, or the prophet comes forward in the person of Babylon, and not, indeed, of the Babylon of the present, but of the future, which, even those must confess, who assert a later composition of the portion, so that on this side its genuineness is unassailable.

In v. 9 sq. the prophet returns from the symbolic action, to which he had been led by his emotions, to a quiet description. The theme of which he gives in the words "it comes to Judah to the gate of my people, to Jerusalem." He endeavours to give a lively view of these thoughts by individualization. After having commenced with an allusion to the elegy of David upon Saul and Jonathan, 2 Sam. 1 : 20 (comp. Reland, *Pal.* p. 534), he designates the stations by which the hostile army advances towards Jerusalem, and then causes it to spread from there over the whole land, and carry away the inhabitants into exile. But he always chooses those places whose names allow of some sort of connexion with that which they now suffer. So that the whole section forms a chain of paronomasias.

The question still arises, in what event did the threatening contained in chap. 1, so far as it related to Judah, find its fulfilment. It is supposed to be the Assyrian invasion by Theod. and Cyril, Tarnov, Mark, Jahn, and others; the carrying away by the Chaldeans, after Jerome ("*Et idem peccatum, imo eadem pœna peccati, quæ evertet Samariam, veniet usque ad Judam, et usque ad portam urbis meæ Hierusalem. Ut enim Samaria subversa est ab Assyriis, ita Juda et Hierusalem subvertentur a Chaldæis*"), by Michaelis and others.

The former view is favored at first sight by the immediate connexion of the judgment upon Judah, with that upon Israel. This argument, however, loses its force by the remark, that the events appeared to the prophet in inward vision, therefore without their relations to time, that the continuity of the judgment upon Israel and upon Judah, only clearly presents the idea, that both are a result of the same cause, the relation of the Divine justice to the sins of the covenant people. This idea alone is the essence, the animating

principle of the prophetic threatening, behind which, the difference of time, as being accidental, generally appears entirely in the back ground. Another reason for the Assyrian invasion, might be taken from the expression, "*to* Jerusalem," in v. 9, as the Chaldean invasion visited also Jerusalem itself. But the preceding, "to Judah," as the calamity was by no means to stop at Judah, but overwhelm it, shows, that עַד (comp. on the word, Beitr. I. p. 66) in both instances, must be explained by a silent antithesis, with the expectation, that the judgment would either stop on the borders of Judah, or if this were not the case, would at least spare the capital. The prophet here contents himself with representing this expectation as false. That Jerusalem itself is still to be considered an object of the Divine judgment appears not, indeed, from this passage, from which nothing can be certainly inferred, but from the following grounds. Even v. 5 does not allow us to expect any thing else. Jerusalem is there designated as the chief seat, and the source of the corruption in the kingdom of Judah, precisely as Samaria is in the kingdom of Israel. The declaration there made, forms the ground work of the following threatening. How, then, while the punishment in the kingdom of Israel is concentrated upon Samaria, should the seducer be entirely passed over in the kingdom of Judah, and only the *seduced* be threatened? That this is not the design of the prophet is clear from the words v. 12, "for evil comes down from the Lord to the gate of Jerusalem." It is evident from כִּי, that these words do not mean, that the calamity should reach only to the gate of Jerusalem, and there stop. They are shown by this particle to be the ground of the declaration in v. 11, that the mourning of the people should not reach its end at Beth-Haezel, the house of standing still (comp. Vol. II. p. 263). But the words, independent of this connexion, furnish a proof by themselves. They contain a verbal reference to the description of the judgment upon Sodom and Gomorrah, Gen. 19 : 24. Jerusalem is designated by them as a second Sodom (comp. Is. 1 : 10), upon which the Divine judgments would discharge themselves. To this extension to Jerusalem, is then added, as a second mark, the carrying away of the people into captivity, comp. v. 11, 15, 16; this is also in the promise, chap. 2 : 12, 13, supposed to have already taken place. Not Israel alone, but the whole covenant people are in a state of dispersion, and are collected out of it by the Lord.

Now both marks do not suit the Assyrian invasion, and consequently, if we admit the divine illumination of the prophet, this

cannot be regarded as the proper object of his threatening. This is, indeed, inadmissible, even if we view the subject in a purely human light. The predictions of the prophets in reference to the Assyrians, are, from the commencement, encouraging. The Assyrians were, indeed, to be the Lord's rod of correction for his people, but they were never to effect their total ruin. By an immediate Divine interposition, their plan of capturing Jerusalem was frustrated. So, perpetually in Is., so Hos. 1 : 7, where, after the annunciation of the overthrow of Israel by the Assyrians, it is said, "and I will have compassion on the house of Judah, and give them prosperity in Jehovah their God." We can even bring the proof from our prophet himself, that his spiritual eye was not chiefly, or, at least, exclusively, directed to the Assyrians. In the prophecy chap. 3 — 5, where he describes the judgment upon Judah in entirely the same manner as here, he passes over the Assyrians in silence. Babylon is mentioned, chap. 4 : 10, as the place whither Judah should be carried away into exile.

Still, however, we must here, as always in respect to the threatenings and promises of the prophets, be on our guard, lest, in referring to one particular historical event, we lose sight of the idea which lies at the foundation. If this is rightly understood, it becomes evident, that a particular historical event can, indeed, be chiefly regarded, but can never exhaust the prophecy ; that in the case before us we must by no means, on account of the chief reference to the Chaldean destruction, exclude that in which before, as in the invasion of the Syrians and the Assyrians, or afterwards, in the destruction by the Romans, the same law of retribution was realized. That *dead* understanding of the prophecies in former times, whereby, separated from the idea, they became like the predictions of soothsayers, has contributed much to produce the other extreme, the entire departure from historical grounds. He only who combines both, can avoid the numberless caprices which each of these extremes must necessarily bring with it.

The prophet, having hitherto described in general terms the impending Divine judgment, proceeds, chap. 2, to chastise particular vices, which, however, are at the same time to be considered chiefly as indexes of the depraved condition of the people, and of the punishment to ensue. What he here has especially in view, what, therefore, must have been, at the time of the composition, a peculiarly prominent manifestation of depravity, are the unrighteous acts, and the oppressions of the great, the representation of which presents a

striking similarity to that of Is. chap. 5 : 8 sq. The prophet interrupts this description, only to refute the false prophets, who charged him with the severity of his discourses, and asserted, that they were unworthy of the merciful God. This severity, replies the prophet, is true mildness, since it only can avert the impending judgment; his God does not punish from want of longsuffering, or from unmercifulness, but the guilt lies with the transgressors, who have violently drawn upon themselves his judgments.

The prophecy closes with the promise in v. 12, 13. It is introduced entirely separate, in order to place it in stronger contrast with the threatening. It is but brief, far briefer than in the following discourses, and enters far less into detail. The prophet would first terrify the sinners out of their security, he therefore causes only a feeble glimmer of hope to fall on the dark picture. "*Collect, yea collect will I, O Jacob, thee wholly, collect the remnant of Israel. Together will I bring them as the sheep of Bozrah, as a flock upon their pasture, they shall make a tumult before men. The breaker goes forth before them, they break through, pass through the gate, and go forth, and their king marches before them, and the Lord in their front.*"

The whole description receives much light from the remark, that its lines are nearly all borrowed from the deliverance out of Egypt. Israel there, under oppression and affliction, constantly increased in numbers by the Lord's blessing concealed under the cross, comp. Exod. 1 : 12; when the time of redemption came, the Lord, who had long remained concealed, again made himself known as their God; in the first place the people were collected, — then the Lord marched before them in a pillar of cloud by day, and in a pillar of fire by night, Exod. 13 : 21. He led them out of Egypt the house of bondmen, Exod. 20 : 2. Just so here also. The increase and assembling are described v. 12, the deliverance, v. 13; here, as there, Israel's affliction is exhibited under the image of a residence in the house of bondage, or prison, whose gates the Lord opens, whose walls he breaks through. In this leaning to the former deliverance, which has its deeper ground in the typical import of the latter, a matter-of-fact prediction of all later deliverances, and which fully contains in itself their germ, and their pledge, Micah harmonizes with his contemporaries Hosea and Isaiah; comp. Hos. 2 : 1, 2; Is. 11 : 11 sq., "The Lord will stretch forth his hand a *second* time to redeem the remnant of his people. And he raises a standard for

the heathen, and unites the dispersed of Israel, and collects the scattered of Judah from the four borders of the earth. And the Lord smites with a curse the tongue of the sea of Egypt, and swings his hand over the Euphrates in the violence of his wind, and smites it to seven floods, that one can wade through with shoes. And there shall be a way for the remnant of his people, — as there was to Israel in the day of his Exodus from Egypt." This reference to the typical deliverance, clearly shows, that in the description, the idea and its clothing must be separated from one another, Vol. I. p. 236.

V. 12. The emphasis which lies on *collect*, in contrast with the previously announced carrying away and dispersion, which, according to human view, and apart from God's mercy and omnipotence, seemed to admit of no favorable turn, is expressed by the *infin. absol.*, premised in both members. By *Jacob* and *Israel*, several interpreters understand Judah, others the ten tribes alone, others both together. The last view is the only correct one. This appears from v. 5, where, by Jacob and Israel, the whole nation is designated. The promise in the passage before us stands in a close relation to the threatening which is there found. All Israel is given up by their sins to destruction, all Israel is delivered by the mercy of God. This view is confirmed by a comparison of the parallel passages of Hosea and Isaiah, where the whole is designated by its two parts, Judah and Israel. Micah leaves this division here unnoticed, because the visible separation was already overbalanced by an invisible unity, and in the future, when, as there should be one shepherd, so also would there be one flock, would entirely disappear. — The remnant of Israel corresponding in the second member to "*Jacob, thee wholly*," shows that the realization of the promise, far from doing away the threatening, rather rests on its previous accomplishment. *Wholly* collected will be the Church of God, purified by the Divine judgments, the Divine mercy has no limits in itself, and those at present existing in its object, will then be removed. — The words "together will I bring," &c., show, at the same time, the faithfulness of the great shepherd, who collects his scattered flock out of all regions, and the unexpected and wonderful increase of this flock, comp. Jer. 23 : 3, "And I will collect the remnant of my flock out of all lands, whither I have driven them, and I lead them back to their pasture grounds, and they are fruitful and increase;" 31 : 10, "He who scatters Israel, will collect them, and they are fruitful and increase." We take Bozrah as the name of the capital of the Idu-

means in Auranitis, four days' journey from Damascus (comp. Büsching, Th. 11, 1. p. 501; Ritter, II. p. 355 sq.; Gesen. *zu Jes.* 34 : 6). The great wealth of this city in herds appears from Is. 34 : 6, and may be easily explained by its position. In its neighbourhood, particularly, begins the immeasurable Arabian plain, which extends on the one side without interruption to Dschof in the heart of Arabia, and reaches northwards under the name of El Hamad to Bagdad. Its length and breadth are reckoned at eight days' journey. It contains an abundance of flourishing plants, comp. Ritter, l. c. Several (Gesenius, Winer, Rückert) take בָּצְרָה as *appell.* in the sense *fold, stall.* But to this it may be objected, 1. That in the words "as the flock," &c., the idea of multitude should be expressed, seems to be evident from the last words of the verse. This idea, however, is, to say the least, more clearly expressed, if Bozrah be taken as *nom. propr.* 2. *For* the use of Bozrah as *appell.* in the sense *flock*, there is no argument; *against* it is the probable meaning of the name of the city בָּצְרָה, *locus munitus* = מִבְצָר or בְּצָרוֹן. It is hard to suppose, that the word should have at the same time the meaning *strong-hold* and *stall.* 3. According to this interpretation, כְּצֹאן בָּצְרָה could mean nothing else than "as sheep of the stall." This, however, has something strange. We cannot perceive why the sheep should be designated as *stalled sheep*, unless, indeed, the stall and the narrow pasture are taken as standing in the antithesis with the wandering of the sheep, dispersed over mountain and hill. In which case the reference to the multitude would first appear in the last words of the verse. The matter closely examined has this much in its favor, and we should be almost led to adopt this interpretation were it not for the reason, No. 2. That the *tertium comparationis* is to be sought in the assembling, in antithesis with the dispersion, seems to lie already in the words, "together will I bring them." This supposition is confirmed by the comparison of the parallel passage, chap. 4 : 6, 7, where, in like manner, the collection and union of the dispersed herd, constitute the central point. From this, it appears that the first ground has no force. The multitude comes under consideration here only as a necessary consequence of the collection. But on this account, perhaps, the understanding of *Bozrah* as a *nom. propr.*, is not to be rejected. If we think only of the flocks of Bozrah as being not merely numerous, but at the same time as crowded together, we gain the same *tertium comparationis*, and also the advantage of an individualization, which is better

suited to the prophetic character, than the more general expression. — הַדָּבְרוֹ from דִּבֵּר, *pasture*, is, contrary to the general rule, doubly defined, by the article and by the *suff.* Ewald (p. 581) explains this by supposing that the light *suff.* has gradually lost its force. But it is, perhaps, easier to assume, that the article sometimes lost its force and coalesced with the noun, analogous to the frequent use of the *stat. emphat.* with indefinite nouns in the Syriac (comp. Hofmann Gramm. Syr. p. 290). — The last words graphically describe the tumult, which a numerous and closely compacted flock occasions. The *plur.* of the *fem.* relates to the sheep. מִן designates the efficient cause. They make a tumult, and this tumult proceeds from (collected in numbers) men. Jerome: "*Ac ne forsitan putes, quia dixi: ponam illum quasi gregem in ovili et quasi pecus in medio caularum, de ovibus me loqui, intellige, quod oves istæ homines sint; sequitur enim: tumultuabuntur a multitudine hominum.*" The same combination of image and reality is found in Ezek. 34 : 31, "And ye (וְאַתֶּן) are my flock, my pasture-flock are ye men," comp. 36 : 38.

V. 13. The whole verse is to be explained by the figure, lying at the foundation, of a prison, in which the people of God are shut up, but are now to be delivered by the powerful hand of God. By the breaker-through, many interpreters understand, the Lord himself. But if we observe, that the Lord is regarded, in a double member at the end of the verse, as the leader of the expedition; if we look at the example of the deliverance out of Egypt, where Moses, as the breaker-through, marches in the front of Israel, at the parallel passage of Hosea, where the sons of Israel and Judah set up for themselves one head, with manifest allusion to that example, we shall feel inclined to understand by the breaker through, the *dux et antesignanus* raised up by God. With the raising up and preparing of such a leader, every divine deliverance begins, and what the typical leader, a Moses, a Zerubbabel, was in the inferior deliverances, that was Christ in the highest and last. Already several Jewish interpreters have regarded him as the breaker-through in this passage (Schöttgen, *Horæ*, II. p. 212), and if we compare chap. 5, where what is here sketched in general, is further carried out, we shall have in respect to this interpretation only to object, that it excludes the typical breakers-through, and in the place of the ideal person of the breaker-through, which presented itself to the prophet in inward vision, places the individual in whom this idea was most completely realized.

The words וַיַּעַבְרוּ שַׁעַר are by most interpreters referred to the

forcing of the hostile gates. Thus, Michaelis, whom Rosenmüller follows: "*Nulla erit tam munita porta, quæ eos ab ingressu arcere possit.*" But this interpretation destroys the whole figure, and violates the type of the deliverance from Egypt, which lies at the foundation. The gate which is broken through, is certainly the gate of the prison. The three verbs, they "break through," they "pass through," they "go forth," vividly describe the progress which can be hindered by no human power. — The last words give a view of the highest leader of the expedition, comp., besides Exod. 13 : 21, Is. 52 : 12, "For ye shall not march out with trembling, and ye shall not go by flight. For the Lord marches before you, and the God of Israel closes your rear." 40 : 11, Ps. 80 : 3. In the Exodus from Egypt, besides Moses, the breaker-through, a visible symbol of the presence of God went before the host. On the return from Babylon, the angel of the Lord was visible only to the eye of faith, as formerly, when Abraham's servant journeyed to Mesopotamia, Gen. 24 : 7. In the last and highest deliverance, the breaker-through was at the same time the king and God of the people.

As the prophecy throughout contains in itself no limitation, we are fully justified in referring it to the whole compass of the prosperity destined for the covenant people, and in seeking its fulfilment in every event of the past or the future, in the same measure in which the ground idea, God's mercy towards his people, is therein revealed. Every limitation to any single event is clearly inadmissible. And most of all, its limitation to the deliverance from the exile, which can be regarded, particularly in reference to Israel, only as a faint prelude to the fulfilment. Those have come nearest to the truth, who assume an exclusive reference to Christ, provided they acknowledge, that the conversion of the first-fruits of Israel, at the time of his appearance in humiliation, is not the end of his dealings with this people.

We cite, in conclusion, the following words of Luther on the passage: "*Hactenus hortatus est propheta populum ad pœnitentiam et opposuit cogitationes dei cogitationibus impiorum et securorum hominum, qui rerum potiebantur et libere faciebant quidquid libebat. Nunc transitione utitur. Transfert enim sermonem a præsenti periculo et corporali regno ad regnum Christi spirituale. Hic enim prophetarum mos est. Postquam impios secure peccantes castigarunt, ac prædixerunt futuram vastitatem, tandem etiam de regno Christi*

æterno concionantur. Idque propter pios, non solum ut hoc modo eos consolentur, sed etiam ut spem augeant, ne metu corporalium incommodorum de regno Christi desperent."

Chap. 3—5.

The discourse begins with a new chastisement and threatening. It is directed in the first place, v. 1 – 4, against the covetous and cruel great men; it then passes over, v. 5 – 7, to the false prophets. The prophet, in passing, contrasts their hypocritical, feeble, selfish character, with that of the true prophet, represented by his person, who, with power constantly renewed by the Spirit of the Lord, serves only the truth and right, and holds up to the people, led astray by the false prophets, their sins, v. 8. The prophet proceeds to do this, v. 9 – 12. The three orders of the divinely called leaders of the Theocracy, on which the life or death of the community hung, the princes, the priests, and the prophets (comp. Vol. II. p. 173), are so degenerated, that God's glory is nothing, their own advantage every thing, and, in this inward apostasy, the promises, which God gave to his people, and which, in hypocritical self-deception, and without regard to their condition, they appropriate to themselves, serve to strengthen them in their security. But God, in a terrible manner, will punish them for their apostasy, and drive them from this security. The inwardly profaned Theocracy shall be outwardly profaned also (comp. Vol. II. p. 362). Zion becomes a common ploughed field; Jerusalem, the city of God, sinks in rubbish and ruins; the temple-mountain becomes again what it had been before it was God's seat, a thickly wooded hill, which, now appearing in its natural inferiority, stands entirely in the back ground in comparison with the nearer mountains.

Still, the infidelity of the covenant people cannot make void God's faithfulness. The prophet, therefore, makes a sudden transition from the threatening to the promise. The relation of the two to one another, Calvin thus designates: "*Est nunc quod agam cum paucis. Ego hactenus disserui de propinquo dei judicio apud regis consiliarios, apud sacerdotes et prophetas, denique apud plebem ipsam, quia omnes sunt scelerati et impii, contemtus dei et desperata etiam obsti-*

natio pervasit totum corpus. Habeant igitur illi, quod meriti sunt. Sed jam seorsim colligo filios dei. Habeo enim, quod illis dicam in aurem.

The exact relation in which the first part of the promise stands to the preceding threatening, has already (p. 179) been pointed out. For the illustration of v. 1 – 3, we refer to Vol. I. p. 290. We only remark, that the translation of the words there given, "for from Zion goes forth a law, and the word of the Lord from Jerusalem," now appears to us to be rejected, and that by Vitringa, which was there mentioned, as the true one. תּוֹרָה never has, any more than מִשְׁפָּט, the sense *doctrine, religion*, but always that of *law*. Zion, the residence of the true God, from which he sends out his commands over the whole earth, forms the most suitable antithesis to "Zion will be ploughed as a field," and at the same time the most suitable foundation for the flowing of the nations to the mountain of the Lord. To this we may add the comparison of v. 7 and 8, where Zion in like manner appears as the seat of the dominion.

From v. 4 – 7 the blessing is described, which that great revolution of things should diffuse over the covenant people. In reference to v. 4, comp. Vol. II. p. 41. In reference to v. 6 and 7, above, p. 192. Explanation is required only of the words, which, as far as we know, have been uniformly misunderstood by the interpreters. V. 5, "For all nations will walk, each one in the name of his God, and we will walk in the name of the Lord our God, for ever and ever." After the example of several others, Justi, whom Rosenmüller follows, explains, "Let them walk, let them worship their idols. Although all nations still choose to be idolaters, we Jews will still truly reverence Jehovah." But against this explanation he himself bears witness, when he very candidlly subjoins, "thus this verse does not appear accurately to correspond with the foregoing." And yet such a correspondence is indispensably required by כִּי. More regard is paid to its import by another explanation (Tarnov, Michaelis, and others), "Surely so splendid a lot must be ours, for we are steadfast worshippers of the true God, while all other nations walk after their idols." But this explanation is contradicted by the unusual grounding of the prosperity on the covenant steadfastness of the people, instead of the grace and faithfulness of God, the double use of the *fut.*, when, instead, the *præt.* would rather be expected, at least in the first member, and especially by "for ever and ever." That the true interpretation was not perceived, can be explained only by a mistake

of the deeper import, which the name of God has in the Scripture. This is more than a mere sound, it is the transcript of his being, this being itself, so far as it communicates itself outwardly, and makes itself known. "To walk in the name of the Lord," accordingly, means to enjoy a lot in which the whole excellence of this name expresses itself; and the sense of the whole verse is, "that the Theocracy will be exalted from the deepest debasement to the highest elevation, over all the kingdoms of the world, the people of which shall joyfully become subject to it, should not awaken your wonder, it is entirely natural." The lot of every people corresponds to the nature of their God. Why then should not all other nations be humbled, since their gods are idols; Israel, on the contrary, exalted, and gifted with eternal prosperity, since his God is the only true God? A parallel passage, according to this interpretation, which is also confirmed by Is. 2 : 5 (comp. p. 179), we find, Is. 45 : 16, 17, "They shall be ashamed, and also confounded all of them, the makers of idols shall be disgraced; but Israel shall be saved by the Lord with an everlasting salvation; ye shall not be ashamed nor disgraced to all eternity." Comp. still on Zech. 10 : 12. The last words of v. 7, "and the Lord reigns over them upon Mount Zion," are happily illustrated by Calvin thus: "*Mich. hic non posteros Davidis, sed Jehovam ipsum nominat, non ut excludat regnum illud Davidis, sed ut ostendat deum palam facturum se auctorem illius regni esse, imo se ipsum tenere totam potentiam; nam quamvis per manum Davidis gubernaverit deus veterem populum, per manum Josiæ et Ezechiæ*, tamen fuit quasi interposita umbra, ut deus obscure tunc regnaret. *Propheta ergo hic exprimit aliquod discrimen inter umbratile illud regnum, et posterius novum, quod adventu Messiæ deus palam facturus erat. — Et hoc vere ac solide impletum fuit in Christi persona. Tametsi enim Christus fuit verum semen Davidis, tamen simul etiam fuit Jehova, nempe deus manifestatus in carne.*" Only it must be observed, in respect to this promise also, that it will first be finally fulfilled in the future, by the establishment of the kingdom of glory (comp. Matt. 19 : 28).

The prophet had hitherto described the new kingdom to be erected only as a kingdom of God, without mentioning a channel by which his mercy should be poured upon the church; a mediator, who should represent him in the midst of her. This representation, therefore, was still defective. It still wanted a connexion with the promise imparted to David, and so much extolled by him and other

holy singers and prophets, of an eternal dominion of his tribe, according to which every great manifestation of favor must be mediated by a sprout of this stock, which must form the constant substratum for the most complete manifestation of the Divine power, and the Divine Being. This connexion is furnished by v. 8, "And thou, O tower of the flock, hill of the daughter of Zion, unto thee will it come; and the former dominion, the kingdom of the daughter of Jerusalem, attains to thee." The interpreters all agree, that by *the tower of the flock*, and by *the hill of the daughter of Zion*, the stock of David is designated; but they differ very much in reference to the ground of this designation. Very many of them (Grotius, and among the moderns, Rosenmüller, Winer, Gesenius, De Wette) think of "the tower of the flock," in the vicinity of which Jacob, according to Gen. 35 : 21, took up his residence for a time. This "tower of the flock," say they, was situated, according to Jerome, in the neighbourhood of Bethlehem. Now it stands here by *metalepsis* for Bethlehem, and by Bethlehem again, the stock of David is designated, so that the passage entirely coincides with chap. 5 : 1. But, more closely examined, this interpretation appears untenable. 1. It is any thing but made out, that the abovementioned "tower of the flock" was situated in the neighbourhood of Bethlehem. This is by no means proved by the passage of Genesis, and just as little can it be shown out of Jerome. He says in the *Quæstt. ad Genes.* Opp. III. p. 145, Frcf., after he has cited the opinion of the Jews, who understand by the *tower of the flock*, the place where the temple was afterwards built, "*Sed si sequamur ordinem viæ,* pastorum juxta Bethlehem locus est, *ubi vel angelorum grex in ortu domini cecinit, vel Jacob pecora sua pavit, loco nomen imponens, vel quod verius est, quodam vaticinio futurum jam tunc mysterium monstrabatur.*" According to this, Jerome knew nothing at all of a "tower of the flock" at Bethlehem; that it lay thereabouts, he surmises only from the conduct of Jacob; and because a place, *pastorum locus*, was still found in the neighbourhood of Bethlehem, he explains this by mere conjecture, as identical with "the tower of the flock," but is, however, so cautious, as not directly to reject the only true derivation of this name from the shepherds at the birth of Christ. By this passage, must the other from the book *De Locis Hebr.* be judged, where Jerome delivers his conjecture precisely as historic truth, "*Bethlehem civitas David — et mille circiter passibus procul turris Ader, quæ interpretatur turris gregis, quodam vaticinio pastores*

dominicæ nativitatis conscios ante significans." How little tradition knew of any "tower of the flock" in the neighbourhood of Bethlehem, appears also from Eusebius, *Onom.* s. v. *Gader*, p. 79, ed. Cleric.: *Ἰαδὲρ πύργος ἔνθα κατοικήσαντος τοῦ Ἰακὼβ Ρουβὶν τῇ Βάλα ἐπανίστατο.* Eusebius plainly knows nothing further concerning "the tower of the flock," than what we also might learn from the passage of Genesis. He does not once venture a conjecture respecting its locality. Similar ignorance is shown by the Hebrews cited by Jerome, who certainly would not have thought of the reference to the temple, if such a place as a *tower of the flock* had existed in the neighbourhood of Bethlehem. Even assuming its nearness to Bethlehem, what is it but mere caprice, when one, without any ground for the substitution, directly asserts, that "the tower of the flock" stands for Bethlehem? Rosenmüller has at least felt this. He makes an effort to give such a reason, "*Quod autem pro Bethlehemo ignobilem vicum in ejus vicinia substituit — indicare voluit regnum Davidicum prorsus debilitatum et deminutum.*" But this ground is by no means sufficient. Bethlehem was already of itself so small, that it needed no farther diminution, comp. 5 : 1. It had, moreover, always been small, and had not, perhaps, declined from its greatness in the course of time, so as to give a propriety to such a designation here, in antithesis with its former glory; but even supposing this were so, this mode of designation would always be inexplicable, unless a nearer relation of "the tower of the flock" to the family of David could be assumed. The ability to show such a nearer relation, would be indispensable to establish the interpretation. It must be assumed, that Bethlehem and its district was the general, "the tower of the flock" the especial, residence of the family of David. But there is not the smallest ground for this assumption. Everywhere Bethlehem itself appears as the residence of Jesse, David's father; comp. 1 Sam. 16 : 1, 18, 19, 17 : 12, and likewise of Boaz, Ruth 2 : 4. Still more clearly incorrect is another interpretation, according to which, by "the tower of the flock," is understood a tower which is alleged to have stood at Jerusalem by the sheep-gate. The existence of such a tower, proved by no evidence, is by no means made probable by the existence of a sheep-gate; for "a tower of the flock" is not a tower which stands in the gate of a flock, but a tower which serves for the protection of the flocks, as plainly appears from the Migdal Eder, in Genesis. And, even allowing the existence of such a tower, what could make it suitable for a designation of the tribe of David?

We proceed now to the establishment of our interpretation, whereby at the same time, what has been already remarked against the others, will be considerably strengthened. Respecting the position of Jerusalem, Josephus remarks (*De B. J. l.* 6. *c.* 13), as follows: Ὑπὲρ δύο λόφων ἀντιπρόσωπος ἔκτιστο, μέσῃ φάραγγι διῃρημένων, εἰς ἣν ἐπάλληλοι κατέληγον οἰκίαι. Τῶν δὲ λόφων ὁ μὲν τὴν ἄνω πόλιν ἔχων, ὑψηλότερός τε πολλῷ καὶ τὸ μῆκος ἰθύτερος ἦν. Διὰ γοῦν τὴν ὀχυρότητα φρούριον μὲν Δαβίδου τοῦ βασιλέως ἐκαλεῖτο κ. τ. λ. These two hills are Akra and Zion; the city placed upon the latter Josephus designates elsewhere also, as very high and steep, e. g. 6 : 40: Τὴν ἄνω πόλιν περίκρημνον οὖσαν. The aspect which the towers situated upon this steep elevation presented, he compares with that of the light tower at Alexandria from the sea. *B.* 6. *c.* 6: Τὸ μὲν σχῆμα παρεῴκει τῷ κατὰ τὴν Φάρον ἐκπυρσεύοντι τοῖς ἐπ᾽ Ἀλεξανδρείας πλέουσι. Compare the similar representation of Tacitus, *lib.* 5, *Histor. c.* 11. (Reland, II. p. 848 sq.)

Above, upon this high and steep elevation in the ἄνω πόλις, lay the royal castle, Neh. 3 : 25, called the upper house of the king. Its position must have insured to it extraordinary security. This is shown by the ridicule of the Jebusites, when David, who did not build, but only enlarge it, wished to capture it. They suppose that the lame and blind would be sufficient for its defence, 2 Sam. 5 : 7 – 9; comp. Faber's *Archæology*, p. 191.

Far above this royal castle, which David had already chosen for his residence, (comp. 2 Sam. 5 : 9, "And David dwelt in the castle, and called it the city of David, and enclosed it,") rose a tower, and presented a majestic appearance. It is often mentioned in the Scripture; the principal passage is that of Neh. 3 : 25, "Opposite the tower which advances from the king's upper house (appositely the Vulg., *quæ eminet de domo regis excelsa*) to the court of the prison;" comp. v. 26, where, in like manner, the advance of the tower, elevated far above the king's castle, is spoken of. Respecting "to the court of the prison," we receive information from Jer. 32 : 2, "Jeremiah the prophet lay imprisoned in the court of the prison, בַּחֲצַר הַמַּטָּרָה, which is in the house of the king of Judah," comp. 38 : 6, according to which, the pit, into which the prophet was let down, was in the court of the prison. Accordingly, the court of the prison, agreeably to the oriental custom, formed a part of the royal castle upon Zion, and in this court of the prison rose the tower. The other chief passage is that of Song of Sol. 4 : 8, "Thy neck, like David's tower, is

built for an armory, a thousand shields are hung thereon, all quivers of heroes." According to this, the majestic appearance which the tower presented was increased by the splendid arms which covered it. Döpke and others think of the armour of conquered heroes; but that the passage rather refers to that of David's own heroes, appears from Ezek. 27 : 10, 11, where it is said of the hired troops of the Syrians, "shield and helmet they hang up in thee," and is confirmed by the constant designation of David's faithful friends by *his heroes;* comp. Song of Sol. 3 : 7, "Sixty heroes stand around (the bed of the king), of the heroes of Israel." 1 Chron. 12 : 1, "These were among the heroes helping in the war." "*All* quivers of the heroes," shows that the armour of all those who were enrolled in the number of the heroes, was hung up in that tower as an outward sign and diploma as it were, of this enrolment. The designation of the tower, which is still manifestly identical with that mentioned by Nehemiah, as David's tower, refutes the supposition of Le Clerc on Nehemiah, l. c., that the subject of discourse there is not David's castle on Zion, but another alleged to have been built by Solomon, and its tower in the lower city; a supposition which is disproved, even in the passage itself; by the designation of the castle as the upper, or the high.

Now Micah considers this tower as the symbol of the race of David, and how well it was suited to this purpose, and how naturally it represented the designated subject, scarcely needs a detailed proof. It was, indeed, the highest part, the castle, which, after the elevation of the race of David to the regal dignity, had been for centuries, and still ought to be, the seat of this race. Its elevation symbolized the *fastigium regium;* its relation to the rest of the city, which it overlooked, and commanded, and which looked up to it in wonder, the relation of the subjects to their king.

Micah designates this tower as "the tower of the flock." The chief ground of this is to be sought in the immediately preceding v. 6 and 7. As in chap. 2 : 12, 13, so here also, Micah had represented the covenant people under the image of a flock, which should be collected out of its dispersion and estrangement, and protected against every hostile attack. What now was more natural, than that he should designate the tower which symbolized in his view the race by which, under the guidance of the Lord, the assembling should be affected, in continuation of the image already begun by "the tower of the flock?" It is precisely this close connexion with what

precedes, which gives an important proof of the correctness of our interpretation, for which the way was prepared by all those interpreters, who, as Jerome, Theodoret, Cyril, Coccej., Paulus (Ueber die Evang. I. p. 189), understand מִגְדַּל עֵדֶר appellatively, and assume, as a ground of the appellation, protection and refuge. In the east they observe, from the towers of the flock, whether beasts of prey or hostile bands are approaching; into them they drive together the herds, if danger appears, in regions where there are no cities and villages; comp. the proofs in Faber, l. c. p. 192 sq. Micah had the more reason to choose this figurative representation, since he had the type immediately before his eyes. Uzziah and Jotham, according to 2 Chron. 26 : 10, 27 : 4, erected in the woods, and on the pastures, castles and towers for the protection and refuge of the flocks. Besides this chief ground of the designation, there appears to have been another of a subordinate character. Those who adhere so closely to "the tower of the flock" in Genesis, are not *entirely* mistaken. מִגְדַּל עֵדֶר precisely as it stands here, does not elsewhere occur, except in the passage in Genesis. If, now, we recollect, that in Micah, plain references to the Pentateuch occur in other places, and that, indeed, in comparison with the extent of his prophecies, they are peculiarly numerous, comp. 2 : 12, 13 (see above), 6 : 4, 5, 7 : 14, where the words שֹׁכְנִי לְבָדָד receive light only from Numbers 23 : 9, and still more if we consider, that, chap. 5 : 1, the appellation *Bethlehem Ephratah*, is taken out of the same 35th chap. of Genesis, v. 19, in which, v. 21, the mention of "the tower of the flock" occurs, we shall surely not be guilty of trifling when we assert, that the interpretation must be suspected of error, which is unable to place "the tower of the flock" in Micah, in connexion with that in Genesis. Ours, however, is by no means liable to this charge. Wherefore should not Jacob and the tower which he built for the protection of his literal flock, serve the prophet as a type and a substratum for the spiritual relation which he had in view? It must not be overlooked, that the chief and the subordinate ground which we have assumed run into each other, and stand mutually related as the general and particular. For that the prophet had especially in view Jacob's tower of the flock, was owing to its having the nature of all such towers. The *tertium comparationis* is not thereby changed, only the image is rendered more specific, and thereby more lively and impressive. A retrospect of the pastoral life of the patriarchs, is, in general, one ground of the frequent use of images bor-

rowed from that mode of life. — But in the passage before us, the image of "the tower of the flock" was the more suitable, since the founder of the royal house, before he was chosen to be a shepherd of the people, had been for a long time a shepherd of lambs, and therefore had himself typified his future condition, a circumstance, which, in the Scripture itself (comp., e. g., 2 Sam. 5 : 2, 7 : 7), is often intimated.

After the correct determination of "the tower of the flock," no great difficulty can remain in the explanation of "hill of the daughter of Zion." The "daughter of Zion," is Zion itself, personified as a virgin; and when *her* hill is spoken of, what else could well be understood, than the mountain of Zion in a narrower sense, the mountain κατ' ἐξοχήν, before which Akra and Moriah are changed into plains? We have, then, the most suitable relation of the two designations to one another, "the tower of the flock" is the special, "the hill of the daughter of Zion," the general; moreover, a friendly harmony with the last words of the verse; the hill which commands the daughter of Zion, physically and morally, is the same which obtains the dominion over the daughter of Jerusalem; finally, the most appropriate antithesis with chap. 3 : 12.

The passages of the Old Testament, and Josephus, where the mention of Ophel as a particular place occurs, are only in apparent contradiction to the explanation we have given, comp. Bachiene, II, 1, § 76. Hamelsveld, II. p. 35 sq. The assumption of several, thatt his Ophel is a particular hill, comp., e. g., Vitringa, *De Templo Ezech.* lib. I. c. 3, p. 159, and on Is. 32 : 13, has already been refuted by Reland (p. 855) and Faber, l. c. p. 347, by the remark, that Josephus, in the enumeration of the hills of Jerusalem, does not think of Ophel, and rather speaks only of the *place* Ophel. All difficulties which belong to the other assumptions, are removed by the following view. הָעֹפֶל, the hill κατ' ἐξοχήν, gradually, in the transition to a proper name without the article (comp. Ew. p. 568), became the name of Mount Zion. Hence it happened, for which we find analogies everywhere, that the foot of the mountain, the place where it met with the inferior temple-mountain by a deep valley, eminently, and as it were as a *nom. propr.*, bore this name. The appellation of *the* mountain, or *the* hill, is, indeed relative, and where the parts, standing in this relation most nearly approached each other, there must the relation itself be the most obvious. At this foot of Zion, therefore, opposite the temple, and near to it, dwelt the Nethenim, the

servants of the temple, Neh. 3 : 26. And Josephus says, the wall which surrounded Mount Zion extended on the east to the place which was called *Ophel,* and terminated at the east porch of the temple (*De B. Jud.* VI. 6).

A weighty confirmation of our view, not only concerning Ophel, but also the whole passage, is furnished by Is. 32 : 13, 14, "Upon the land of my people rise up thorns and thistles, for they sprout up in all houses of joy, in the exulting city. For the palace is forsaken, the tumult of the city ceases, hill and tower become caverns for ever, a joy of the wild ass, a pasture of flocks." The sense in general is well given by Vitringa thus: "*Loca munitissima urbis usque eo relinquentur, ut tanquam antra et speluncæ solummodo inserviant prædatoribus vel peregrinatoribus, qui se in iis occultarent, vel ferarum aut gregum vagis aut tumultuosis incursionibus exposita jacent.*" Here we find in the threatening, *hill,* עֹפֶל, and *tower,* בַּחַן, properly a watch-tower, corresponding to מִגְדָּל, joined with one another precisely in the same way as in the promise in Micah; a certain proof of the erroneousness of those interpretations which separate them in this prophet. Perhaps in Isaiah still a third is added, standing in the middle between the two, the king's castle, which was situated upon Zion, and whose highest and strongest portion was formed by the tower; at least there is more reason to understand this by אַרְמוֹן, than with Vitringa, *the temple,* which never bears this name. That here also Ophel cannot be understood of the lowest part of Mount Zion, is obvious. For this is distinguished by nothing which can account for its being mentioned in this connexion; we must add, moreover, the connexion with the tower. That this Ophel in the stricter sense neither had, nor could have, any fortification, Faber, l. c. has clearly shown.

עָדֶיךָ, *unto thee,* appears here to have the emphasis which עַד originally asserts, indicating that the object in motion actually reaches its goal, in comparison with אֶל, which merely expresses its direction towards the goal. It points to all the hindrances which seem to make it impossible for the dominion to reach its goal, and represents them such as would be removed by God's omnipotence. This is entirely suited to the object of the whole representation which Calvin appositely thus designates: "*Propheta hic confirmat piorum animos, ut respiciant in longum tempus, neque occupentur præsenti clade, quin statuant in manu dei esse, quod promiserat, nempe ut quasi mortuos excitaret, sic etiam instauraret regnum Davidis, quod perierat.*"

Several interpreters, as Rosenmüller, connect תֹּאתָה immediately with the following, "the *kingdom* will come and attain." But against this may be objected not only the accents (Michaelis: "*Athnach lectoris animum aliquandiu suspensum tenet, ut ad id quod sequitur attentiorem faciat*"), but also the change of the tenses which should prevent such a connexion, and the feebleness of the sense, since then the one verb would be entirely pleonastic. We must, therefore, rather assume, that the subject in תֹּאתָה is an indefinite one. Entirely applicable here is the remark in respect to the omission of the definite subject (Ew. p. 644), of Hävernick on Daniel, p. 386, though it is inapplicable there; "the indefinite subject has a peculiar energy. By omitting the definite idea, it is left as it were to the reader to supply every thing possible (there the compass of all that is glorious) for which the writer has no adequate expression."

"The first, or the ancient dominion," refers back to the splendid times of the Theocracy under David and Solomon, but likewise presupposes a time when the dominion had been entirely taken away from the royal line of David. Such a time the prophet had already predicted in the first discourse, since it was implied in the carrying away of all Judah into exile; still more clearly, however, chap. 3: 12, according to which Zion, the seat of the dominion of David, should be ploughed as a field. This prediction occurs again in v. 9, with the express mention of the king, and in contrast with it, that of the restitution of the dynasty of David, chap. 5: 1.

The last words of the verse are translated by many interpreters (Calvin, Michaelis, Rosenmüller) by *regnum, inquam, erit filiæ Hierosolym.*, so that Jerusalem is here not the object, but the subject, of the dominion. The sense, according to this interpretation, is best unfolded by Calvin: "*Diserte exprimit filiam Hierusalem, quia regnum Israel obscuraverat gloriam veri regni. Ergo hic testatur propheta, deum non esse immemorem suæ promissionis, atque ita facturum, ut Hier. recuperet dignitatem, quam perdiderat, et totus populus iterum in unum corpus coalescat.*" But this explanation is to be rejected, even for a grammatical reason. מַמְלֶכֶת is *stat. constr.*, the לְ serves, therefore, as a circumlocution for the genitive, compare Ewald, p. 578, and it is inadmissible to supply the substantive verb. To this, we add the relation to the foregoing. To the hill which rules the daughter of Zion, not to the daughter of Zion herself, should the dominion over the daughter of Jerusalem come. That the prophet here causes the Theocracy to be represented by Jerusalem,

arises from a regard to the relation of Zion and the king's castle to the city, which symbolized the relation of the stock of David to the Theocracy.

Chap. 4. V. 9 – 14.

The prophet, at the end of the foregoing chapter, had announced heavy judgments; in the preceding, he had imparted glorious promises. He now, in that which follows, combines the two together; and first, in chap. 5, makes the promise again appear by itself. The interweaving of the judgments in the prediction of prosperity, was designed to preserve believers from idle hopes, which, when not confirmed by the result, sink into greater despondency. At the same time, it imparts by itself indirect consolation; for the future must be under the control of him who predicts it. The greatest cause of our despondency under the cross, is, indeed, the doubt whether it actually comes from God. But the prophet gives also direct consolation. To every calamity which he announces, he immediately subjoins the prediction of a divine deliverance. The prediction of suffering in this portion, is essentially distinguished from the former; it is not like that, threatening, but consoling. Hence, it is evident, that it must have a different destination. While the threatening was destined chiefly for the ungodly, this, like the preceding pure promise, has chiefly in view the truly pious members of the Theocracy, and aims to strengthen them in the manifold temptations into which they must fall, and which would come upon them in consequence of their outward connexion with the ungodly.

It is a threefold affliction, joined with deliverance from it, which presents itself to the prophet in inward vision, and which he accordingly describes. This appears even from the threefold עַתָּה, comp. 9, 11, 14, which every time indicates when a new scene presents itself to the prophet. This is also evident from the different character which each bears. In that announced in v. 9, 10, the carrying away to Babylon, it is the hand of the Lord alone which delivers his people. In the oppression described v. 11 – 13, he supplies Israel with courage in war, and gives victory to his *arms;* the plan of the enemies to destroy Zion is frustrated, while there it succeeded.

V. 14. presents to us Zion sorely pressed anew by enemies, and captured by them; the deliverance is accomplished, according to chap. 5 : 1, which is closely connected with the foregoing by the Messiah.

V. 9. "*Now, wherefore dost thou raise a cry? is no king in thee? is thy counsellor gone? for pangs have seized thee like a woman in travail.*" Zion in sorrow at the time of the carrying away into exile, stands before the spirit of the prophet, and is addressed by him. This should never have been overlooked. But as it has often been done, we produce from the mass of analogous examples, at least one entirely undeniable, where a transition to the time of the calamity is made, that of Hos. 13 : 9 – 11, which has, besides, much resemblance to the one before us; "Thou hast destroyed thyself, O Israel, in that thou wast against me, against thy help. Where then now is thy king? Let him deliver thee in all thy cities! And where are thy judges? Thou saidst, Give me kings and princes. I gave thee a king in mine anger, and took him away in my wrath." That in this passage the subject of discourse is the actual past and present, is inconceivable, since Hosea certainly prophesied before the destruction of the kingdom of the ten tribes. Micah comes forward precisely at the moment in which Jerusalem has been taken by the enemy; he announces to her, that her suffering shall not end with this calamity, that she must wander in exile. The course of the verse is as follows. The prophet sees Zion dissolved in anguish and lamentation. In sympathy he asks her for the cause of her mourning, whether she has, perhaps, suffered the loss of her king, and then answers the question himself with Yea, because such anguish could be produced only by such a cause. In order fully to comprehend the mourning of Zion over the loss of her king, one must realize that the visible head was a representative of the invisible, the medium of his favors; his removal, therefore, was a sign of the Divine anger, and the extinction of every hope of prosperity. The king of Judah was, indeed, in a sense entirely different from that of any other king, the anointed of the Lord. In this point of view, how deeply the loss of the king was felt, when that which was here present in idea became actually so, appears from Lam. 4 : 20, "The

breath of our life, the anointed of the Lord, is imprisoned in their pits, of whom we said, In thy shadow shall we live among the heathen." In Zech. chap. 4 (comp. Vol. II. p. 44), the civil magistrate, next to the spiritual, appears as the greatest gift of God's grace. Both shall henceforth again, as they had been before the exile, be the medium through which the Lord imparts his gracious gifts to the Church. It must still be remembered, that all promises of the future were connected with the kingdom. With its extinction, therefore, all seemed to be lost, every prospect into a better future to have vanished.

V. 10. "*Be in pain, and break forth, O daughter of Zion, like her who bears, for now wilt thou go forth out of the city, and thou dwellest upon the field, and comest to Babylon, there thou wilt be delivered, there the Lord will redeem thee out of the hand of thine enemies.*" The consolation first begins with the words שָׁם תִּנָּצֵלִי. The whole verse besides is of a mournful character. In the phrase, "be in pain, and break forth," only the one side of the image of a woman in travail, the anguish, and not the joy which follows it, is considered (comp. on chap. 5 : 2). The *imper.*, therefore, not, as several erroneously suppose, an *imper. consolationis*, but a declaration, that the anguish would be extreme, clothed in an admonition to submit to it. Better than many later interpreters, Calvin has thus determined the sense: "*Summa est, quamvis deus habiturus sit curam populi sui, quemadmodum pollicitus est, tamen non esse, cur fideles sibi faciant delicias, acsi exempti essent ab omni molestia; quin potius hortatur propheta, ut se comparent ad subeundas omnes calamitates, ut non modo ejecti a patria errent in agris tanquam homines vagi, sed etiam ut trahantur Babylonem usque, quasi in sepulchrum. Ubi autem animos fidelium confirmavit ad tolerantiam crucis adjungit spem salutis, quod deus liberabit eos, et illic redimet e manu hostium.*" חוּלִי connects itself with the preceding, where the prophet had described the same suffering of the people at the point of time where he had placed himself, the capture of the city under the image of the pains of childbirth, i. q., "thou must not only bear the sorrows which precede the birth, but also, the severest of all pains, those of childbirth itself." What these are, in relation to those which preceded, that, in the view of the prophet, is the carrying away out of the holy city, and out of the holy land, as an expulsion from the face of God, similar to that of Cain when he was driven from Eden, in comparison with the mere capture of the city. Hence the connex-

ion with the following by בִּי. נָחִי (*o* for *u* in like manner as v. 13. רוּשִׁי for the sake of euphony, comp. Ewald, p. 415), according to most interpreters, *et educ.* But גוּחַ never has any other than an intransitive sense, *to break forth.* This is here also entirely suitable, even more so than the transitive. For it designates more emphatically the pain of childbirth, which is here alone intended. It is as it were a dissolution of the whole being, a violent breaking of it to pieces. The dwelling upon the field, is the middle station between the going forth and the arrival at Babylon. Under an open heaven, exposed to all injuries of the weather, were the prisoners collected, in order afterwards to be carried away. עַד is emphatic, and likewise the double שָׁם. The Divine *judgment* unceasingly advances to its last goal; the Divine *mercy* irresistibly wrests from the enemy the prey which seemed to be given up to him for ever. How vain are all attempts to set aside here the definite prediction of the Babylonish exile, has been already shown in the *Beitragen*, p. 186 sq.

V. 11. "*And now all nations gather themselves against thee, who say, She is profaned, and let our eyes look upon Zion.*" Respecting the apparent anomaly of the *num.* in the last member, compare Ewald, p. 639. חָזָה with בְּ, *to see*, since it here denotes the passion, according to the context, that of malicious joy, with which one rests upon the object. Israel, with his claim to be alone the people of the only true God, was to the heathen a thorn in the eye. They burn here with desire to furnish a proof, by matter of fact, that this claim was groundless, and by the destruction of the city, to take from it its imaginary and apparent holiness. Its destruction and profanation are in their view necessarily connected with one another. The antithesis with this verse is contained in chap. 7 : 10, "And mine enemies shall see it, and shame shall cover her who said to me, Where is the Lord thy God? mine eyes shall see her, now will she be to be trodden upon as dirt in the streets." "Where is the Lord thy God," essentially corresponds to "she is profaned." The historic reference of the prophecy has already been correctly unfolded by Calvin, thus: "*Post solutam captivitatem Babylonicam et assertum Israelem ex ea, nihilominus non statim venturum regnum promissum. Ante enim gentes vicinas se collecturas contra Hierosolymam cum opinione contaminationis ejus et jucundi spectaculi. Hoc evenit sub Antiocho.*" What the prophet here only intimates, yet so that the true reference can by no means be mistaken, (for when here a great hostile oppression is described, which should happen after the people

had returned from Babylon, and which is removed by the Theocratic courage of the people themselves, and when this second oppression is still followed by a third, described v. 14, there remains no choice, and the times of the Maccabees can alone be thought of,) that has Zechariah, in whose time the deliverance from the first calamity had already taken place, chap. 9 — 11 sq., farther carried out, with a particular mention of the enemies, precisely as here the authors of the first calamity are expressly named.

V. 12. "*And they know not the thoughts of the Lord, and understand not his counsel; for he collects them as a sheaf for the threshing floor.*" *And* is used where we should employ *but.* The thoughts of the Lord are, that the suffering, when it reaches its end on Zion, should pass over to the enemies, that these, while they so confidently thought to destroy Zion, should themselves be destroyed by her. כִּי gives the reason, ignorance of the way of the Lord. If they knew this, they would not express such a wish, and such a hope. *For* it is they themselves whom the Lord devotes to destruction. עֲמִיר need not be collectively taken; on the contrary, the force of the image would be thereby weakened, since it is here designed, not so much to express, as Joel 4 : 13, ripeness for punishment, as the facility with which it may be inflicted. Calvin: "*Quid est manipulus? est exigua copia tritici; sunt vel trecentæ spicæ, vel mille si ita libet; sunt tamen spicæ tritici et gestantur manu unius hominis. Deinde quis finis manipuli? nempe ut trituretur in area. Hoc difficile creditu est, hostes, dum ita undique coacervantur, esse instar manipuli. — Quoties ergo et potentia et numero hominum prævalebunt hostes nostri, discamus assurgere ad arcanum illud dei consilium, de quo nunc concionatur propheta.*" Perfectly correct; for the purpose of God here mentioned is only a result of his general relation to his Church, and must therefore always be repeated under like circumstances. He punishes her indeed, but he does not give her up to destruction. His judgments are always at the same time the forerunners of his blessings. The same antithesis between the thoughts of man and the thoughts of God in reference to his position towards his Church, is found Is. 10 : 5 sq., "The Lord has sent Aser as the rod of his anger against Israel; the Lord's thoughts are not his thoughts." 46 : 10, 11, Jer. 29 : 11, "For I know the thoughts which I think concerning you, saith the Lord, thoughts of peace and not of evil." Zech. 1 : 15.

V. 13. "*Arise and thresh, O daughter of Zion; for I make thy*

horns iron, and thy claws make I brass, and thou crushest many nations, and I consecrate thy gain to the Lord, and thy power to the ruler of the whole earth." The image rests on the oriental mode of threshing; comp. Paulsen *Vom Ackerbau der Morgenl.* § 40–42. Niebuhr *Reise*, I. p. 151, in like manner as Is. 21 : 10, 41 : 15, Hab. 3 : 12. Strictly taken, only the one attribute of the threshing oxen, the crushing power of their hoofs, belongs here; the prophet, however, extends the comparison to that also whereby the bullock is terrible, besides his work of threshing, to his horns. In this respect, 1 Kings 22 : 11, is to be compared, where the Pseudo-prophet Zedekiah makes for himself iron horns, and explains the import of this symbolic action; "thus saith the Lord, With these thou wilt push Aram, until it is destroyed." In הַחֲרַמְתִּי, the first person, several ancient (Syr., Jerome) and modern interpreters have found a difficulty. They substitute in its place the second. So last of all De Wette. But it is entirely in its place. As at the beginning, where the Lord collects the sheaves on the threshing-floor, so also at the end, does the prophet show that the victory is *God's* work. It is he himself, the true God, the Lord of the whole earth, who reminds his rebellious subjects of their true relation to him, by claiming for himself, as happened once in Egypt, a portion of the good things which he had bestowed upon them. This thought, which contains the reason why the *noun* is placed instead of the *pronoun* of the first person, i. q., "to me, the only God, the Lord of the whole earth," is entirely destroyed, as soon as the first person is changed into the second. We have by no means to think merely of consecrated gifts, which were offered to the temple. This interpretation would be necessary only in case the subject of discourse were the good things of the covenant people, or this people themselves, as those who had made the dedication; then by that which was dedicated, could be understood only the special property of the Lord, that which was exclusively devoted to him, and for ever withdrawn from the use of his subjects, for them as it were annihilated; comp. Levit. 27 : 28, "Every thing consecrated, which any one consecrates to the Lord, of men and of cattle, and of his own field, that shall not be bought nor redeemed; every thing consecrated is sacred to the Lord." Here, however, where the Lord is the one who consecrates, the good things those of the heathen, only the latter are to be considered as excluded from the possession, as those in reference to whom the consecration has been made; the people of God, on the contrary, are to

be regarded as the participants in his inheritance. The community of goods between God and his people, is elsewhere also, where the object requires it, rendered prominent. Thus, e. g., Joel 4 : 5, where it is laid to the charge of the Phœnicians and Philistines, "My silver and gold have ye taken, and my precious things, and have used for your palaces." That we are here not to think of the treasures of the temple, appears from a comparison of v. 4, where the efforts of these people to avenge themselves on Israel, on account of former injury, are represented as direct attempts against God, as well as from history, which knows nothing of any plundering of the temple by the Phœnicians and Philistines. — The ground thought of the verse which is here expressed only in reference to this particular case, is that of the victory of the Church of the Lord over the world. This Calvin perceived, who appositely shows how this declaration is continually realized anew, and how its complete fulfilment is reserved for the second coming of Christ; but he erred in looking only at the eternal nature of this thought, and failing to perceive that it is here expressed in relation to one definite event in which it should be realized, an error which he elsewhere very often commits; which can be easily explained by the opposition which the current dead understanding of the word of the living God, whereby the prophecies appeared as essentially abolished with their nearest fulfilment, and still useful only in the armory of a science which seeks the living among the dead, must necessarily have produced in the mind of so intelligent a man.

V. 14. "*Now gather thyself in troops, O daughter of troops. They direct a siege against us; with the rod they smite the judge of Israel on the cheek.*" A new scene presents itself to the prophet; Zion, victorious on the preceding occasion, appears to him here as without strength, and confined within her walls; she is taken; shameful maltreatment overtakes the leaders of the people. We need not dwell upon the manifold interpretations of תִּתְגֹּדְדִי. Only one, "thou wilt press thyself together," does not, like the rest, destroy the import of *Hithp.*, and has especially the use of the *Hithp.* of גָּדַד in its favor; comp. Jer. 5 : 7, Gesen. *Thes.* s. v. The person addressed, the בַּת־גְּדוּד, can be no other than the בַּת־צִיּוֹן in v. 13. For she it is whom the prophet addresses in each of the new scenes announced by עַתָּה, in general the only one to which the discourse throughout the whole portion is directed. The designation by "daughter of troops," occasioned by the intentional paronomasia,

plainly alludes to בַּת־צִיּוֹן, and refers back to the preceding description of Zion, as a brave and victorious hero. That the pressing together, in antithesis with the former spirited excursions, as they are designated by גְּדוּד, is a consequence of anxiety, feebleness, and the hostile oppression, appears from the words "a siege (not as De Wette supposes, "a wall") is laid or directed against us." It is appropriately paraphrased by Justi, "But now, why dost thou press so together, thou who art accustomed to press upon others." — In the expression, *against us*, instead of *thee*, the prophet is hurried away by his emotions, to show himself as one of the people whom he sees to suffer so severely. The shameful treatment of the judge of Israel presupposes the capture of the city, as already taken place in the inward vision of the prophet. This judge of Israel is an ideal person, formed by the prophet, in order to be able to place in contrast with him the ruler of Israel in 5 : 1, the representative of all Theocratic leaders; comp., e. g., Is. 3 : 12, where the corrupt leaders of the Theocracy present themselves conjointly to the prophet in the person of a distinguished child. The customary name of a *collective*, is, in such a case, very badly introduced. It must also be observed, that here the discourse is not of a king, but very significantly only of a judge of Israel, with reference probably to the times before Saul, when Israel was governed by judges. The regal dominion now interrupted, shall first be restored through the Messiah, comp. 5 : 1, 4 : 8 (he is not שֹׁפֵט יִשְׂרָאֵל, but, like his ancestor David, comp. 2 Sam. 23 : 3, מוֹשֵׁל בְּיִשְׂרָאֵל). — יִשְׂרָאֵל, as *nomen. dignitat.* of the people, stands here by design. It magnifies the baseness of the action, the contrast of the reality with the idea in the destinies of the people, called forth by the preceding similar contrast in respect to their conduct, — since Israel has inwardly profaned himself by his own guilt, he shall now also be outwardly profaned by a righteous punishment. — With respect now to the historic reference of this prediction of calamity, the fulfilment cannot be sought without the greatest caprice, in any other event than that of the invasion by the Romans. Among the calamities of the people here presented in a general sketch, this is the only one which history knows besides those already designated; that still a second judgment, subversive of the national independence, should pass over the returned exiles, is announced also by Isaiah, the contemporary of Micah, chap. 6. With peculiar clearness, however, is this judgment described by the prophets, who lived after the exile, for whom it had already appeared

more in the foreground, comp. Vol. II. p. 45 sq., 361 sq. The only plausible ground against this reference is, that the capture of the city by the Romans was later than the appearing of the Messiah, and yet the latter constitutes the object of the prediction of prosperity, chap. 5 : 1, relating to the affliction in the verse before us. This ground, however, is set aside by the following remarks. 1. The prophet, it is true, designates the affliction which came upon the covenant people through those enemies, merely according to its greatest extremity, the siege and capture of the city ; he had, however, no less in view its whole extent from its first beginnings. These, however, so far as the Romans are concerned, fall in the time before Christ. The Jewish people had already been subdued by Pompey. 2. This alone, however, is not sufficient. If, with Verschuir (*De Celebri Oraculo Mich.* 4 : 14, in the *Dissertat. Philol. Exeg.* Leuw. 1775), we stop short at the conquest by Pompey, we cannot avoid the feeling, that the fulfilment does not exhaust the prophecy. But we are completely justified in adding also the extremity of the affliction, the destruction of Jerusalem by the Romans, joined with its still enduring consequences, if we only consider, that the prediction of prosperity in chap. 5, as its contents incontrovertibly show, and as accords with the analogy of all Messianic prophecies, does not limit itself to the brief time of the first appearance of Christ ; that this is rather considered only as the seed corn, from which a tree arises, under which all the fowls of heaven should dwell ; that therefore the prosperity, no less than the punishment, is to continue, until, in the end of the days, it reaches its most glorious completion.

Chap. 5. V. 1.

"*And thou, Bethlehem Ephratah, too small art thou to be among the thousands of Judah, out of thee will come forth* (*one*) *to me to be a ruler in Israel, and his goings forth are of old, the days of eternity.*" The close connexion with the foregoing verse is manifest, not merely from the connecting ו, and the analogy of the close relation of the prediction of prosperity to that of calamity ; it is still more strongly designated by the antithesis of מוֹשֵׁל בְּיִשְׂרָאֵל with שׁוֹפֵט יִשְׂרָאֵל. It appears also in the prominence given to the natural

littleness of Bethlehem, in antithesis with the greatness imparted to it by God. What could have given occasion to the prophet for this, were it not that he considered Bethlehem as a type of the Jewish people in their misery, described in the foregoing verse, and its wonderful exaltation by the Divine omnipotence, as a pledge of a like result for the whole people. — Bethlehem and Ephratah, according to Bachiene, II. 2, p. 7 sq., are so distinguished from one another, that the former alone designates the city, the latter at the same time, its whole environs. Bethlehem Ephratah, therefore, is, i. q., Bethlehem lying in Ephratah. Although we should approve of this view, we need not consider both words as standing in the *stat. constr.*, any more than the corresponding בֵּית־לֶחֶם יְהוּדָה, Judges 17 : 9, 19 : 1, 2 : 18. For, since a proper name is of equal force as a noun with the article, it can never stand with another in the *stat. constr.* We must then assume, that by a brevity usual in geographical designations, both appellations were placed together without a designation of their relation to one another, much as we place on an address, *Berlin, Prussia.* But if we compare Gen. 35 : 19, where Ephratah is explained as perfectly identical with Bethlehem, אֶפְרָתָה הִיא בֵּית לָחֶם, and observe, that the prophet before alludes to the contents of this chap. (comp. p. 202), and considers the former events, which happened in the vicinity of Bethlehem, as a type of the future; that, v. 2, he parallelizes the new birth, there about to happen, with a former one, which had taken place in its immediate vicinity, in the relation of which precisely the same designation occurs; we shall find ourselves obliged here also to regard both as a designation of the city, without deciding whether the abovementioned distinction be well grounded or not with reference to other passages. — The ground of the twofold designation of the place, is commonly sought solely in an intentional distinction from another Bethlehem in the tribe of Zebulon, comp. Josh. 19 : 15. But then, instead of Bethlehem Ephratah, we should expect rather the usual Bethlehem Judah. That the writer, in the choice of his language, was guided by a regard to the passage in Genesis, is not to be doubted. But it is highly probable, that he would at the same time allude to the appellative import of those names, *bread-house* and *fruit-field*, and give to them a typical import. The place whose blessing in inferior things is expressed by its name, shall hereafter, in a higher relation, be blessed and made fruitful. That Bethlehem is addressed as *masc.* (comp. אַתָּה, צָעִיר and מִמְּךָ), is explained by the circumstance, that

the prophet beholds the city under the image of its ideal representative, without, indeed, afterwards retaining this image, comp. Vol. II. p. 89. In such personifications, the *genus* can be disregarded, comp., e. g., Gen. 4 : 7, where sin, חַטָּאת, on account of the image of a ravenous beast, appears as *masc.* Ewald, p. 640. The littleness of Bethlehem appears even from the circumstance, that it is omitted in the catalogue of the cities of the tribe of Judah, in the book of Joshua (comp. Bachiene, § 192). This induced the Alexx. to insert it, Josh. 15 : 60, together with several other cities which had been omitted, probably not so much with regard to its outward importance, as the interest which it received from the recollection of an event of former times (comp. Gen. 35), its being the birth-place of David, and still more from the prophecy before us, which directed the eyes of the whole people to its external insignificance. The assertion of Jerome, that the Jews have omitted the name in the Hebrew text, in order that Christ might not appear as sprung from the tribe of Judah, has been refuted by Reland (p. 643) more thoroughly than it deserved. Among the cities too, which, after the Babylonish exile, came into the possession of the tribe of Judah, Bethlehem is not numbered. In the New Testament it is designated as a mere village (*κώμη*, John 7 : 42), and Josephus honors it, indeed, a few times with the name of a city, but elsewhere designates it by *χωρίον*. *Antiq.* 5, 2. 8. — צָעִיר לִהְיוֹת, properly "small in reference to being," for "too small in order to be," the looser expression of the relation of the city to being, where we place the closer. — Instead of the thousands of Judah, if the personification were to be strictly maintained, there must stand the שָׂרֵי אַלְפִּים. Bethlehem's ideal head, its representative, is too small to be numbered among the heads of Judah. Several (J. D. Michaelis, Justi) have been led thereby to point instead of בְּאַלְפֵי, בְּאַלְפֵי. But this supposed emendation is sufficiently set aside by the remark, that אַלּוּף is only a special designation of the Edomitish princes, and in a more general sense is only catachrestically used by Zechariah, who lived after the language had partially ceased to be vernacular (comp. Vol. II. p. 207). The transition was here the more easy, since the prophet had not, indeed, addressed an actual head, but only a mere ideal representative of the city, in reality identical with it, and it had the more foundation, since צָעִיר was not well suited to an individual. Moreover, such personifications were never strictly adhered to by the prophets, who were constantly passing from the image to the subject. This is apparent

even from the preceding verse. In the first member, Zion appears personified as a matron; immediately afterwards follows *against* us. And so throughout. Whether, however, as a matron or a man, can make no difference. אֶלֶף, *a thousand*, then stands as a designation of a family, because this usually consisted of about a thousand heads, comp. Mich. *Mos. R.* Th. 1, § 46, Gesen. *Thes. s. v.* A place of few inhabitants, like Bethlehem, did not enjoy the honor of forming an independent family; it was included among several others. We must content ourselves with this general remark, since the effort has not succeeded to make out, from the different passages where אַלְפֵי יְהוּדָה occurs, any thing more definite respecting the nature of this division, its origin, and its relation to others, which elsewhere occur. To the passage before us, however, this is not important. The sense is obvious without: "Bethlehem takes a very inferior rank among the cities of the covenant people, can scarcely be numbered among her distinguished sisters, who proudly look down upon her." — That יָצָא, *to go forth*, can be used of *being born*, of *descent*, is self-evident, comp., e. g., 2 Kings 20: 18, where *to go forth*, and *to be born*, occur as interchangeable terms; still we must not on this account attribute this sense to יָצָא, which it receives through the connexion, as its proper meaning, which many older interpreters of the passage have done. A definite subject for יָצָא is wanting. It is best to supply one, which is indirectly implied in what follows. The construction, which is entirely unusual, was occasioned by the effort to call attention, even by the very words, and their position, to the contrast of the divine greatness of Bethlehem, with its natural inferiority.

"Thou art small to be among the thousands of Judah,
Out of thee will go forth to me to be a ruler in Israel."

Out of the place which is too small to constitute one independent member of the body, goes forth the head. From this antithesis the reason also appears, on which Paulus (l. c. p. 197) lays a stress in opposing the Messianic interpretation. "A ruler in Israel" stands where we should expect to hear of the ruler in Israel κατ' ἐξοχήν. Had the prophet adopted the latter, then this antithesis, as well as the other, likewise intended, with the ruler of Israel, who loses his dignity, in the foregoing verse, would not have been so prominent. More depended in the first instance upon the *genus*, than upon the individual; more upon the idea of the dominion in general, than upon its kind and method. The individual is next so

characterized, partly in this verse, and partly in that which follows, that he cannot be mistaken. If, indeed, nothing further were contained in the words before us, than that, in future times, a ruler over all Israel would arise out of Bethlehem, and if they stood alone, and, in the time after Micah, a ruler over all Israel arising out of Bethlehem, other than the Messiah, could be pointed out, which, however, cannot be done, the choice between the two might be difficult. לִי is referred by several to the prophet. Thus, Rosenmüller, after Michaelis, "*Mihi, i. e. meo bono, inquit propheta nomine totius populi sui.*" But the reference to God is required by the antithesis of the human meanness, and the Divine greatness. Calvin: "*Egredietur* mihi. *Hac voce pronuntiat deus sibi non ita decretum esse perdere populum, quin velit iterum restituere post aliquod tempus. Revocat igitur fideles ad se et consilium suum, acsi diceret: sic ad tempus vos abjeci, ut tamen aliqua vestri cura me tangat.*" The import of לִי, how God is able to exalt that which is low, was seen by believers in David the type, and there is no doubt, that the prophet indirectly alluded to this type, with a view thereby to strengthen faith in the promise, which appeared incredible. He sprung from the humble Bethlehem, he was the youngest among his brothers, without power, without a call. In order that לִי might be the more evident, God so ordered the circumstances of his election, that his human inferiority must be most strikingly exhibited. It was God who raised him from a shepherd of lambs to be a shepherd of the people.

The last words magnify the divine greatness of the Messiah in the antithesis with his human inferior origin, with reference to the similar antithesis in respect to Bethlehem. Here also has the prophet so clearly expressed the antithesis in the words, that it has forcibly impressed itself upon the *homines bonæ voluntatis*, among the interpreters of all centuries. Thus, e. g., Chrysostom, *Demonstratio adv. Judæos et Gentiles, quod Christus sit Deus, Opp. t.* V. p. 739: *Οὗτος καὶ τὴν θεότητα καὶ τὴν ἀνθρωπότητα δείκνυσι· τῷ μὲν γὰρ εἰπεῖν, αἱ ἔξοδοι αὐτοῦ ἀπ' ἀρχῆς, ἐξ ἡμερῶν αἰῶνος, τὴν προαιώνιον ἐδήλωσεν ὕπαρξιν· τῷ δὲ εἰπεῖν, ἐξελεύσεται ἡγούμενος ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ, τὴν κατὰ σάρκα γέννησιν.* The closer examination of the sense must begin with the investigation of מוֹצָאֹתָיו. The interpreters mostly agree that מוֹצָאָה, the *fem.* form of the more usual מוֹצָא, here designates the action of going forth. But this is opposed by the following grounds. 1. The use of the plural. Those who here think of the eternal going forth of the Son from the Father, can by

no means justify such an interpretation. Several among them understand it as *plural. majest.* Thus, e. g., Tarnov, and Frishmuth in the *Dissert. de Nativitate Messiæ*, on the passage. Jena, 1661. But the assumption of a *plur. maj.* in Hebrew, is without any foundation, comp. Ewald, *Gramm.* p. 641, and *Composition der Genesis*, p. 31 ff.; and were it used at all, still it would be applicable only to *nom. personal.* Others suppose the plural here to stand precisely for the *singular.* But of the three cases where this apparently happens, the one where only a definite individual out of a multitude is meant, where it therefore concerns not the number, but only the general idea; another where a noun in the plural, because its etymology and its original sense are uncertain, gradually loses its plural import; the third, where the plural stands for the abstract, no one is applicable here. Most plausibly have those removed the difficulty, who refer מוֹצָאֹתָיו to a repeated act of going forth, with an allusion to the Old Testament doctrine of the מַלְאַךְ יְהוָה. Thus Jerome: "*Quia semper ipse locutus est per prophetas et sermo dei factus est in manu eorum.*" Tremell. and Jun.: "*Exortus, i. e. declarationes et demonstrationes tanquam exorientis solis, q. d. qui inde a principio se ipsum patefecit, demonstravitque rebus creatis omnibus luce verbi sui et virtute operum, quemadmodum exoriens sol luce et effectis suis inde ab exortu se ipsum aperit.*" Cocceius: "*Ceterum quod hic dicitur pluralitative ἐκπορεύσεις id absque emphasi positum ut credam persuaderi non possum. Nempe filius non egressus est a patre, ut homo ex homine, qui incipit esse cum ex homine funditur, et cum egressus est fundi egredique desinit. Omnibus diebus sæculi egreditur filius a patre et æternum est ἀπαύγασμα τῆς δοξῆς αὐτοῦ.*" But this explanation is opposed in general by the circumstance, that the antithesis with the going forth from Bethlehem, completed in one act, does not allow the mention of a manifold going forth. Jerome, and Trem., and Jun., who, as also Piscator, limit the going forth only to the relation to created things, are especially contradicted by מִימֵי עוֹלָם, which places the going forth before the beginning of the creation; and Cocceius, by the fact that the מַלְאַךְ יְהוָה in the Old Testament, otherwise than the *λόγος* in the New, always appears as going forth from God only in relation to the world. 2. Although the *sing.* were used, yet still the explanation of the act of going forth would be inadmissible. It is contrary to the idea of the *nom.* with מ, *to stand*, as *nom. actionis;* only by writers in the time when the language had greatly declined, do we find some few examples of this erroneous

usage. מ designates the place where, the instrument wherewith, the time wherein, the method by which any thing happens, or is; then also the thing itself which happens, or is; the action itself never, in a writer of the language while it was living and pure, comp. Ewald, p. 243. We hence gain the advantage, that the import of the going forth, as an action which has been attributed to מוֹצָא here, and also in other places, will rest on a false interpretation, and if this is shown to be perfectly well grounded in other instances, only caprice can longer retain the above meaning in the passage before us. The passages which Winer cites for the meaning *egressus*, are the following, 1. Hos. 6 : 3, where it is said of the Lord, "כָּשַׁחַר נָכוֹן מוֹצָאוֹ, as the morning-red is his going forth established." But the מוֹצָא is there not the action, but the place and the time of the going forth, as appears from the word *established* 2. Ezek. 12 : 4, "and thou shalt go forth in the evening before their eyes, כְּמֹצָאֵי גוֹלָה." מוֹצָא signifies there the kind and manner of the going forth. "*Vatabl. habitum demigrantis significat. Tu egredieris mœstus et indignabundus.*" Likewise also the time. 3. Num. 33 : 2, "And Moses wrote, אֶת־מוֹצָאֵיהֶם, their place of egress." 4. Ps. 19 : 7, of the sun, "מִקְצֵה הַשָּׁמַיִם מוֹצָאוֹ, from the end of the heaven is its going forth," for "the end of the heaven is the place from which it goes forth." 5. 1 Kings 10 : 28, וּמוֹצָא הַסּוּסִים אֲשֶׁר לִשְׁלֹמֹה מִמִּצְרָיִם. De Wette, "and the conducting of the horses which Solomon had, (was) out of Egypt." More correctly, "the place of going forth was Egypt," verbally from Egypt, concisely for the place from which the horses of Solomon went forth was Egypt, precisely as in the foregoing example. — For the *actus exeundi*, Ch. B. Michaelis still appeals to 2 Sam. 3 : 25, where De Wette, "Thou knowest Abner the son of Ner; he has come to deceive you, and to see your going out and coming in, and all that you do." But rather, "the place where thou goest out, and where thou comest in." In all other passages, and these are not less numerous, the meaning *place of egress*, or *that which goes forth*, is entirely obvious. — To this we must add, that the sense *place of egress*, is here recommended even by the antithesis with what precedes, where Bethlehem is mentioned as a place from which the ruler in Israel goes forth. To this place of egress, another of higher import is here opposed. This antithesis shows us also how the מִן in מִקֶּדֶם and מִימֵי עוֹלָם must be understood, viz. in like manner as the מִן in מִמֶּךָּ. For that it must correspond to this, is shown by the manifest reference of מוֹצָאתָיו to

יֹצֵא לִי. According to this, we must translate, "and his places of egress are from ancient times, from the days of eternity," for "the places from which he goes forth, are the ancient times, the days of eternity," precisely as in the two passages, Ps. 19 : 7, and 1 Kings 10 : 28, the insertion of מִן, which might be omitted, is here especially occasioned by the effort to make the reference to the corresponding member more obvious. This relation shows also the untenableness of the interpretation advanced by Pococke, Hackspan, Tarnov, Glass, and others, of מִן by *præ*, which, at the same time, involves an absurdity, since nothing can precede eternity. It alone gives a satisfactory explanation of the plural. The words "from ancient times, from the days of eternity," contain, according to it, a climax. The existence of the Messiah in general, before his temporal birth at Bethlehem, is asserted; and then his eternity in contrast with all time is mentioned here. This must afford great consolation to Israel. He who should hereafter deliver them by a visible manifestation out of their misery, exists already during its continuance before it, and through all eternity.

HISTORY OF THE INTERPRETATION.

1. *Among the Jews.*

As to its essential features, this might, with tolerable certainty, be sketched *à priori*. A total mistake as to the subject of the prophecy, could not be expected from them. The Messiah is not here presented in his humiliation, but in his glory, rich in gifts and blessings. The question, whether one were called also to participate in them, is already answered in the affirmative by Pelagian self-delusion. On the other hand, the prophecy contains a twofold ground of offence, which must, at any price, be removed by interpretation. The one, that of the eternity of the Messiah, opposed to the conceptions of the people, and only conceivable by a knowledge of his Deity, must have existed at all times. The other, that of his birth at Bethlehem, could not have become important, till after the birth of Christ. A twofold interest demanded that it should be set aside. First, the wish to wrest from the Christians the proof for the proposition, that he who had appeared, was the one promised, which they derived from the birth of Christ in Bethlehem. Then the difficulty any

longer to trace back the descent of their Messiah to Bethlehem, after an ordinance of Adrian (comp. Reland, p. 647), had driven all Jews from it and the neighbourhood; a difficulty which the Christian controversialist strongly urged against them, comp. Tertullian, *C. Jud. c.* 13, "*Quomodo igitur nascetur dux de Judah et quatenus procedet de Bethlehem sicut divina prophetarum volumina nuntiant, cum nullus omnino sit illic in hodiernum derelictus ex Israel, cujus ex stirpe possit nasci Christus?*" The actual history of the interpretation serves only to fill up this sketch.

1. The reference to the Messiah was at all times not by any means the private opinion of particular learned men, but openly received, and universally acknowledged. This is made incontrovertible in reference to the times of Christ, by Matt. 2 : 5. The whole Sanhedrim being officially interrogated respecting the birthplace of the Messiah, there presupposed this interpretation to be the only correct one. Did this proof need confirmation, it might be derived from John 7 : 41, 42, where some, proceeding on the erroneous supposition, that Christ was to come out of Galilee, opposed his Messiahship, because the Scripture said, *Ὅτι ἐκ τοῦ σπέρματος Δαβὶδ καὶ ἀπὸ Βηθλεὲμ τῆς κώμης, ὅπου ἦν Δαβίδ, ὁ Χριστὸς ἔρχεται.* But even after the coming of Christ, the desire to put an end at once to the argument of the Christians, founded on this passage, was not so strong as to lead the Jews, blind to the manifest evidences contained in it, to deprive themselves of the sweet hopes secured to them by this reference. True, this must nevertheless be supposed, were we obliged to rely on the assertion of Chrysostom (*Hom.* 7 *in Mat. c.* 2 *in N. T. t. I. p.* 80. Fcf. *Τινὲς δὲ αὐτῶν ἀναισχυντοῦντες φασὶ περὶ τοῦ Ζοροβάβελ ταῦτα εἰρῆσθαι*), Theodoret (*Καὶ τοῦτο Ἰουδαῖοι εἰς τὸν Ζοροβάβελ λαβεῖν τετολμήκασι, προφανῶς τῇ ἀληθείᾳ μαχόμενοι*), Theophylact (on Matt. 2), and the Euthymius Zigabenus (*in IV. Evang. t. I. p.* 61, *ed. Mat.*). But the suspicion here forces itself upon us, which we have already seen to be well grounded in another place, (comp. Vol. II. p. 105,) that the fathers, having once taken up Zerubbabel, pressed him upon the Jews, where they themselves rejected him; and this suspicion is the more allowable, since the apparent fourfold testimony easily reduces itself simply to that of Chrysostom. Were the information true, we should find at least some traces of this interpretation among the Jews themselves. This, however, is not the case. All Jewish interpreters, with the Chaldee at their head, who paraphrases מִמֵּךְ לִי יֵצֵא by מנך קדמי יפק משיחא, "from thee will the Messiah go forth to me, before me," maintain the Messianic interpretation.

2. To remove the first ground of offence, a twofold way has been invented. In more ancient times, the full sense was given to "the days of eternity," but the name of the Messiah was substituted for his person. Thus of old, the דשמיה אמיר מלקדמין מיומי עלמא, "whose name is spoken or mentioned from ancient times, from the day of eternity." Thus the Pirke R. Elieser, chap. 3, where, with the seven things which were created before the world, after the law, Hell, Paradise, the Throne of Glory, the Temple, repentance, the name of the Messiah is reckoned, with an appeal to the passage before us, comp. Schöttgen, II. p. 213. The same is found, according to Eisenmenger, I. p. 317, with some change, also in the Talmud, *Tract. Pesachim, fol.* 54, *col.* 1, and *Nedarim, f.* 39, *c.* 2. That the name is here not perhaps to be taken in an emphatic sense, as it frequently occurs in Scripture to designate *the substance*, appears from the אמיר, *spoken* or *named*, of the Chaldee, which, in the creation of a substance, is inconceivable, as well as from the fact, that if this meaning of the name be assumed, the manifest design of its substitution for the person, would not be accomplished. The name of the *Messiah* expresses his being, the idea of his existence. The creation, or the utterance of this name, designates accordingly the rise of this idea in God, the forming of the decree of redemption by the Messiah. Thus, therefore, by this interpretation, which we shall hereafter find in Calvin, and there examine, in the place of the real existence of the Messiah, we should have a mere existence in thought, in the place of his preëxistence, bare predestination. — Afterwards they went still farther. Their capriciousness of supplying the *name*, did not allow them to be satisfied with this explanation. It was now almost unanimously assumed, that the words designated the descent of the Messiah from the ancient royal stock of David. Thus Abenezra: "*Omnia hæc propter Davidem dicta sunt et verba: egressiones ejus ab antiquo, Davidem respiciunt.*" Abarbanel (*Præc. Sal.* p. 62): "*Egressiones familiæ, ex qua oriundus ille dominator, sunt ab antiquo et a diebus sæculi, h. e. ex semine Davidis et surculo Jesse, qui est ex Bethlehem Juda,*" comp. the similar explanations of Kimchi, and others, in Frischmuth, l. c., and in Wichmannshausen, *Dissert. in loco.* Wittenb. 1722. p. 6 sq. We will not urge against this explanation, the erroneous understanding of מוֹצָאוֹת either by *going forth*, or by *family*, in the latter of which, the usage of the language, as well as the manifest reference to יָצָא is disregarded. This can be conceded without essentially destroying the interpreta-

tion. We can then translate, "his goings forth (in the sense of places of going forth) are the ancient times, the days of eternity," i. e. the very ancient times. That is attributed to the time which belongs to what existed in it, the family of David. On the other hand, the following objection is decisive. Every one will confess, that the eternal origin of the Messiah affords a more suitable antithesis with this temporal origin from Bethlehem, than his derivation from the very ancient family of David. This comes under consideration here, solely on account of its antiquity, a reference to its dignity is intimated by no word; it is not, indeed, itself mentioned, only the attribute of antiquity is separated from it, and predicated of the Messiah. It is impossible to see what preëminence the family of David enjoyed in this respect, and how, therefore, it could have been for the honor of the Messiah to have descended from it. How strange, were this interpretation adopted, would be the addition of "from the days of eternity," by way of climax to "from ancient times." That עוֹלָם never has of itself the meaning of an indefinite long period of time, has already, Vol. II. p. 311, been fully shown. What possible reason could the prophet have had here to exalt a limited time, by a hyperbolical expression, to eternity? As to his human origin, the Messiah, in reference to the antiquity of the family, would not have the smallest advantage over all other mortals. Wherefore, then, such a hyperbole, in a matter indifferent in this connexion, and by no means serving for exaltation, which, nevertheless, is demanded by the antithesis? What sort of consolation would thereby be given to the people? That the ancestors of the Messiah would extend back to the most ancient times, no one could doubt. But what was gained by this, since it was common to him with the lowest and humblest individual among the people? How does this empty and unmeaning, yet so pretending antithesis in reference to the Messiah, suit the other, which is so splendid and so exalted, in reference to Bethlehem? What reason can there be for preferring this, so unnatural an interpretation, to one which is so natural, so obvious, presenting so admirable a contrast, and opening so rich a fountain of consolation for the covenant people? Is it, perhaps, that the eternity of the Messiah is nowhere else mentionened in the Old Testament? But not to insist that this is implied even in the passages in which his Divine nature is contrasted with the human (comp. Vol. I. p. 261), is not the Messiah designated by Micah's contemporary, Isaiah, chap. 9 : 5, as Father of eternity, as the eternal in the

fullest sense of the word? (See on the passage.) And has not this parallel passage the more weight, the more numerous and clear are the other instances of connexion between Isaiah and Micah? Or will, perhaps, any one conclude, from the subjoined "from the days," that עוֹלָם is here to be taken in a limited sense? But who does not know, that, where eternity is predicated in contrast with a limited duration, precisely in order to make this contrast evident, the measure of time, which properly belongs only to the latter, is transferred also to the former, because, before a comparison can be made, it is necessary that a certain resemblance should exist between the things compared. Thus God is called in Daniel, "the Ancient of Days," chap. 7 : 9. Thus it is said of him, Ps. 102 : 28, "Thy years cease not." Thus the New Testament often speaks of eternal times.

3. That Bethlehem was designated in the prophecy as the birthplace of the Messiah, was held as an undoubted truth by the ancient Jews. This is shown by the confident reply of the Sanhedrim to the question of Herod, as to the place where Christ should be born. And also by the passage, John 7 : 42. That this interpretation was not given up immediately after the birth of Christ, is rendered probable by the circumstance, that after the rise of Barkokab, Bethlehem also, as well as Jerusalem, as a place of residence, was interdicted to the Jews by the Emperor Adrian. Even after his death had happened, and the difficulty, therefore, in all its extent had occurred, they did not venture to assert, that the prophecy knew nothing of Bethlehem as the birthplace of the Messiah. This assertion first occurs in the later Rabbinic interpreters, who are practised in the arts of perversion. The older Jews availed themselves of the fable, which was dressed up in various ways, that the Messiah had, indeed, been born at Bethlehem, on the day of the destruction of the temple, but afterwards, on account of the sins of the people, had been carried away by a storm, and hitherto kept himself unknown and concealed in different places. Thus the Talmud, a very old commentary of Echa Rabbati on the Lamentations, the equally ancient commentary of Breschit Rabba upon Genesis (comp. the passages in Raim. Martini, p. 348. 50, Carpz., and in Frischm., l. c.). Indeed, we can trace this fiction still further back. Closely connected with it, is the explanation of עֹפֶל בַּת־צִיּוֹן by *caligo filiæ Zion* (עפל confounded with אפל) = *occultatus propter Zionem*, and this is found even in Jonathan. The concealment of the Messiah, only an isolated portion

of this fiction, which, indeed, has its root, not merely in the passage before us, but at the same time in the effort to do away the contradiction between the destruction of the temple, and the firm expectation, grounded on passages of the Old Testament, of the manifestation of the Messiah during its continuance, is mentioned even in the *Dialogus cum Tryphone* (No. 8. Bened. Ven., comp. also p. 114): *Χριστὸς εἰ καὶ γεγένηται καὶ ἔστι που, ἄγνωστός ἐστι καὶ οὐδὲ αὐτός πως ἑαυτὸν ἐπίσταται οὐδὲ ἔχει δύναμίν τινα, μέχρις ἂν ἐλθὼν Ἠλίας κ. τ. λ.* In order to be convinced, that at the time of the composition of this writing, therefore, in the second century after Christ, the fiction had already been completed, we may compare also the relation in Breschit Rabba. After Elias, at the time of the birth of the Messiah, had sought his mother in Bethlehem Judah, and consoled her, when troubled on account of the destruction of the temple, contemporary with his birth, he departed: "*Post quinque annos dixit, Vadam et videbo salvatorem Israel utrum sit in forma regum nutritio ejus, vel in forma angelorum ministerii. Ivit et invenit mulierem stantem in astio domus suæ, et ait, Filia mea, in quo statu est puer ille? Quæ ait illi, Rabbi, nonne dixi, quod malum est nutrire ipsum, quia in die, qua natus est, destructa est domus sanctuarii, nec solum hoc, sed pedes habet et non ambulat, oculos et non videt, aures et non audit, os habet et minime loquitur, et ecce jacet ut lapis.*"

The Rabbinic interpreters felt that this fiction, which was destitute of all external support, — and there was their view chiefly directed, — was of no avail. They sought, therefore, to relieve the difficulty by explanation, and a like interest caused their perversion to be as generally received as their former correct interpretation had been. Kimchi, Abenezra, Abendana, Abarbanel, generally all later Rabbis, (comp. the passages in Wichmannsh., l. c., p. 9,) assert, that Bethlehem is here called the birthplace of the Messiah only indirectly, only so far as he was to be the descendant of David, the Bethlehemite. There can be no prepossession in favor of this interpretation; that formerly no one thought any other understanding of the passage even possible, than that, according to which it designates Bethlehem as the birthplace of the Messiah, and that the above interpretation was only introduced, when the other could be no longer maintained, renders it at first sight extremely suspicious. Now this suspicion, on a nearer examination, is fully confirmed. *Cæteris paribus* the explanation, which finds Bethlehem mentioned here as the birth-

place of the Messiah, would deserve the preference, because the passage so understood, supplies a chasm in the Messianic prophecy, which the general analogy would lead us not to expect. Would the family, from which Christ was to descend, the time, at which he was to appear, the province, which was chiefly to enjoy his blessings, would so many other things concerning him be accurately determined, and not the place of his birth? How strongly we should expect beforehand such a determination is shown by the question of Herod: *ποῦ ὁ Χριστὸς γεννᾶται.* That the birthplace of the Messiah must have been determined in the Old Testament, he regards as self-evident, and only inquires concerning the *where*. But the state of the case is not such as leaves any room for choice between two interpretations. If we assume, that here merely the derivation of the Messiah from the stock of David is predicted, the antithesis of the human littleness of Bethlehem, and his Divine greatness, is little to the purpose. After the family of David had dwelt and reigned for centuries at Jerusalem, the natural littleness of Bethlehem ceased to come under consideration. It was not this which could make the manifestation of the Messiah improbable, only the downfall of Jerusalem, and the destruction of the king's castle, stood opposed to faith in the appearance of him who had been promised. In like manner did the glorification resulting from his coming, belong not to Bethlehem, but Zion. Therefore also the prophet, chap. 4 : 8, where he would designate the derivation of the Messiah from the family of David, opposes the glorification of Zion, and especially of the king's castle, to their previous degradation. — Farther, there is not an example to be found, where the place inhabited by the ancestors of any one for centuries before, is designated as the place of his birth. Where, indeed, do we find Bethlehem mentioned as the native city of any one of the kings of David's line, born at Jerusalem, where, as the native city of Zerubbabel, born at Babylon? compare the farther consideration of this argument in Huet, *Dem. Evang.* p. 579, ed. Amstel. 1680. — Then the relation of this passage to the parallel passage of Is. 8 : 23, is not to be overlooked, "For darkness shall not be upon the land upon which there is distress; as the former time has dishonored the land of Zebulun, and the land of Naphtali, so shall the time to come honor it, the region on the border of the sea, by the side of the Jordan, Galilee of the Gentiles." As there the *province* is given, which should be exalted by the appearance of the Messiah, from the lowest degradation to the highest honor, so here

the *place*. — Finally, if any doubt whatever still remained, it would be removed by the fulfilment, by the fact, that Christ actually was born at Bethlehem, and the more so, since this cannot be considered as accidental, for Bethlehem was by no means the residence of the parents of Jesus. But the Jews employed still another means to wrest from the Christians the advantage which this passage gave them. They denied that Christ was born at Bethlehem. Thus Abr. Peritsol, in Eisenmenger, l. c. p. 259, "because they called him Jesus the Nazarene, and not Jesus the Bethlehemite, it is to be inferred that he was born at Nazareth, as it stands written in the Targum of Jerusalem." Still no unanimity existed among them in this respect. David Gans in the B. Zemach David, mentions, without any remark, Bethlehem as the birthplace of the Messiah (p. 105, der Uebersetzung von Vorst).

2. Among the Christians.

The conviction, that Christ is the object of our prophecy, was so very prevalent in the Christian Church, that it is entirely superfluous to mention its particular defenders. It is, however, of some interest to learn who dissented from it. The assertion of Huet, l. c., that Chrysost., Theophylact, and Euthym. Zig. sought to make Zerubbabel the subject of the prophecy, rests on a mere failure of memory. Huet ascribes to them the very view which they most decidedly oppose, as that alleged to be held by the Jews. But this interpretation was actually advanced by Theodore of Mopsueste, to whose exegetical tendency, it was admirably suited (comp. Vol. I. p. 260). It was condemned with several others, by the council at Rome under Pope Vigilius, comp. H. Prado on *Ezech. Proœm.* Sec. 3, and Hippol. a Lapide *in Proph. Min., Proœm.*, and on the passage before us. The immediate successor of Theodore was Grotius. True, one might conclude out of his book *De Veritate Religionis Christ.*, where he, lib. 5. § 17. (p. 266. ed. Oxon. 1820), demonstrates the Messiahship of Christ against the Jews, from his being born at Bethlehem, in accordance with this passage, that he was not established in this opinion. But he believed, perhaps, that it was not necessary to be so careful in a popular treatise, and, moreover, that, according to his view, he had a sort of right to this use of the passage, since he regarded Zerubbabel as a type of Christ, and the birth of the latter in Bethlehem, as an outward representation of his descent from

the family of David. After the introduction of Rationalism, the reference to Zerubbabel was seized upon, only at the outset, when no easier method of evading the reference to Christ had yet been invented. It is found in Dathe and Kuinöl (Mess. Weissagungen, p. 88), the latter of whom, however, as soon as this means had been found out, in the reference of the prophecy to the *ideal* Messiah, changed his opinion (comp. Comment on Matt. 2). The reference to the *ideal* Messiah can be regarded as the prevailing one in recent times. It is found in all Rationalist interpreters, with the exception of Paulus, (whose interpretation may be read by him who chooses,) particularly by Eckermann, *Beitr.* I. p. 33 ff., Bauer, *Scholl.* 7. p. 378, Konynenburg, *Ueber die Mess. Weiss.*, p. 169, Ammon, l. c., p. 113, Justi and Hartmann on the passage, Eichhorn, and others. With respect to the general arguments against this interpretation, we refer to Vol. I. p. 266. How clearly the marks here given, the temporal birth in Bethlehem, and the eternity of the origin, lead to the historical Christ, and how difficult they are to be interpreted, if referred to the ideal Messiah, is shown by the effort of all these interpreters, without exception, to set them aside. Who would not perceive in this effort, a confession of their force, admitting that they could be proved to exist, which, indeed, has already been done? God himself has given a matter-of-fact testimony against this explanation, by so ordering the circumstances, that the prophecy was fulfilled by the birth of Christ in Bethlehem. But how can a *fulfilment* be spoken of, where there is only human conjecture, but no prophecy, the very idea of which implies Divine inspiration? How could God impress his own stamp upon this by effecting an apparent fulfilment? He would thereby become himself the author of a deception. Finally, that in the New Testament the passage is explained in the strictest sense of the historical Christ, we shall hereafter see, and the efforts of our opponents to deprive this fact of its force, will furnish the proof, that they are here not so much concerned about the truth, as striving to set aside, at any price, what is irreconcilable with their system. What is advanced by them against the reference to the historical Christ (comp., e. g., Justi and Ammon, l. c.), rests on a misapprehension of His regal office, which is by no means a poetic image, but the most real of all dominions, nay, that which imparts to all others their reality, an ignorance of the final history of the Messianic kingdom, — a mere individual fragment of the history of Christ is considered, his first appearing in

humiliation, and even this, of course very imperfectly; his invisible dominion, which is even now exercised, is unknown, because it is contemplated only with the eye of faith, and its future visible manifestation is not believed, because the invisible power of Christ, on which this depends, has not been experienced in the heart, — finally, on a misapprehension of the prophetic vision, which necessarily required, that the Theocracy of the Old Testament should serve as the substratum of the description of the kingdom of Christ. How little this passage, where the Messiah appears in glory, contradicts others, where he is represented in his deepest humiliation, can be made clear from the indications contained in itself. Through humiliation to exaltation, this is the proposition which lies at the foundation of the predictions of the prophet, concerning the destinies of the covenant people, which, in reference to Bethlehem, he distinctly expresses. That it is of no less force in reference to the head, than to the members, to him who was to be born, than to the place of his birth, appears from the fact, that he should be born at a time of the deepest humiliation of the royal line of David (4 : 8), not at Jerusalem, where his regal ancestors dwelt, but at Bethlehem.

2. In reference to the last words of this verse, we find, in interpreters belonging to the Christian Church, the same twofold misunderstanding which we have perceived among the Jews; the first, which changes the eternal origin of Christ into an eternal predestination, as it occurs in Jarchi ("*Et egressus ejus, etc. Sicut dictum est Ps.* 72 : 17, *ante solem filiabitur* nomen *ejus. Et sic transtulit Jonathan*), as well as in the others already mentioned, is maintained by Calvin: "*Significat non fore hoc repentinum, quod surget princeps, qui populum gubernet, quia jam olim hoc divinitus fuit decretum. — Scio quosdam insistere pertinacius, quod hic loquatur propheta de æterna essentia Christi et quantum ad me spectat libenter agnosco hic probari nobis Christi divinitatem: sed quia hoc nunquam extorquebimus a Judæis, malo simpliciter accipere quod sonant prophetæ verba, Christum non ita repente proditurum ex Bethlehem, quasi de eo nihil olim deus statuisset.*" That he is not so very earnest in his *libenter*, &c., appears from *alii etiam novam afferunt argutiam*, in what follows. That Calvin should have put forth so arbitrary an interpretation, can be conceived of, only from his relation to the earlier interpreters. These had advanced *ad majorem dei gloriam*, a multitude of false interpretations. Calvin, to whom such were justly extremely hateful (*ego autem explicationes contortas non amo*, on Joel

2), ever regarded them with a jealous eye, and where any interested motive might possibly have guided in the choice of an interpretation, he fell himself into the most forced explanations, rather than concur with them, and the more so, since he was naturally prone to extremes; so that if he lived in our day, he would probably err on the other side, unless, indeed, the equal extent to which both extremes are carried, might have preserved him in the correct and middle course. The best refutation of his view, is found in Pococke. It is absurd to suppose, that to the actual going forth of Christ out of Bethlehem, one merely conceived in the Divine mind, is here opposed; to the action, a bare decree. It is without analogy for any one to be designated as actually existing, or going forth, who exists merely in the Divine foreknowledge or predestination. — The explanation of the origin from the ancient family of David, is found among all the rest, who were prevented by any reason whatever from embracing the truth. Thus with the Socinians, comp., e. g., Volkel, *De vera Religione*, lib. 5, c. 2, some of whom, in order the more surely to set aside a passage destructive of their system, assumed, that, according to its proper sense, it did not refer to Christ, as Jo. Crell, who, Matt. 2, asserts, that it refers indefinitely to one of the line of David, who should rule the people after the Babylonish exile. Thus Grotius: "*Origo ipsi* (*Zorobabeli*) *ab olim, a temporibus longis i. e. originem trahit a domo illustri antiquitus et per quingentos annos regnatrice.*" Thus all Rationalist interpreters. Among the recent ones who believe in revelation, even Jahn (*Vaticc. Mess.* II. p. 147) has been induced to follow this interpretation. That he felt, however, at least *one* of the difficulties attending it, viz. that the reference to the family of David being assumed, its mere antiquity, apart from all regard to its dignity, is here cited, in honor of the Messiah, is manifest from the strange exegetical operation which he employs to set it aside. He supplies at the end *celebris est*, "his origin, or his family (as he erroneously explains מוֹצָאתָיו), has been renowned from ancient times." One sees here how an individual still remains dependent in particulars on the mass, even when, on the whole, he acts independently. How otherwise, than from such a dependence, can it be explained, that this interpreter rejected the interpretation which has every thing in its favor, and which must have been most agreeable to himself, and chose another, the nakedness of which he was compelled to cover, as well as he was able, at the expense of violating his exegetical conscience.

3. The Jewish assertion, that the prophecy knew nothing of the birth of him who was to come in Bethlehem, must necessarily be repeated by Grotius and his followers, since Zerubbabel was not born at Bethlehem: "*Natus ex Bethlehemo Zorobabel recte dicitur, quod ex Davidis familia esset, quæ orta Bethlehemo.*" Likewise by the Rationalist interpreters, in order to avoid too close a coincidence between the prophecy and the actual history of Christ. It is remarkable, that, in order more surely to reach this goal, after the example of several Jews (comp. p. 311), and the infamous Bodinus (*De abditis Rerum sublimium Arcanis*, lib. V., comp. the refutation in Huet, l. c. p. 701), they even designated the evangelical account of the birth of Jesus in Bethlehem, as unworthy of credit (comp. Ammon, l. c.).

THE CITATION MATT. 2: 6.

Several, particularly Paulus (l. c. p. 188), have asserted, that the interpretation of Micah here given, is that of the Sanhedrim, not of the evangelist, who merely records what was said and done. But this assertion is refuted the moment we look at the design which Matthew pursued in his whole description of the early life of Jesus. He did not aim, like Luke, to impart to his readers historical information. That which was historical, he could regard as already known to *his* readers, and it was of importance to him, only so far as it served to confirm Old Testament prophecies. He therefore touched upon an historical circumstance, precisely when the mention of it would serve to promote his design. Thus the design of the genealogy is to show how Christ, according to the prophecies of the Old Testament, derived his origin from Abraham, through David. Thus, all which is related, chap. 1 : 18 – 21, only serves to prepare the way for the citation of the prophecy of Isaiah, concerning the birth of the Messiah of a virgin, which, v. 22, is closed with the words, *Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ*. Even the *ὅλον* shows, that all which preceded had been cited in reference to the prophecy. The strange *παρερμηνεία* of Olshausen, which refers the *ὅλον* to the totality, in contrast with that which is individual, can be explained only from the embarrassment in which this distinguished commentator must have been here involved by his view of the prophecy of Isaiah, according to which, even after the greatest effort, only an appearance of agreement can be made out between it and the event

in which Matthew finds its fulfilment. — But besides, all the features of the narration belong too plainly to the prophecy afterwards to be cited. In respect to it, he most sedulously renders prominent, how Christ was born of a pure and unspotted virgin, and still subjoins, v. 25, emphatically, that Mary had not lived in marriage intercourse with Joseph before the birth of Jesus, because a virgin should not only conceive, but also should bear the Emanuel. Το καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν accurately corresponds καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ. This latter name the evangelist explains, which cannot be without an object, by μεθ' ἡμῶν ὁ θεός. With him, the name *Jesus* has the same sense, "salvation of God." We first pass over the portion chap. 2 : 1 – 12. In v. 13 follows the account of the flight to Egypt, with reference to the passage Hos. 11 : 1. This passage refers, indeed, in the first instance, to Israel. He, however, comes under consideration here, as even his designation as *Son of God* shows, not according to his natural condition, but only according to his divine destination and election. Israel was called to preserve the divine truth in the midst of error, to proclaim God's mighty deeds among the heathen, to be his messenger and ambassador. In this relation, Israel was a type of the Messiah; He, a concentrated and spiritualized Israel; a relation, from which only, many appearances in the second part of Isaiah can be explained, and on account of which the Messiah, chap. 49 : 3, is called directly *Israel*. If, now, between Israel and the Messiah, there existed such a relation, not accidental, but designed of God, of the type and the antitype, it must appear to us beforehand, as highly probable, that the residence of the children of Israel in Egypt, and that of Christ in the same place, stand in relation to one another. This supposition rests on the perception of the remarkable coincidence, which, through Divine Providence, generally exists between the fortunes of the typical persons and the antitype, so that the former are to be regarded as a matter-of-fact prophecy of the latter. But this coincidence here must not be sought solely in the residence in the same land; this circumstance rather serves only to call attention to the deeper internal resemblance, and outwardly to represent it. Not of his own choice, but led by a series of the most remarkable providences, at the express command of God, Israel journeyed to Egypt. He thus escaped the ruin which threatened him in the land of his proper destination. He was there prepared for it, and when this preparation was completed, in accordance with the divine promise, previously

given, he was conducted into the land in which it should be realized. The same providence of God, which there took this method for the preservation of his kingdom, at that time connected with the existence of the typical Israel, even now employs the same means where its hopes are concentrated in the person of its future head. Egypt must afford him a place of refuge until the danger is over. — Then follows, v. 16 – 19, the relation of the murder of the children of Bethlehem, with a sole reference to the passage Jer. 31 : 15, and on its account. Here also we are not to suppose a bare *simile* (contrary to Vol. I. p. 252). In Jeremiah, the mother of Israel laments for the destruction of her children. The Lord appears and consoles her; her sorrow shall, hereafter, be turned into joy; she shall behold the prosperity which the Lord will still impart to her sons. Accordingly the essence of the passage is the antithesis of the deserved punishment, which Israel has drawn upon himself by his sins, and the undeserved prosperity which the mercy of God will impart to him. Now we perceive entirely the same antithesis also in the event before us. As was the tyranny of the Chaldeans, so also was that of Herod, a deserved punishment of the sins of the covenant people. He, born in a foreign land, was, like Nebuchadnezzar, a rod of correction in the hand of the Lord. The cruel deed which he performed under Divine permission, precisely in the place where the Saviour was born, was designed to bring into remembrance what the covenant people had deserved for their sins, by means of a fact, which was, at the same time, a prophecy of the more comprehensive impending judgment, to make the sending of the Messiah the more to appear as a pure work of the Divine mercy, destined only for those who acknowledge it as such. Hence it appears, that the Old Testament event, to which the prophet in the first instance appeals, the carrying away into exile, and the deliverance from it, was a prophecy by matter of fact, of those New Testament events, — in which the indicated typical relation of the murder of the children of Bethlehem must not be overlooked, — that both were governed by the same laws, were a necessary result of the same Divine being, a declaration, therefore, which referred directly to the first, could at the same time be regarded as a prediction of the second. — V. 19, 20, have, for their central point, the passage Exod. 4 : 19, where the Lord, after he admonishes Moses to return, subjoins, *τεθνήκασι γὰρ πάντες οἱ ζητοῦντές σου τὴν ψυχήν.* What the Lord there says to Moses, and here to Joshua, arises from the same ground. Moses, like all the

servants of God, under the Old Testament, is a type of Christ. There is the same rule of the Divine providence, the same direction of all events for the good of the kingdom of God. Moses is withdrawn from the threatening danger only by flight into distant regions; as soon as it is time for him to enter upon his vocation, the door of return to the scene of his agency is opened to him. Just so in relation to Christ. V. 21 – 23 have for their only central point, the prophetic declaration, ὅτι Ναζωραῖος κληθήσεται (comp Vol. II. p. 1). The circumstances particularly mentioned, that Joseph had purposed to settle down in Judea, but was warned of God to retire into Galilee, were designed to make it plain, that God purposely fulfilled this declaration.

From this representation, it sufficiently appears, that the aim of Matthew, in chap. 1 and 2, was by no means an historical, but a doctrinal one. And thus, we observe in passing, that the grounds which Sieffert has recently produced, solely from a disregard of this aim, out of chap. 1 and 2, against the genuineness of Matthew, are as completely set aside, as those adduced with equal confidence from the history of the last Paschal supper, by the excellent treatise of Rauch, in the *Stud. und Crit.* From this it follows, when we proceed to apply our investigation, that the portion chap. 2 : 1 – 12 also must have an Old Testament central point. Now that this must be sought, in the first instance, in the prophecy of Micah, appears from the mention of Bethlehem as the birthplace of Christ, in v. 1. That the evangelist does not mention this, which was known to all his readers as a mere historical circumstance, as such, appears from the fact, that he passes over in entire silence the earlier residence of the parents of Jesus at Nazareth, because it stood in no relation to the prophecy of the Old Testament, and, merely by the fact that Bethlehem is first designated in the account of the birth of Jesus, as the residence of his parents, intimates, that what had previously been related, happened in another place ; that, on the contrary, he mentions the abode of the Holy Family in Nazareth after the return from Egypt, only for the manifest purpose of connecting it with the prophecy. To this we must add, that the relation, v. 1 – 6, particularly the imparting of the answer of the Sanhedrim to the question of Herod, according to the demonstrated aim of Matthew, would be altogether without a purpose, if he had not considered the answer of the lawyers as perfectly corresponding with the truth, and therefore omitted his usual ἵνα πληρωθῇ. In order to show how much

Matthew is governed by a regard to the Old Testament, and at the same time, also, how he often contents himself with giving his reader, intimate with the Old Testament, a mere intimation, as is manifest even from v. 20 and v. 23, we must yet present the second Old Testament reference, which he has in view in v. 1 – 12. The passages to which he refers, are Ps. 72 : 10, "The kings of Saba and Sheba will bring offerings," and Is. 60 : 6, "All they from Saba will come, bring gold and incense, and declare the praise of the Lord." The representation in these and other similar passages, is figurative. Gifts, in the East, are signs of reverence. The thought, lying at the foundation, is this; the farthest, richest, and mightiest nations of the earth will reverence the Messiah, and consecrate to him their all. But what is there predicted in a figurative representation, began to be fulfilled by the symbolic action of the Magi, in which the image was embodied. The gold, the incense, the myrrh, which they consecrated to the newborn child Jesus, symbolized the reverence which they offered him. As for the rest, these gifts were certainly mentioned expressly by Matthew, because they occur in the Old Testament passages. As this event constituted on the one side the beginning of the fulfilment, so did it on the other a prophecy by matter of fact, a type of a future, greater, and more proper fulfilment. The Apostle considers these Magi as the types and representatives of the whole mass of the heathen nations, who should afterwards reverence the Messiah. They came, as it were, the ambassadors of the heathen world, in order to greet the new-born king; as the shepherds, selected by God himself, were the deputies of the Jewish people.

But if it is established, that, in general, the view of the prophecy which the Evangelist gives, as that of the Sanhedrim, is, at the same time, to be considered as his own, so must it also be assumed, that the citation, even in its particulars, is also approved by him, and that the view advanced by Jerome ("*Arbitror Matthæum volentem arguere scribarum et sacerdotum negligentiam, sic etiam posuisse, uti ab iis dictum est*"), and recently by Paulus, cannot be made use of to justify deviations, if such should actually be found. In order to ascertain whether this is the case, we must more closely compare the citation with the original text of the passage. *Καὶ σὺ Βεθλεέμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου, τὸν Ἰσραήλ. Γῆ Ἰούδα,* for the *Ephratah* of the original, first demands attention. This de-

viation is plainly owing to the circumstance, that the name *Ephratah* had become unknown at the time of the Evangelist; he therefore substitutes another, which occurs in other passages of the Old Testament. With respect to the grammatical interpretation of *γῆ Ἰούδα*, it stands, by a laconic mode of expression usual in geographical and other similar designations, and which is found even in the Old Testament בֵּית־לֶחֶם יְהוּדָה, comp. p. 160, for Bethlehem, situated in the land of Judah, and the assertion of several interpreters, that *γῆ* stands here in the sense *city*, is as objectionable as the effort of Fritzsche, who advances nothing on the whole verse that can bear examination, to change the text. The Evangelist here no more follows the Hebrew text, than the Alexandrine version. This has *Καὶ σὺ Βεθλεέμ οἶκος Ἐφραθά.* (Thus without an article, the *Cod. Vatic.*) Fritzsche supposes, that *οἶκος* has found its way into the text from the margin. But this experiment of his criticism of the Seventy, has awakened just as little desire for more, as that presented in his first controversial piece against Tholuck, p. 16. The translator plainly regarded *Ephratah* as the *nom. propr.* of the wife of Caleb, 1 Chron. 2 : 19, 50, 4 : 4, from which others also, as Adrichomius (comp. Bachiene, II. 2. § 190), derived the name of the place, and did nothing farther than more definitely to designate, by the subjoined *οἶκος*, the relation of dependence, expressed by the supposed genitive. The apparent contradiction, that the prophet calls Bethlehem small, the evangelist by no means small, has already been so satisfactorily explained by ancient and modern interpreters (comp., e. g., Euthym. Zigab., l. c. p. 59 : *Ὅτι εἰ καὶ τὸ φαινόμενον εὐτελὴς εἶ, ἀλλά γε τὸ νοούμενον οὐκ ἐλαχίστη τις ὑπάρχεις ἐν ὅλαις ταῖς ἡγεμονίαις τῆς τοῦ Ἰούδα φυλῆς.* Michaelis : "*Parvam vocat Mich. respiciens statum externum, minime parvam Mat. respiciens nativitatem Messiæ, qua mirum in modum condecoratum illud oppidum ac illustratum fuit*), that we need not dwell upon it. We only remark, that the assumption of Paulus (l. c. p. 197), that the members of the Sanhedrim understood the proposition interrogatively, "art thou perhaps too small to be &c.," receives no confirmation from the passage cited in its favor, from the *Pirke Elieser*, c. 3, but which is found only in the Latin translation of Wetstein. For in the ground-text the verse is there cited in literal agreement with the Hebrew original (comp. Eisenmenger, I. p. 316). That the deviation has its ground solely in the effort to express the sense more clearly and definitely, is confirmed by a comparison of the Chaldee, which, with similar freedom

paraphrases, "thou Bethlehem Ephratah will soon be able to be numbered." Calvin justly remarks, in reference to such deviations, "*Semper attendant lectores, quorsum adducant Evangelistæ scripturæ locos, ne scrupulose in singulis verbis insistant, sed contenti sint hoc uno, quod scriptura nunquam ab illis torquetur in alienum sensum.*" Only from overlooking this truth, is the origin of such absurd explanations conceivable, as that, according to which צָעִיר, elsewhere *small*, would here mean *great*. — The representation of Bethlehem, in the person of his representative, which occurs in Micah, Matthew has done away at the beginning; instead of the *masc.* צָעִיר, he places the *fem.* ἐλαχίστη. On the other hand, he renders בְּאַלְפֵי by ἐν τοῖς ἡγεμόσι, which seems again to lead to this representation. Fritzsche announces himself as the one who would remedy this *fœdum solœcismum*, hitherto observed by no one. He first resolves to read, Καὶ σὺ Βεθλεὲμ τῆς Ἰουδαίας οὐδαμῶς ἐλαχίστη, εἰ ἐν τοῖς ἡγεμόσιν Ἰούδα, *et tu Bethlehemum, tractus Judaici nequaquam minima pars.* But, even apart from the capricious change of γῆ Ἰούδα, which, surely, it could have occurred to no one to place, instead of the easier τῆς Ἰουδαίας, still the personification would, even then, not be preserved, and the *fœdus solœcismus* would remain. Even if ἐλαχίστη be understood according to the "*elegantissimus Græcorum usus*," it is nevertheless true, that Bethlehem is treated as a thing, as a city. Nor can we view with more favor the aid which Fritzsche immediately afterwards would bring to the text, Καὶ σὺ Βεθλεὲμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν ταῖς ἡγεμόσιν Ἰούδα, *in primariis familiarum in Judæa sedibus.* Not to insist that such emendations, after the manner of the Massorites, and the Samaritan Pentateuch, are no longer suited to the age, where can a single example be found of giving to αἱ ἡγεμόνες the sense *urbes primarias?* And, moreover, the relation of ἡγεμόσιν to the following ἡγούμενος, which requires the *masc.*, has been entirely overlooked. — The correct view is rather as follows: in both, the figurative representation is not consistently carried through. Micah personifies, in the first place, Bethlehem, and, had he been consistent, instead of אַלְפִים, he must have placed שָׂרֵי אַלְפִים; Matthew introduces Bethlehem as a city, but afterwards by placing the ἡγεμόνες, instead of the tribes, he proceeds to a personification. For this, he had a special reason, a regard to the following ἡγούμενος. Bethlehem, although outwardly small, yet considered from a higher point of view, is already by no means small among the *leaders* of Judah, for in the future shall go forth from it

the great *leader* of the whole nation. This, so obvious reference, must the more be assumed, since an antithesis, entirely similar in sense, is found also in Micah (comp. p. 217). It serves, at the same time, as a proof against the unfortunate assumption, that Matthew was composed originally in the Aramean dialect, which is opposed in general also by the free handling of the Old Testament text in the whole citation. The inconsistency in the use of the personification, is finally the more easily explained, since this is throughout an ideal one, and person and city are not in reality different from each other, comp. on Zech. 9 : 7, 8. — The last words in Micah, "and his goings forth," &c., are omitted by Matthew, because they do not serve his purpose, — the demonstration, that, according to the prophecies of the Old Testament, the Messiah should be born in Bethlehem. On the other hand, the בְּיִשְׂרָאֵל of Micah is paraphrased by ὅστις ποιμανεῖ τὸν λεόν μου, τὸν Ἰσραήλ. These words have reference to 2 Sam. 5 : 2, where it is said of David, "The Lord says to thee, *Thou shalt feed my people Israel*, and thou shalt be for a prince over Israel." They point to the typical relation of the first David, born at Bethlehem, to the second, the Messiah.

In reference to the relation between prophecy and fulfilment, we have here still one general remark to make. That the fulfilment of the prophecies of the Old Testament was a concurrent aim of the events of the New; that in no case, however, is this aim the only one; that rather, each event, even apart from the prophecy, had its meaning, and that prophecy and history were equally governed by this meaning, we have already seen (on Zech. 9 : 9). This is confirmed by the case before us. The birth of Christ at Bethlehem testified, on the one side, the divine origin of the prophecy of the Old Testament; on the other, the fact, that Jesus was the Christ. But its main object, which was independent of this, was outwardly to exhibit the descent of Christ from David. This the Jews already knew at the time of Christ, as appears from the addition Κώμη, ὅπου ἦν Δαβίδ, John 7 : 42. Of the two seats of the family of David, Bethlehem and Jerusalem, the former was chosen, because, in general, on account of its outward inferiority, it was well suited to represent the lowliness of the Messiah at the outset; a circumstance, which is expressly mentioned by the prophet, partly because it was appropriated to the family of David during its obscurity, while Jerusalem, on the contrary, belonged to their regal condition; but the Messiah was to be born in the fallen tabernacle of David, to be a

sprout from the stem of Jesse, after it had been cut off. That this reference also was before the prophet's mind, seems to be evident from a comparison of 3 : 12, and 4 : 10. In any event, he considered the family of David, at the time of the appearing of the Messiah, as utterly fallen.

V. 2. "*Therefore will he give them up until the time when she who bears brings forth, and then will his remaining brothers return to the sons of Israel.*" Here begins the description of what the Messiah should impart to the covenant people, and this is carried forward through the whole chapter. לָכֵן shows the close connexion of chap. 4 : 14, with 5 : 1. Michaelis : "*Quia hoc est consilium dei, Sionem propter peccata prius affligere ac tum demum in Christo Bethlehemi nascituro reficere.*" נָתַן occurs in like manner, 2 Chron. 30 : 7, "And be ye not as your fathers and your brothers, who transgressed against the God of your fathers, therefore he gave them up to desolation (וַיִּתְּנֵם לְשַׁמָּה) as ye see." With respect to the words "until the time when she who bears brings forth," there is an essential difference in the interpretation. The one class, to which belongs, after the example of Eusebius and Cyril, by far the greatest number of older Christian interpreters, and, among the moderns, Hartmann and Rosenmüller, understand by "she who bears," the mother of the Messiah; the other, the church of Israel. These, again, differ from one another with respect to the import of the figure of the birth. Some, as Abendana, Calvin, Justi, take as *tertium comparationis*, the joy which follows the pain; others, as Theodoret, Tarnov (*Donec Israel fœcundæ matris instar copiosam sobolem enitatur*), Vitringa (on *Apoc.* p. 534), the great increase. If we decide, 1. between these two modifications of the explanation of the Church of Israel, the former appears, even for this reason, to be inadmissible, viz. among the so very numerous passages of the Old Testament where this figure occurs, there is not one, where, as is the case in the New Testament, the joy which follows the pain was regarded. In all passages apparently of this sort, it is rather only the pain accompanying the birth, which is kept in view. Thus, chap. 4 : 10, Is. 26 : 17, Jer. 4 : 31, "For a voice as of one in travail do I hear, anguish as of one first bringing forth, and a voice of the

daughter of Zion, she sighs, spreadeth out her hands, woe to me! for my soul is weary through those that are to be slain." 30 : 6, 49 : 24, Hos. 13 : 13. It will not do, however, to take the pain alone, as the *tert. compar.*, because we then have the absurd sense, "the suffering will endure until the suffering comes." To understand "the bringing forth" as the highest grade of the suffering, i. q. "the Lord will give them up, until the distress has reached its highest point," is inadmissible, because this meaning could only then have place, when the mention of the inferior grade of the pains before the birth had preceded. The defenders of this interpretation, according to the second modification, can, indeed, cite a large number of parallel passages, nearly all from the second part of Isaiah, where the figure occurs in a similar import. Thus, 54 : 1, "Rejoice thou unfruitful, who did not bear, break forth in a jubilee and exult, who did not travail, for more numerous are the sons of the desolate than the sons of the married woman, saith the Lord." 49 : 21, 22, 66 : 7–9. But still we must, for the following reasons, prefer, to this explanation, that of the mother of the Messiah. 1. If the reference were to the Church of Israel, we should expect the article. She was, indeed, in point of fact, mentioned in what immediately preceded. She is only a personification of those who should be given up. 2. The personification is, indeed, frequently not carried consistently through; but that here, in the same sentence, the children of Israel should be spoken of in the plural (he will give *them* up), and that in what follows also, there should be no trace of a personification, but rather the sons of Israel are expressly mentioned, causes the alleged personification to appear as extremely broken, and its assumption admissible only in case of necessity. 3. In the reference to the Church of Israel, the relation of the Messiah to that great change of things, is intimated by no word. He is treated of in v. 1, and in v. 3–5. How then should v. 2 at once have passed over to the general Messianic representation. 4. The *suff.* in אֶחָיו referring to the Messiah, requires a preceding indirect mention of him, which only then has place when the יוֹלֵדָה is, "she who will bear the ruler" predicted in v. 1. 5. That the prophet had in view one who was to bring forth in Bethlehem, appears from the reference to Gen. chap. 35, already pointed out. Bethlehem, which had already been distinguished in ancient times by a birth, shall, in future times, be honored by one infinitely more important. 6. To this must be subjoined the comparison of Is. 7 : 14, where, in like manner, men-

tion is made of the mother of the Messiah (comp. on the passage). — By the brothers of the Messiah, only the members of the Old Covenant people, his brothers according to the flesh, can be understood. The reference to the heathen has no Old Testament analogy in its favor. The construction which here occurs of שׁוּב with עַל, is explained by the remark of Ewald, p. 609, "In the first local meaning, עַל stands also with verbs, when the thing moves itself upon another, and remains upon it." Of a material return, therefore, שׁוֹב with עַל occurs, Prov. 26 : 11, Eccles. 1 : 5; of a spiritual, 2 Chron. 30 : 9, בְּשׁוּבְכֶם עַל־יְהוָה, "when ye return to the Lord," properly "upon the Lord." In this latter sense שׁוּב is to be taken here also. The antithesis with יֶתֶר אֶחָיו shows, that Israel is here to be taken as a name of dignity, the children of Israel are the true members of the Theocracy. To these should others, likewise brothers of the Messiah, and, therefore, descendants of Jacob, return, which implies a previous turning away, or alienation from the true Church of the Lord, and her head. The Messiah, accordingly, appears here as one, who, by uniting all under himself as the head, should abolish all discord and alienation among the members of the covenant people; a thought which constantly returns in the Messianic descriptions, and is individualized, in Hos. 1 : 11, and Is. 11, by the predicted removal of the enmity between Judah and Israel. We pass over other interpretations, because they refute themselves.

V. 3. "*And he stands and feeds in the strength of the Lord, in the glory of the name of the Lord his God, and they dwell, for now will he be great to the ends of the earth.*" The *standing* has here not the import of *remaining*, but merely belongs to the graphic description of the habit of the shepherd, comp. Is. 61 : 5, "And strangers stand and feed your flocks." The shepherd stands leaning upon his staff, and overlooks his flock. The connexion of "he feeds," with "in the power of the Lord," we cannot better explain than in the words of Calvin: "*Verbum pascendi exprimit qualis Christus sit erga suos h. e. erga gregem sibi commissum. Non dominatur in ecclesiam tanquam formidabilis tyrannus, qui suos metu opprimat, sed pastor est et tractat oves suas qua optandum mansuetudine. Sed quoniam cingimur undique hostibus addit propheta, pascet in virtute etc. h. e. quantum est potentiæ in deo tantum erit præsidii in Christo, ubi necesse erit ecclesiam defendere et tueri contra hostes. Discamus ergo non minus sperandum esse salutis a Christo, quam est in deo virtutis.*" The great king is so closely united with God, that the whole fulness

of the Divine power and majesty belongs to him. Such things never occur of an earthly king. Such a king has strength in the Lord, Is. 45 : 24, "the Lord *gives* strength to his king, and exalts the horn of his anointed," 1 Sam. 2 : 10; but the whole strength and majesty of God are not his possession. The *name* also of God is here emphatic. The *dwelling* stands in the antithesis with the disquietude and dispersion, and we need not supply after it, *securely*, comp. Vol. II. p. 209. The last words are deprived of their force, by explanations like that of Dathe. The ground of the present rest and security of the Church of the Lord, is rather, that her head has now extended his dominion beyond the narrow bounds of Palestine over the whole earth (comp. chap. 4 : 3).

V. 4. "*And this* (*man*) *is peace. When Ashur comes into our land, and when he treads our palaces, we oppose against him seven shepherds, and eight principal men.* V. 5. *And they feed the land of Ashur with the sword, and the land of Nimrod in his gates, and he protects before Ashur, when he comes into our land, and when he treads our palaces.*" — And this (he whose glory had just been described) is peace, supplies what we have so painfully felt the want of in the troublous times before his appearing. In like manner, and with reference to this passage, Ephes. 2 : 14, αὐτός ἐστιν ἡ εἰρήνη ἡμῶν, comp. also Judges 6 : 24, "And Gideon built there an altar to the Lord and called it *Jehovah peace*," יְהוָה שָׁלוֹם. Leaving this so natural interpretation, Jonath., Grot., Rosenm., Winer explain, "and *then* shall we have peace," which is altogether unphilological. זֶה never stands either as *adv. loci*, *here*, nor as *adv. temp.*, *there*. With respect to the latter, it is self-evident, that passages like Gen. 31 : 41, "this are to me twenty years," for "twenty years have now already flown," are not to the purpose. Of the same kind are nearly all the examples in Noldius. Est. 2 : 13, stands בָּזֶה. The understanding of זֶה personally, is favored still by הִצִּיל in v. 5; comp. also Zech. 9 : 10, "And he will speak peace to the nations." — What follows now till the end of v. 5, is a carrying out by examples of the words "and he is peace." That Ashur, the most dangerous enemy of the covenant people at the time of the prophet, here stands as a type of their enemies, is agreed by all the interpreters. Even Bauer translates, "and when another Ashur," with reference to the passage of Virgil, already compared by Castalio: "*Alter erit tum Tiphys et altera quæ vehat Argo Delectos heroas.*" This, however, is not sufficient. The sense can by no means be "the covenant

people will meet every hostile attack with the most powerful resistance, oppose to it brave leaders with their hosts, even carry the war into the enemy's land." This sense would directly conflict with the perpetual description of the Messianic kingdom, as a kingdom of peace, comp. 4 : 3, according to which, at that time, all war and strife will cease; it would stand in the grossest contradiction with v. 9 sq., according to which, God will, at that time, deprive the covenant people of all means of self-defence, and then the more powerfully protect them by his immediate help. We must, therefore, separate the fundamental idea, the complete security of the kingdom of God through the power and the protection of the Messiah, from the drapery borrowed from the existing relations of the Theocracy. The Messiah accomplishes for his people the same as a large number of brave leaders with their hosts, — the usual means under the Old Testament whereby God delivered his people.

As for the rest of the chapter, we content ourselves with a bare indication of its contents. The Church of the Lord will, at that time, be richly blessed (v. 6), and terrible to all her foes (v. 7, 8); not, indeed, by her warlike energy, but solely by the immediate agency of the Lord; who, after he has rendered her outwardly defenceless, and thus rescued her from the temptation to a sinful confidence in her own strength, to which she so often yielded in former times (comp. Is. 30 : 16, 31 : 1, Hos. 1 : 7, 14 : 4), after he at the same time has removed from the midst of her every thing else which formerly presented a wall of partition between her and God, and caused her outward profanation, when she had become inwardly profaned by her guilt, will powerfully defend her, and, since every distinction between her cause and his own has disappeared, severely punish her enemies.

THE PROPHET HAGGAI.

The circumstances under which this prophet came forward, are entirely the same as those of Zechariah, and we may therefore content ourselves with a simple reference to Vol. II. p. 7. His prophecies have altogether for their object, the promotion of the building of the temple. In the first discourse, chap. 1, he comes forward to *chastise*. He zealously rebukes the prevailing indifference, the selfish forgetfulness, of God, and shows how this would punish itself, since God, in righteous retribution, would now take from those who had deprived him of his own, what belonged to them. This discourse accomplished its purpose. Four and twenty days after it was delivered, on the 24th of the 6th month of the 2d year of Darius, the work on the temple was zealously recommenced, under the direction of Zerubbabel, and the high priest Joshua.

But soon, a new occasion for appearing in public was presented to the prophet. As the work had so far advanced, that the relation of the new temple to the former could be judged of, a great lamentation seized the people. With the cry of joy at the laying of the foundation, loud weeping was mingled, especially that of the aged, who had seen the glory of the first temple, comp. Ezra 3 : 12. Promise and appearance seemed to stand in striking contradiction. How splended the former, how wretched the latter! The new temple, according to Isaiah (comp. especially chap. 60), Jeremiah, and Ezekiel, ought immensely to surpass the old in glory. And what did they see it now? It was as a nonentity in their eyes (chap. 2 : 3). Troubled thoughts now arose even among believers. Will this temple, indeed, be that which God has promised? Has not He Himself, by the miserable circumstances in which we are placed, given us an intimation to desist from the fruitless undertaking? Is it becoming to build him a hut instead of a temple? He may have entirely rejected his people on account of their sins, and retracted his *conditional* promise, or He may, perhaps, choose to

fulfil it hereafter, to another generation more worthy than we, who still sigh under his anger, who are outwardly, indeed, in Canaan, but in reality still in Babylon, — at any rate, by the circumstances in which we find ourselves, he declares us unworthy of so great and holy a work.

In such a state of mind, *consolation* was required, and Haggai was called of God, in order to impart it. He executed his commission by the discourse, chap. 2 : 1 – 9, held in the 21st of the 7th month.

He exhorts the people and their leaders to be of good courage, pointing to the covenant of the Lord, which, being perpetual, was a pledge of all prosperity, so that to despair was to make God a liar; and to the Spirit of God, which for ever dwelt in his Church, as a never-ceasing fountain of strength for the feeble, of salvation for the wretched, whose existence made despondency folly; since, though its effusions might be for a time restrained, it must, in the future, be more abundantly poured forth. "The word that I concluded with you at your exodus from Egypt! (Remember it, hold it fast!) and my Spirit remains in the midst of you, fear not."

After the prophet has again opened the closed fountain of consolation under *every* discouragement, he directs their attention especially to that which had, in the present instance, dispirited the people, and filled them with distrust of God and his favor. The incipient meanness of the new temple ought not to distress them. God would remove the hindrances, which, viewed with the eye of sense, rendered impossible the fulfilment of the splendid promises of the older prophets concerning the accession of the heathen with all their riches and gifts. He, the Almighty, would shake the mighty kingdoms of the earth, and deprive them of that power, which caused them, in proud self-exultation, to forget his own (v. 6, 7). The heathen, therefore, would humbly come, with their treasures, to reverence the Lord, whose temple now rises to higher glory, v. 7; which cannot, indeed, be otherwise, since God is the possessor of all earthly goods, v. 8, a glory so great, that it far surpasses that of the former temple, accompanied also with peace for the people of the Lord, v. 9.

V. 6. "*For thus saith the Lord, Sabaoth, it is yet a little, and I shake the heavens and the earth, and the sea, and the dry land.*" The כִּי shows, that we have here a ground of the "fear not." The "saith the Lord, Sabaoth," is not in vain repeated five times in these four verses. In proportion as all prospect of human aid was absent, it was necessary the more emphatically to point to the omnipotence of God. Verschuir remarks, in his *Comm.* in loc., reprinted in the older collection of his *Dissert.* p. 121 sq., — notwithstanding the erroneousness of the chief result, viz., that the prophecy refers to the time of the Maccabees; and to that of the Messiah only so far as the former was its type, and many other mistaken views, still the best which has been written on the passage, — "*Deus a vate nostro loquens introducitur tanquam summus orbis terrarum dominus, rex regum ac imperantium imperator, tanquam fortissimus heros, numerosissimo instructus exercitu, qui quasi fax et tuba bellorum esset, illa sua providentia excitaturus, sed et in populi sui commodum ac felicitatem directurus.*" — In the explanation of the words עוֹד אַחַת מְעַט הִיא, we have Luther ("it is still a little there") and Calvin ("*adhuc unum hoc modicum*") for our predecessors. That it is thoroughly philological, there can be no doubt. It has been objected, that the numeral does not stand in the Hebrew as in the German, for the indefinite article. But, 1. we find, in favor of such a usage, not a few examples, if not so many as with us, especially in the latter usage, comp. Ges. *Thes.* p. 61; and in Chaldee, חד is very frequently thus used, p. 63; and, 2. אַחַת by no means stands here for the *indef. article.* We must not explain "*a* little," but "*one* little." The idea of the brevity of the time is still heightened by the subjoined אַחַת, as, in Is. 16 : 14, in order to express the shortest portion of time, מְעַט and מְזֻעָר are joined with one another. We must not, with Verschuir (*adhuc una hæc temporis particula*), take מְעַט, going back to its original meaning, as a noun. The language knows it only as an adverb, and the אַחַת connected with it the less obliges us to understand it otherwise, since even adverbs, originally such, as their form testifies, are not seldom treated as nouns, without losing their nature as adverbs; comp., e. g., דְּמֵי חִנָּם, בְּיוֹתָם, Ewald, p. 628, 632. אַחַת מְעַט makes just as little difficulty as מְעַט מִים, מְעַט מְתֵי. It entirely corresponds to our "a little," where also "the little" remains an adverb. — Most older interpreters, separating עוֹד אַחַת and מְעַט הִיא from one another, explain *adhuc semel idque brevi abhinc*, appealing to the Seventy (ἔτι ἅπαξ), and to the Syriac (still *one* time),

who rightly explain אַחַת, but are supposed to have entirely omitted מְעַט, while it would certainly have been more correct to assume, that they employed, translating according to the sense, "only still once," or "only still a time," in order to express the idea of the shortness of the time. Should heaven and earth only once more be shaken, so must the shaking here mentioned be near, since such shakings are very frequent. Frischmuth, *De Gloria Templi sec.*, reprinted in the *Thes. Ant.* I. p. 994 sq., and Mieg, *De Desiderio Gentium*, in the *Thes. Nov.* p. 1077 sq., have labored the most to establish this interpretation. But it has probably been called forth, not by an unprejudiced consideration of the passage, but by a regard to the citation of the Epistle to the Hebrews. אַחַת occurs, it is true, sometimes (Exod. 30 : 10, Job 30 : 35, 40 : 5, Ps. 62 : 12, 2 Kings 6 : 10) in the sense *once*. But the standing connexion of עוֹד with מְעַט (comp., e. g., Ps. 37 : 10, Is. 29 : 17, Jer. 51 : 33) forbids us here also to separate them from one another : the alleged reference to the former shaking at the giving of the law (*adhuc semel, post motum in legislatione Sinaitica*), can by no means be admitted, since it has nothing in common with the present ; if it was intended to say "*only* yet once," the *only* would hardly be omitted, since it would be chiefly important ; the connexion of what follows by וְ, requires that הִיא, standing for the *verb. subst.*, should belong to the whole preceding proposition, and not be a mere parenthesis. — But the question now arises, how the idea of shortness of time suits here. The older interpreters, who mostly understand by the "shaking of the heaven and the earth," the grounding of a new economy, the establishment of a new covenant, found themselves here not a little pressed. They either remarked, with reference to Ps. 90 : 4, 2 Pet. 3 : 2, that the measure of time here was not the human, but the divine, where a thousand years are as one day, or they asserted, that the shortness of the time was relative. In respect to another far longer period, that before the establishment of the new economy is designated as short. Both views are equally erroneous. As to the first, whoever speaks to men, must speak according to the human mode of considering things, or give notice if he does not do this. The prophet brings forward the shortness of the time, in order to console. But to this purpose, that only is suited, which is so before men. Only in mockery or deception could the prophet substitute, in its place, that which is short before God. The other view is also incorrect, since whoever will give a relative determination of time, must designate the time com-

pared. But of such a designation there is here no trace, as is evident from the vague conjectures of these interpreters. And then what period could well be so long, that another of five hundred years in relation to it could be designated as *a little?* We have, therefore, already gained the result, that the above explanation of the shaking of the heavens and earth cannot be correct. With the true interpretation, which makes it refer to the great political concussions whereby the power of the heathen should be broken, their pride humbled, and they should thus become qualified to receive the salvation, every difficulty vanishes. This shaking began even in the nearest future. The axe already lay at the root of the Persian kingdom, whose later manifest fall was only the revelation of the far earlier, which was hidden. — How the older interpreters commonly understand the shaking of the heavens and the earth, the sea and the dry land, we have already, in general, remarked. They assume a reference to the appearances at the giving of the law, when Mount Sinai greatly trembled; comp. the *historical* description, Ex. 19: 16–19, and the *poetical*, Judges 5: 4 sq., "O Lord, when thou wentest forth from Seir, when thou marchedst from the field of Edom, then trembled (רָעָשָׁה) the earth," &c. To this lesser shaking, the establishment of the economy of the Old Covenant, the prophet here opposes the greater, the establishment of the new economy, at which, together with the earth, heaven also is moved. Against this interpretation, and in favor of our own already mentioned, which Verschuir first thoroughly vindicated, we offer the following grounds, besides that already advanced. 1. The same words occur again, chap. 2: 21, and on account of the plain reference of both passages to one another, the latter affords a touchstone for the correctness of the interpretation of the former. In the latter, however, v. 22, "and I throw down the thrones of the kingdoms, and bring to nothing the strength of the kingdoms of the heathen, and abolish weapons of war, and their warriors, and their horses, and their riders suddenly fall, man by the sword of his brother," is contained the explanation of v. 21. It shows that in it, the shaking of heaven and earth designates great changes which God's omnipotence produces in the condition of the nations, bloody wars, whereby he casts down from the height of their power, those who proudly rise up against him; in general, the coming of the day of the Lord upon all that is high and lifted up, as it is described by Isaiah, chap. 2. V. 23, "In that day, saith the Lord, Sabaoth, will I take thee,

Zerubbabel, son of Shealtiel, and make thee as a signet; for thee have I chosen, saith the Lord, Sabaoth," confirms the result which we have already gained from "yet one little is it," that the shaking of the heaven and the earth cannot be regarded as perhaps belonging alone to a distant future. For although Zerubbabel comes under consideration here, not so much as regards his personality as his office, although the promise is made through him to the people (Calvin: "*Compellat deus Sorobabel, ut in ejus persona testetur se benedicturum esse populo, quem voluit collectum esse sub sacro illo capite. — Tametsi enim regno non potiebatur Sorobabel, tamen volebat deus scintillam aliquam exstare illius regni, quod erexerat in familia Davidis. — Deus in summa placere sibi ostendit populum illum collectum sub uno capite, quia tandem oriturus erat Christus e semine Sorobabel*), comp. Zech. chap. 4 (Vol. II. p. 44), although it extends itself far beyond the death of Zerubbabel, and, in general, knows no temporal boundary, — the ground idea is God's affectionate guardianship of his people under all the great changes which are to be accomplished in the world through him, which, just because they are not accidental, but are designed under his guidance, to exalt his people and kingdom, cannot be injurious to them, so that they can, with peace and comfort, look upon the destruction and dissolution that take place on earth, convinced that they are only the harbingers of a better world, — it is still evident, that Zerubbabel is chosen as a representative of the people, with respect to the fears which he and his generation cherished, conscious of their weakness, which seemed obliged to yield to every, even the smallest obstacle; that here the discourse cannot be of any thing absolutely future, but rather only of that which, although extending through all times, and only resumed in the promise of Christ, that he will be with his people always unto the end of the world, and that the gates of hell shall not prevail against his Church, had its commencement already in the present. 2. We may object to the reference to the founding of a new economy, the words "and I shake all the heathen," at the beginning of the following verse. The abovementioned interpreters maintain, that this shaking is entirely different from the preceding. The spiritual movement is thereby designated, which, after the establishment of the new economy, should be called forth among the heathen by the Spirit of God. Thus of old, the Jewish interpreters, e. g. Kimchi ("*Inclinabo corda eorum, ut loco suo se moveant ad veniendum et videndum gloriam hanc et suismet manibus afferant*

aurum et argentum), Jarchi, Abenezra. Thus Calvin explains the shaking, "*De interiori motu, quo electos deus impellit ut se in ovile Christi inferant.*" Michaelis paraphrases, "*Commovebo voce evangelii ad pœnitentiam et fidem*" To Verschuir belongs the merit of having first called attention to the fact, that the words do not belong to the description of the salvation, but only to that of the preparation for it ("*Sectio nostra duas continet partes majores, quarum prima exhibet, quæ summam hanc felicitatem et gloriam antecederent eique producendæ instrumentorum instar inservirent, v. 6, et in v. 7. Altera ipsum illum fortunatissimum statum complectitur*). That this is the correct view, there can be no doubt. The word הִרְעַשְׁתִּי of itself does not suggest mild internal emotions, but violent movements and concussions, and such must the more be supposed, since the word occurs of them immediately before, and it is inconceivable, that the same word, plainly chosen by design, should here be used in another sense. All doubt, however, is done away by a comparison of v. 22. The "I cast down the thrones of the kingdoms, and annihilate the strength of the kingdoms of the heathen," stands there to the shaking of the heavens and the earth, in entirely the same relation as the "and I shake all the heathen" does here. We are fully justified in explaining the latter words by the former. But if it is established, that the "shaking of the heathen" imports the breaking up of the foundations of their kingdoms, the dissolution of their power, so also can the "shaking of the heavens and the earth" be referred only to the same event. 3. To this must be added, that the image is natural, only when it is referred to violent political revolutions. Storm and earthquake do not, perhaps, represent God's omnipotence in general; they are the natural symbol of the *desolating* omnipotence of God, and were regarded as such by the nations of antiquity. The earthquake was regarded as a precursor of approaching ruin, comp., e. g. the remarkable passage of Herod. 6. 98, from which it appears, that he himself, in common with the people, regarded it as such; *Δῆλος ἐκινήθη, ὡς ἔλεγον οἱ Δήλιοι, καὶ πρῶτα καὶ ὕστατα μέχρι ἐμεῦ σεισθεῖσα. Καὶ τοῦτο μέν κου τέρας ἀνθρώποισι τῶν μελλόντων ἔσεσθαι κακῶν ἔφηνε ὁ θεός. Ἐπὶ γὰρ Δαρείου τοῦ Ὑστάσπεος καὶ Ξέρξεω τοῦ Δαρείου καὶ Ἀρταξέρξεω, τοῦ Ξέρξεω, τριῶν τουτέων ἐπεξῆς γενεέων, ἐγένετο πλέω κακὰ τῇ Ἑλλάδι, ἢ ἐπὶ εἴκοσι ἄλλας γενεὰς τὰς πρὸ Δαρείου γενομένας. — Οὕτω οὐδὲν ἦν ἀεικὲς κινηθῆναι Δῆλον, τὸ πρὶν ἐοῦσαν ἀκίνητον*, comp. chap. 4 : 28, Thuc. 2 : 8, Justin. 40 : 2. As the revelation of the destroying power of

God in inanimate nature calls forth, even in the rudest minds, the anticipation, that the same destroying power would also manifest itself in the relations of men; as in every storm, in every earthquake, we behold an actual prophecy of God's judgments upon men; so, on the contrary, where these judgments are experienced, where mournful disorder and distress on all sides prevail, external nature seems, to the troubled and anxious mind, to be dissolved; it feels as if heaven and earth had come into collision. And this explains how the manifestations of the destroying power of God in nature, how the storm and earthquake are so frequently employed in Scripture, as images of the manifestation of the same power in the affairs of men. Hence, e. g., the description of the storm in the 18th Psalm, as a designation of the fearful ruin which God brings upon the enemies of the Psalmist. Of the same character is Is. 13 : 13, where the contemplation of the destruction impending over Babylon, is extended so as to embrace a judgment over the whole earth, of which the former is a prelude, and, at the same time, a prophecy by matter of fact. "Therefore will I make the heaven to tremble, and the earth shall quake from its place, through the anger of the Lord, Sabaoth, and in the day when his anger burns." So also Ps. 60 : 4, where great calamities of the covenant people appear under the image of an earthquake, by which great breaches of the earth had been occasioned. "Thou hast shaken the earth, broken it to pieces, heal the breaches thereof, for it shakes." Even in the poetical prose of the first book of the Maccabees, chap. 1 : 28, the terrible suffering with which the covenant people had been visited, appears directly as an earthquake (*καὶ ἐσείσθη ἡ γῆ ἐπὶ τοὺς κατοικοῦντας αὐτήν*).

The sense, in general, having been thus established, we must now more closely examine the subject, since we seek to determine the idea which lies at the foundation.

Had the prophet *barely* announced the glorification of the Theocracy by the flowing into it of the heathen, with all their riches and gifts, his prediction would have met with little success. The contrasts were too striking; on the one side, the poor, miserable, despised Israel, who were even then, under a permission with difficulty obtained of their heathen masters, employed in building for their God a mean tabernacle, instead of a splendid temple; on the other side, heathenism, in the bloom of its power, full of pride in its own might, and the might of its idols, scarcely deigning to cast a look at Israel and their God. These contrasts could be reconciled only in a super-

natural way, by the God of heaven, who delivers up the powerful to ruin, and exalts the lowly and the miserable from the dust. To this preparatory agency the prophet points the people. He would shake the might of the heathen, and humble their pride.

If, now, we consider this shaking without connexion with other events, the prophecy is parallel to that of Daniel, concerning the four kingdoms which should be destroyed by the omnipotence of God, and in whose place there should then succeed the fifth, the kingdom of the people of the Lord. Both are equally consoling for the covenant people. They knew, that however high the worldly power might be advanced, a secret worm was gnawing at its root. Every transfer of this power from one people to another, gave new life to their hope. They beheld therein the actual proof of the vanity and transitoriness of all that is earthly; they saw that this did not stand opposed to them, as an indestructible brazen wall; they dared to hope, that, when this alternation had once completed its course, all human power in opposition to the kingdom of God would cease.

But this prophecy is distinguished from that of Daniel by a special trait. The prophet does not speak merely of the violent destruction of human power by God, but also of a moral result, which should thereby be produced among the destroyed themselves. *Freely* do the shaken heathen come and consecrate themselves and their all to the Lord. To effect this, is the direct aim of the shaking, the highest goal which God pursues in the government of the world.

Now, in how far was this means suited to the accomplishment of this object? This question must be answered from a comprehensive scriptural view of the economy of suffering. From this we learn, that, on account of the corruption of human nature, the possession of the good things of this world brings with it the danger of their abuse, of the devotion of the heart to them, of confidence in them, of proud contempt of God, and this danger can be avoided only by God's withdrawing these good things, a view which is stamped even on the *language* of Scripture. As now the individual must necessarily enter the kingdom of God through tribulation, as only he can reap with joy, who has sown in tears, so is it also with whole nations. How Israel was continually *shaken*, in order that his beauty might come to the Lord, is shown by his historians and prophets on every page. "In their distress they will seek me," Hos. 5 : 15; this is the ground tone which runs through them all. Never, until

God has smitten Israel, does he turn himself to him, and seek to be healed. The application of this fundamental view of the nature of human suffering to the dealings of God with the heathen, we find, although notices of it everywhere occur, the most clearly and completely in Isaiah, passages from whom, soon to be cited, are in every respect to be considered as parallel to that before us. For that there the discourse is of individual heathen nations, here of *all* the heathen, makes no difference, since the special prediction in Isaiah is plainly an issue of the general idea, which the prophet expresses only in reference to the individual nation, because he only has to do directly with them. Chap. 19 : 1 – 15, the prophet describes the judgment of the Lord upon Egypt, v. 16 sq., how this judgment tends to its humiliation and prosperity. Him, whom they did not perceive in his gifts, they perceive with terror, as the one who takes away. "In this day will Egypt be as the women, and they tremble and fear before the swinging of the hand of the Lord, Sabaoth, which he swings over them." The Church of the Lord, despised before, becomes now an object of their reverence. Altars are erected to the Lord in the land of Egypt; and Egypt, Ashur, who, by a like humiliation, has attained to a like experience, and Israel, united in one covenant and paternal people, together serve the Lord, — precisely as in Amos 9 : 1, the remnant of Edom, the portion spared amidst the Divine judgments, now join themselves to the covenant people, and are received among them by the Lord. The same idea is also found in the close of the prophecy against the Egyptians and Cushites, chap. 18. Vitringa: "*Notabile aliquod consequens divini judicii, in quo Ægyptii æque ac Cuschæi magnum acciperent beneficium. Esse enim futurum, ut ipsi per exemplum tremendi hujus judicii divini veniant in notitiam dei Israelis, et ad saniorem, perducti fidem deum Israelis publice profiteantur, honorent, colant, celebrent.*" So also at the close of the prophecy against Tyre, chap. 23 : 17, 18. After the time of suffering, Tyre again becomes flourishing through the mercy of the Lord; now, however, her gain is consecrated to him.

Now, in what relation does the idea in the general form in which it is expressed in the passage before us, stand to history? It is plain, that every shaking here comes under consideration, only so far as the accession of the heathen stands in connexion with it, is a consequence of it. For this reason alone, explanations like those of Verschuir, who places the chief fulfilment in the time of the Maccabees, are no less to be rejected, than the manifestly absurd one of

Drusius, who thinks of an earthquake under Herod. Nor can we by any means suppose that the prophecy reached its completion with the first manifestation of Christ. Its fulfilment must rather be progressive, so long as the antithesis of earthly power, in opposition to the kingdom of God on earth continues, therefore until the establishment of the kingdom of glory.

What a rich prospect is opened to us by this idea, over the region of history! How do we gain light where before there was only darkness; order and design, instead of confusion and chance. This idea is the key to all believing consideration of history, the principle of all its true philosophy. All God's dispensations towards the nations have for their object the establishment and promotion of his kingdom. With a firm hand he conducts events through hundreds and thousands of years, towards this object. Where to the carnal eye, chance, and to the eye of faith, only his penal justice, seems to operate, which in so many other prophecies is alone rendered prominent, and which is, indeed, not to be excluded, there a prospect is at once laid open before us, of the secret operations of the Divine mercy, which, among the heathen, no less than the covenant people, only smites in order to heal, which, even there, where only absolute destruction appears, as at Sodom and Gomorrah, brings life out of death (comp. Ezek. 16 : 55), and only there, where *all* means of severity and love have been employed in vain, suffers a total ruin to ensue.

We proceed now to examine how the idea was realized in the time before the first appearing of Christ. Here, one shaking of the heathen followed upon another. How the Persian power was undermined, was manifest, even in the war which Darius, the successor of Xerxes, waged against the Greeks. That its time would now soon be fulfilled, might even then have been anticipated, and this anticipation was realized by the rapid conquests of Alexander. Even his power, apparently destined to be eternal, soon yielded to the lot of all that is temporal. "*Inde*," says Livy, "*morte Alexandri distractum in multa regna, dum ad se quisque opes rapiunt lacerantes viribus, a summo culmine fortunæ ad ultimum finem centum quinquaginta annos stetit.*" The two most powerful kingdoms which arose out of the monarchy of Alexander, that of Syria and Egypt, destroyed each other. The Romans now attained to the dominion of the world, but, at the very time when they appeared to have reached the summit of their greatness, their overthrow had already far advanced.

Let us suppose that Christ had appeared when one of these kingdoms was in the freshness and vigor of its youth. Would he have found admission? Under the Persians, intoxicated with victory, just as little as under the triumphant Greeks, and in the ancient iron Rome. But thus a feeling of the vanity and perishable nature of all that is earthly, a longing after indestructible heavenly blessings, a firm and unmovable heavenly kingdom, had been extensively awakened among the nations, the strength of which may be learned even from the fact, that, — a feeble commencement of the promised coming of the heathen, — they sought this kingdom itself in its then imperfect form, and either suffered themselves to be received into it, or leaned upon it.

It yet only remains for us to consider the New Testament citation of the passage, Heb. 12 : 26 sq., which presented to those who had not rightly understood the sense of the original, such invincible difficulties, that several among them (Zachariä, J. D. Michaelis, Storr) determined upon the desperate assumption, that the passage, notwithstanding its verbal agreement (according to the Seventy), stood in no relation whatever to Haggai.

The author, in v. 25, exhorts his readers not to expose themselves, by a rejection of the far more complete revelation of God in Christ, to a far sorer punishment than they experienced, who hardened themselves against the revelation of God under the Old Testament. The higher dignity of the former, he demonstrates, v. 26, from the fact, that while, at the establishment of the old covenant, only a comparatively small shaking took place (as a sign of the sovereignty of God over created things, of the destroying power which he exerts over them, their Mount Sinai had been moved), in reference to the time of the New Testament, an immensely greater shaking is predicted, such an one as concerns not merely the *whole* earth, but also the heaven. What this shaking in the prophecy of Haggai, whose words he represents as spoken by God at the beginning of the period of time to which the prophecy refers (comp. the similar case, chap. 10 : 5) may import, he declares, v. 27, *Τὸ δὲ ἔτι ἅπαξ δηλοῖ τῶν σαλευομένων τὴν μετάθεσιν, ὡς πεποιημένων, ἵνα μείνῃ τὰ μὴ σαλευόμενα.* Although the truth was seen by Calvin (“*In voce ἅπαξ non insistit apostolus. Tantum ex concussione cœli et terræ infert, totius mundi statum debere Christi adventu mutari*”), yet many errors have here been occasioned by the circumstance, that the whole emphasis was almost universally assumed to rest on the ἔτι ἅπαξ, while,

nevertheless, the author has no further respect to these words, after which a κ. τ. λ. is to be supplied, but he explains only the following σείω οὐ μόνον, &c. In like manner, the ἵνα also has been mostly erroneously taken as *ekbatick*, "*so that* the immovable remains," instead of "in order that the immovable may remain." That the immovable may remain, is the *design* of the displacing of that which is movable, whose remaining, therefore, must stand in an unavoidable contradiction with that of the immovable. After these remarks, it at once appears, that what the author advances as the ground idea of this oracle, and what we have discovered to be such, perfectly coincide. Every thing created, so far as it stands in opposition to the kingdom of God, must be shaken and broken to pieces, in order that this may endure and remain. How great and glorious, then, the author hence infers, in v. 28, must this βασιλεία ἀσάλευτος be. How earnestly must those to whom God grants admission into it, strive, by continuing in his favor, to walk in a manner well pleasing to him! How must they govern their conduct with fear! For their God, — as the mercy shown to them so far surpasses that which had been before vouchsafed, — infinitely more than the God of the Old Testament (Deut. 4 : 24), is a consuming fire. — The author has well perceived, that what is a mere image in respect to the inferior realization of the idea, the shaking of the heaven and the earth, will be literally true in its highest and last realization. It is the same Divine agency which shakes the kingdoms of this world for the benefit of the kingdom of God, and which, in the last day, will so far annihilate the world itself, the fashion of which passes away, comp. 1 Cor. 7 : 31, as, pervaded by sin and evil, it is not suited for the seat of the glorious kingdom of God; so that the prophecy and its citation are closely connected with those passages where the creation of a new heavens and new earth is predicted, Is. 65 : 17, 66 : 22, which passages have found, and still find, the prelude and the commencement of their fulfilment, in the shaking of the heathen and their kingdoms. For this renovation contains the germ, and the commencement of that which is to take place at the end of time. From these remarks, also, we may explain the near coincidence of the passage which rests upon Haggai, in the Epistle to the Hebrews, and that which rests upon Isaiah, 2 Pet. 3 : 10 sq., the close connexion of which has not been sufficiently perceived and made use of, by the interpreters of the Epistle to the Hebrews.

V. 7. "*And I shake all the heathen, and the beauty of all the*

heathen comes, and I fill this house with glory, saith the Lord, Sabaoth." After the example of the Vulg. (*et veniet desideratus gentibus*) the explanation of חֶמְדַּת גּוֹיִם of the Messiah, has become so current, that Chladenius, *Dissert. ad h. l.* p. 8, could designate it as *communis fere omnium interpretum ac firmissima sententia.* "The consolation of the heathen," had struck so deep root, by its frequent use in hymns, sermons, &c., that most interpreters shuddered at the thought of relinquishing an explanation which had become dear to them in another than a learned way. The authors of the peculiarly numerous individual treatises upon this passage, sought as much as possible to strengthen it, and to stifle the feeling of its erroneousness, which manifestly always remained with them and their leaders, by triumphantly exposing the weak points of the absurd interpretation of the Jewish writers. The erroneousness of this explanation, among the older critics, most definitely expressed by Calvin, concerning which it must be remarked beforehand, that it is false only in respect to the form, and not in respect to the substance, the Messianic character of the passage, is evident from the following reasons. 1. The *plur.* בָּאוּ, according to this interpretation, can by no means be justified. Most of the expedients which have been here adopted, deserve, perhaps, to be cited as a confession of embarrassment, though they are unworthy of a refutation. F. Ribera very candidly remarks: "*Magna mihi suspicio est, locum hunc corruptum esse a recentioribus Judæis, cujus pondere et vi vehementer urgebantur.*" Raimund Martini refers the plural to the two natures of Christ. Chladenius remarks: "*Cum id venit, quod a pluribus, imo quod ab omnibus desideratur, haud dubie plurium adventui id æquivalet.*" By far the most, however, from Frischmuth down to Scheibel, appeal to the *Can.* 54, lib. iii. tr. 3, of Glassius: "*Quando duo substantiva, quorum unum regit alterum, conjunguntur, tunc verbum numero respondet quandoque posteriori, cum deberet priori.*" But if this rule, which is too vaguely expressed, receives the necessary limitation, it appears at once not to be applicable here. How could it well be so generally understood? It gives a license for every error of thought and language. This, however, cannot be intended, but only a *constructio ad sensum*, and this can take place only in one particular kind of cases, where what is grammatically the leading word, is, in respect to the sense, only a subordinate one. Under this category all the examples which occur actually fall, comp. Ewald, p. 641. But that the one before us does not belong

among them, is obvious. The difficulty arising from the *plur.* has been most happily set aside by those, who, with Cocceius, take חֶמְדַּת as *accus.*, as it frequently stands with verbs of motion: "*Et venient ad desiderium omnium gentium, — nempe ad Christum, i. e. accedent ad eum, qui gentibus dabitur, ut eum ament.* 2. In this explanation חֶמְדָּה is taken in a sense in which it never occurs, although given as the chief and ground meaning in all the lexicons, even down to the latest. Neither the *masc.* חֶמֶד, nor the *fem.* חֶמְדָּה, have ever the sense *wish, desire*, which, according to etymology, they *could*, perhaps, have, but always the sense *beauty*, τὸ κάλλος; and the word occurs so often, that we are fully justified in drawing a general conclusion from the instances before us. In a great number of passages, the meaning *beauty*, is incontestable, as in those where the כְּלֵי חֶמְדָּה, *vessels of beauty, beautiful, costly vessels*, are mentioned, 2 Chron. 32: 27, "And Hezekiah had riches and honor very great, and he made for himself treasures in silver and gold, and costly stones, and perfumes, and shields," וּלְכֹל כְּלֵי חֶמְדָּה. Jer. 25: 34, Hos. 13: 15, Nah. 2: 10. So also Jer. 3: 19, where אֶרֶץ חֶמְדָּה, *land of beauty*, stands in the parallelism with נַחֲלַת צְבִי, *inheritance of ornament.* Is. 2: 16, "The day of the Lord comes upon all the ships of Tarshish, and upon all prospects of beauty," שְׂכִיּוֹת הַחֶמְדָּה, i. e. "upon all which is beautiful to the sight"; the Seventy, who *never* translate חֶמְדָּה by *wish*, have ἐπὶ πᾶσαν θεὰν πλοίων (this word is a false exegetical addition) κάλλους, Vulg.: "*Super omne, quod visu pulchrum est.*" Ezek. 26: 12, "They will destroy בָּתֵּי חֶמְדָּתֵךְ, thy beautiful houses;" just as, Jer. 12: 10, חֶלְקַת חֶמְדָּתִי, *my beautiful inheritance;* Is. 32: 12, שְׂדֵי חֶמֶד, *beautiful fields;* Amos 5: 11, כַּרְמֵי חֶמֶד, *beautiful vineyards;* Ezek. 23: 6, בַחוּרֵי חֶמֶד, *beautiful youths.* There are only two passages remaining, which, according to the current interpretation, sustain the meaning *wish, desire*; in these, however, the usual sense can, and must be retained, 2 Chron. 21: 10, "And then he departed (died) בְּלֹא חֶמְדָּה, and they buried him in the city of David, and not in the sepulchres of the kings;" the interpreters, for the most part, *nec ullum sui desiderium reliquit.* But this interpretation, even if חֶמְדָּה could have the sense *wish*, ought still to be rejected for its harshness; *without wish*, for "without any one having a desire after him," would, perhaps, be admissible in poetry, but not in simple prose. We must rather explain "without beauty" (Seventy οὐκ ἐν ἐπαίνῳ), and what follows, that he was not committed to the tombs of the

kings," must be considered as a part of the want of beauty, to which, moreover, the absence of lamentation among the people, of a funeral solemnity, and a reverential remembrance, belongs. The extremity of a death, חֲמֹרַת, is the *sepultura asinina*, threatened by Jeremiah, or the being thrown away as a carcass, trodden under foot, predicted by Isaiah to the king of Babylon. The second passage, is Dan. 11 : 37, "And the God of his fathers he will not regard, and the חֶמְדַּת נָשִׁים, and every God will he not regard, for he exalts himself above all." Here, according to Gesenius, Havernick, and others, Anaitis or Mylitta is designated by the wish or the desire of women. But there is no occasion to resort to so far-fetched an interpretation. The older explanation by "the beauty of women," gives an excellent sense. How could the essence of that cold selfishness be better described, which, untouched by every softer and tender sentiment of religion and of love, pursues its own goal with a steadfast eye, which makes a god of itself, and whose heart is only there where its sole treasure lies. How closely the two, apparently separate, are connected, viz. the regard for God, and the regard for the beauty of women, plainly appears from the connexion demonstrable from all history of religion and love, of the impure with the impure, of the pure with the pure. — We have, therefore, as it appears to us, incontrovertibly shown, that חֶמְדַּת כָּל־הַגּוֹיִם can be translated only by "the beauty of all the heathen." But in what sense the Messiah could be thus called, it would be difficult to show. 3. The explanation of the Messiah is not favored by the connexion. Immediately before, the shaking of the heathen had been promised, as the means whereby God would remove the obstacles which had hitherto obstructed their access to his kingdom. We should now very naturally expect the prediction of their coming, with all their gifts and treasures, and the more so, since every thing turned upon these, and by pointing to them, the distress of the people on account of the poverty of the house of God at present, was to be relieved. But, instead of this, we have at once, abruptly, and without preparation, the coming of the Messiah. Now also the words "and I fill this house with glory," can no longer be referred to the gifts and treasures of the heathen. For wherein the glory, which may be very manifold, consists, must be determined by the preceding context. And we know not what to do with v. 8, "Mine is the silver and mine is the gold," and are forced upon such manifestly erroneous interpretations as that of Frischmuth, and most of the older critics : "*Si templum pretiosa*

vellem supellectili ornare, facile eam vobis suppeditare possem, cum omne argentum et aurum meum sit;" whereby, in order to pacify minds which were troubled by the contrast between the promise and the appearance, we make God take back precisely that which he had formerly promised, particularly in Is. chap. 60, and interpret as *no* good," that which he had formerly promised as such. The sound sense of Calvin could not subscribe to such views. He remarks: "*Quia statim subjungitur: meum argentum et meum aurum, ideo simplicior erit sensus ille, quem jam retuli, scil. venturas gentes et quidem instructas omnibus divitiis, ut se et sua omnia offerant deo in sacrificium.* — We must still observe the reference of the words "and I fill this house with glory," to v. 3, "Who is there remaining among you, who saw this house in its *first glory*, and how do you see it now? Is it not as a nonentity in your eyes?" From this reference it appears, that by *glory*, in the passage before us, that only can be understood for whose absence the people mourned, and which had belonged to the splendid first temple. But, if this is so, then, according to what has been already remarked, we are justified in thinking of this special sort of glory, by what was said immediately before.

Among those who reject the interpretation of the person of the Messiah, there is again a diversity of views. After setting aside plainly unphilological interpretations, as that of Kimchi, who would supply the preposition בְּ before חֶמְדַּת, "they, the heathen, come with the good things of all the heathen," or of those who take חֶמְדָּה in the sense already proved to be false, as Verschuir, "they come to the desire of all the heathen," whereby Jerusalem is designated, and of Ewald (p. 641), "there comes the desire," i. e., "the most lovely nations," the choice lies between two only. The beauty of the heathen nations, can mean either the beautiful among them, the most honorable and distinguished, — thus Rückert, "and they come, the choice of all nations," who, contrary to the accents, and without grammatical necessity, separates בָּאוּ from חֶמְדַּת, — or "the beauty of the heathen, only what is always beautiful among them, all their costly good things." The latter explanation is the oldest of all extant. It is found in the Seventy: *καὶ ἥξει τὰ ἐκλεκτὰ πάντων τῶν ἐθνῶν.* The Syriac also has it: *et excitaturus sum omnes gentes, ut afferant optatissimam quamque rem cunctarum gentium.*

We are led to give it the preference to the other, for the following grounds. 1. What we have said against the interpretation of the

Messiah under 3, is in part applicable here. Elsewhere the coming of the heathen themselves is promised to the Theocracy as its highest glorification. Here, however, where the promise stands in relation to one entirely special occasion, this would not be suitable. To be sure, it can be said, if the coming of the heathen be first established, so also is the coming of their good things, since gifts are the usual sign of reverence. But that on which every thing especially depends, the reader is not left to infer, but is told as expressly as possible. It is, therefore, more suitable here to infer their own coming from the coming of the good things of the heathen (which in another relation is the principal, but here only a subordinate matter), than from the coming of the heathen, the coming of their good things. And the more so, since, in those passages, by a comparison of which with the appearance, the discouragement of the people was chiefly occasioned; Is. chap. 60, the coming of the good things is so especially rendered prominent, comp., e. g., v. 9, "For the islands shall wait upon me, and the ships of Tarshish first, to bring thy sons from far, and their silver and their gold with them for the name of the Lord thy God, and for the holy one of Israel, because he adorns thee." 2. Precisely in the prediction which the prophet has so especially in view, do we find something completely corresponding with חֶמְדַּת כָּל־הַגּוֹיִם according to our interpretation, so that we are obliged to suppose, that Haggai had direct regard to it. We refer to the two passages of Is. 60 : 5, "The wealth of the sea directs itself to thee, חֵיל גּוֹיִם יָבֹא לָךְ, the strength of the heathen comes to thee," and v. 11, "And they open thy gates continually, day and night shall they not be shut, to bring to thee the strength of the heathen, חֵיל גּוֹיִם, and introduce their kings." To be sure, there is here also an altogether similar difference of interpretation. Several, "the host, the army of the heathen," so that both passages would refer to the personal coming of the heathen. But that the *strength* here, is rather a designation of the *good things*, is rendered incontrovertible by the parallel passages 10 : 14, "As a nest found my hand the strength of the nations," 61 : 6, "The strength of the heathen will ye eat," Mic. 4 : 13, "And thou consecratest to the Lord your gain, and your strength, to the Lord of the whole earth," Zech. 14 : 14, "As now, Isaiah here exhibits the good things, and leaves the persons to be supplied (Vitr.: "*Propheta opes facultatesque hic spectari non vult absque hominibus eas apportaturis, ut ex seq. contextu liquet, qui proin synecdochice hic intelliguntur*"), so also his

imitator, Haggai. By the establishment of this reference, the objection also disappears, which might be drawn against our interpretation, from the assertion of Ewald, p. 640, that the connexion of nouns in the *sing.* with the *plur.*, is *frequent* only when the object consists of individual self-active members, particularly persons; very seldom, when the noun is an abstract for an inanimate thing, against which, it is to be remarked in general, that the distinction between the animate and the inanimate in Scripture, particularly in the Psalms and Prophets, where life is imparted to the most lifeless, and motion to the most inert, is by no means so striking as with us. In like manner, also, the objection of Scheibel, which, in itself, is of no importance, disappears: "*Quis sanus vertere possit: pretiosa venient?*" If Isaiah speaks of the coming of the *strength* of the heathen, why may not Haggai of the *beauty?* 3. It is very much to be questioned, whether the beauty of the heathen could stand for "the most beautiful, the most excellent among them." At least, no corresponding parallel passage can be found. A comparison of Ezek. 23: 6, and other passages, shows, that this would rather be expressed by כָּל־גּוֹיֵי־הַחֶמְדָּה. And what is to be understood by the *beautiful* heathen? Perhaps the mightiest, richest. As elsewhere, in similar descriptions, some such nations are mentioned by way of individualization, e. g., Ps. 72: 10, "The kings of Tarshish and the isles will bring an offering, the kings of Seba and Sheba present a gift." But then this kind of the beautiful would be more particularly designated. On the contrary, we have for our understanding of חֶמְדָּה, an exactly corresponding parallel, that of 1 Sam. 9: 20, where Samuel says to Saul, "And for the she asses which have strayed from thee three days ago, trouble not thyself, for they are found, and to whom is all the beauty of Israel, כָּל־חֶמְדַּת יִשְׂרָאֵל, is it not to thee, and the whole house of thy fathers?" Entirely the same connexion of honor with beauty as here, we find in Nah. 2: 10, "Make a spoil of silver and gold, and there is no end to the furniture, honor is by all vessels of beauty, כָּבוֹד מִכֹּל כְּלֵי חֶמְדָּה."

With respect to the last words of the verse, "and I fill this house with glory," they are referred by most of the older interpreters to the glorification of the temple by the appearing of the Messiah, by Abarbanel and Hasæus (Schulz, *Præs. Has., de Glor. Templ. Sec.* Brem. 1724), to the inhabitation of the Holy Spirit, with an appeal to Ex. 40: 34, 35, 2 Chron. 5: 13, 14, 1 Kings 8: 10, 11, and Ezek. 43: 4, where nearly the same words occur of the dwelling of

God in the tabernacle, in the temple of Solomon, and in the new spiritual temple.

Now we can hardly suppose that this coincidence is entirely accidental. Still, far less is to be inferred from it, than has been by those interpreters. Against this is the very essential difference between those passages and the one before us, that there the discourse relates to a definite glory, the glory of *God*, the manifestation of his majesty, here of glory in general כָּבוֹד without the *artic.* and without a *suff.* This compels us to look, for the nearer determination of the glory, to what precedes. It consists in the coming of the beauty of all the heathen, which serves the temple of the Lord for glory and for ornament, precisely as, Is. 60 : 13, "The glory of Lebanon comes to thee," &c. "to adorn the place of my sanctuary, and the place of my feet will I honor." The same reference requires also the "mine is the silver, and mine is the gold," of the following verse; and in like manner v. 9, where the predicted greater glory of the second temple than that of the first should be referred, according to a comparison of v. 3, only to that which according to v. 3 was painfully missed in the present, and which the first temple enjoyed. These remarks, however, do not preclude a very significant reference to those passages. The same God, who condescended at that time to lend to the temple the highest ornament, the sharing of his honor, will even yet fill it with glory by the coming of the beauty of the heathen. And the conferring of this new glory presupposes the reimpartation of the former, and, indeed, in a far larger measure. For wherefore do the heathen come with their beauty? Even for no other reason than because they perceive, that God dwells in the midst of his people.

We must still notice an objection, which, with most older interpreters, Chladenius (l. c. p. 15) raises against the whole interpretation favored by us: "*Commotio cœli, terræ, aridi, omnium gentium maximum quid spondet, et ecce quid tandem eveniet? scil. templum Hieros. auro gentium complebitur. Vehementer auri argentive splendore fascinatum esse oportet, qui cum commotione cœli etc. ornamenta aurea et argentea templi sec. conjungere cogitando queat.*" The most obvious answer is this, "was it becoming for Isaiah, who has undeniably prophesied such things, and, indeed, in very lofty words, to do this, why not also for Haggai?" We thus, at least, accomplish so much as to bring those who offered the problem, as belonging exclusively to us, to join in seeking its solution. This, however,

is not difficult. It presents itself at once, when we understand only how to separate form and substance, kernel and shell, from one another. What was the deepest ground of the distress of the believers, on beholding the plan of the new temple? Certainly, not that the taste was not satisfied by a beautiful edifice. They beheld rather in the relation of the new temple to the former, a copy of the present relation of God to themselves, a matter-of-fact declaration, that his favor had departed from them, a matter-of-fact prophecy, that it would not return. From the temple, the existing seat of the kingdom of God, they argued to the nature of the kingdom of God itself. The distress, therefore, related to what was external, only so far as they regarded it as a copy of what was internal. This form of the distress determined also the form of the consolation. Like the distress, it had also a shell. Without this, it would not have been consolation for them. They stood on the point of view belonging to the Old Testament, under which they lived. To them, as their distress showed, the kingdom of God was inseparable from the temple. God, therefore, caused the assurance to be imparted to them, in the form of a prediction of the glorification of the temple, to the building of which they were to be encouraged, that he had not rejected his people, that all his promises were ever yea and amen, that his now despised kingdom should, hereafter, when his time arrived, surpass all the kingdoms of the world in glory. There is, undeniably, a true Divine accommodation, which distinguishes itself from the unjustly praised art, by having to do only with the form of the truth, while that perverts its very essence. This true accommodation runs through all God's deeds, and discourses, from Paradise to Christ. What else was it, when he promised to his disciples a hundred fold more of earthly goods than they should lose on his account? What else, when he encouraged them by the prediction, that they should sit on twelve seats judging the twelve tribes of Israel? When he allowed their supposition, that there was such a thing as sitting on his right hand and on his left, and did not correct this form, in which the idea must necessarily be represented, in accordance with their education and spiritual state, but only their view, which related to the essence, and had its root in sin, of the conditions of this honor? When, without meeting the erroneous physical conceptions, which might, in the minds of his disciples, be so easily connected therewith, he taught them to pray to a God *in the heavens?* Such an accommodation is found in all that he reveals, either per-

sonally, or by his apostles, concerning the state after death, and the kingdom of glory. He gives it to us precisely as the description of the paradisiacal condition, in the form in which we can comprehend it. Should he entirely withhold from us the idea, because it is inconceivable by us in its own proper form? This latter example, is, however, the more illustrative, since the pious of the Old Testament stood in the same relation to the kingdom of grace, as we to the kingdom of glory. The same is here true of prophecy, as of the law. It may be said of it also, that heaven and earth shall sooner pass away, than one jot or tittle of it fail; comp. Matt. 5 : 18, 24 : 35. But as in the law, so also in the prophecy, that which is eternal, even in its smallest elements, because grounded in the nature of God, is not the letter, but the spirit, which is not to be sought apart from the letter, but is involved in it. Such an accommodation is set before us also for imitation. Or ought we not, perhaps, to speak with children at all of heaven, because we can only speak with them concerning it in a childish manner? Rather the childish form of the idea is exactly the true one for the child. For only in this form is the idea comprehensible by him. Every other would lead him into error in respect to the very essence.

It will now also easily appear, what should be held in respect to the fulfilment of this prophecy. Even in the form and drapery in which it is here presented, there was a feeble prelude of the fulfilment. To this belonged every gift, which, in the time when the Old Testament still continued, was consecrated to the temple by proselytes out of heathenism from true love to the God of Israel, just as in every outward assistance which the Lord vouchsafes to his people, his promise, Matt. 19 : 29, is realized. But we must *not* regard as belonging to the fulfilment, that which several interpreters, adhering to the letter, take as its completion, the adorning of the temple at the time of the Maccabees, and that at the time of Herod. Not the former, for here the discourse is of a glorification of the temple, which should proceed from the *heathen* awakened to repentance and faith by God's outward and inward dealings. Not the latter, for although Herod was a heathen by descent, still his zeal for the temple did not spring from faith and love. In reference to that event, the remark of Calvin is entirely just: "*Conatus est diabolus larvam ipsis objicere, ut desinerent sperare in Christum.*" Only we must go still further; not merely had Satan this conscious purpose, but also his instrument, Herod himself. It was not accidental, that the

second temple was so very far behind the first in glory, that the literal fulfilments of the prophecy were so seldom and so small, and in general, the whole condition of the people, from the exile until the time of Christ, was so poor and mean, — precisely, as God has his own wise and holy purposes in being so sparing in the literal fulfilment of Matt. 19 : 29. "*Si æque opulentum fuisset templum*," remarks Calvin, "*et si regni etiam species fuisset, qualis antea fuerat, Judæa acquievissent in illis externis pompis ; ita contemtus fuisset Christus, imo pro nihilo fuisset spiritualis dei gratia.*" The inferior realizations were withdrawn from the people, in order that they might not cleave to the accidental, "the gold and silver," and, satisfied with the present, cease to long after the complete fulfilment. This was too strong in the view of Herod ; he feared that the heavenly kingdom might infringe upon his earthly dominion. His building of the temple proceeded on the same principle as his murder of the children in Bethlehem. He wished to hinder the coming of the kingdom of God. He wished to transfer the longed for אַחֲרִית הַיָּמִים into the present. This purpose, even the special reference to our prophecy, clearly appears in the account of Josephus, *B.* 15. *c.* 11. It explains, e. g., the assumption in the discourse of Herod, that the second temple must necessarily equal the first in height. — Haggai had, indeed, prophesied, that the glory of the second temple would be greater than that of the first, comp. Joseph. 15, 11. § 1 : *Τὸν γὰρ ναὸν τοῦτον ᾠκοδόμησαν μὲν τῷ μεγίστῳ Θεῷ πατέρες ἡμέτεροι μετὰ τὴν ἐκ Βαβυλῶνος ἀνάστασιν· ἐνδεῖ δὲ αὐτῷ πρὸς τὸ μέγεθος εἰς ὕψος ἑξήκοντα πήχεις· τοσοῦτον γὰρ ὑπερεῖχεν ὁ πρῶτος ἐκεῖνος, ὃν Σολομὼν ἀνῳκοδόμησε.* Thence the words : *Ἐπειδὴ δὲ νῦν ἐγὼ μὲν ἄρχω Θεοῦ βουλήσει, περίεστι δὲ καὶ μῆκος εἰρήνης καὶ κτῆσις χρημάτων καὶ μέγεθος προσόδων, τὸ δὲ μέγιστον, φίλοι καὶ δι᾽ εὐνοίας οἱ πάντων, ὡς ἔπος εἰπεῖν, κρατοῦντες Ῥωμαῖοι κ. τ. λ.* Here, the reference to our prophecy is not to be mistaken. Herod seeks to show, that all the conditions of the glorification of the temple contained in it, were actually present. With him the *πάντων κρατοῦντες Ῥωμαῖοι* equal "all the heathen," who should promote the building of the temple ; called by God to the dominion, he has gold and silver enough ; the words "I give peace in this place," are now fulfilled. How he employed every means in order to fulfil "greater will be the glory," &c., appears from the words in § 3, *τὰς δαπάνας τῶν πρὶν ὑπερβαλλόμενος, ὡς οὐκ ἄλλος τις ἐδόκει ἐπικεκοσμηκέναι τὸν ναόν.* Fictitious miracles must serve to announce the work as under the special

guidance of God. Many, such namely, on whom nothing was lost, and who were obliged to yield to this temptation, actually suffered themselves to be so far befooled, as to hold the very man whose dominion was the greatest proof of God's displeasure, a hammer by which God designed to break in pieces the hard heart of Israel, as an instrument of the Divine mercy. The believers, however, continued to wait, as before, for the consolation of Israel. They put in the place of the apparent fulfilment, the true, whose highest completion will then first take place, when the whole fulness of the heathen shall have come into the kingdom of God, and this shall have been exalted to full glory.

In the controversy with the Jews, great stress was laid upon our prophecy, not so much, however, in the time of the fathers, when by the "house of God," the Church was understood (e. g. Augustin, *De Civ. Dei, lib.* 18, *c.* 45, 48: "*Hæc domus, Christi ecclesia, majoris est gloriæ, quam fuerat illa prima lignis et lapidibus cæterisque rebus metallicis constructa.*" Even so Cyril), as at a later period. During the existence of the second temple, should the desire of the heathen, the Messiah, make his appearance. How vain, therefore, is the hope of Israel, who expect a Messiah, since the temple has long been destroyed. Against this argument, only *one* doubt seemed to arise, the rebuilding of the second temple by Herod. Some sought to remove this doubt by a wrong method, by the supposition, opposed to the plain letter of Josephus, that this rebuilding was not total. On the other hand, the correct course for removing the difficulty was taken by J. A. Ernesti, when, in the *Abh. de Templo Herodis M.* (reprinted in his *Opusculis Philol. Crit.* p. 350 sq.), he undertook to prove, and actually did prove, "1. *Herodem templum totum a fundamentis reædificasse, destructo per partes vetere.* 2. *Ex consuetudine loquendi historica, omninoque populari templum illud nihilominus* secundum *et fuisse et recte appellatum esse.*" * We still subjoin to the grounds brought forward by him, that, even the design of Herod, already pointed out, necessarily required the identity of his temple with that of Zerubbabel, was certainly a chief reason why he only caused it to be torn down by piecemeal, and rebuilt; further, that the name of a *new* temple, not in an architectural,

* Scheibel, on Haggai, p. 10, by a strange misunderstanding of the plain words of Ernesti, attributes to him a monstrous opinion, of which he had never dreamed, and then refutes it at length, wondering that others had not done it before.

but a religious sense, can, with right, be given only to one whose erection coincides with a new era in the history of the Theocracy, so that the new period is outwardly represented by the new temple.

Now this older method of arguing seems entirely to lose its force, according to our exposition. The reference to the person of the Messiah vanishes. The temple comes no further under consideration as an edifice, but as a seat of the kingdom of God, as designating this itself. On a closer examination, however, it appears, that the argument only needs a new application, in order completely to regain its power. We need only understand the destruction of the second temple, not outwardly, but as what it was, a declaration on the part of God, that his kingdom had been removed from the Jews; and consider, moreover, that this declaration has been continually made in the destinies of the Jews for eighteen centuries past; we shall be convinced, that if a continuation of the kingdom of God, and a fulfilment of the promises of Haggai, cannot be elsewhere pointed out, he must necessarily appear as a fanatic, and that all those who regard him as a prophet of the true God, must be compelled to seek the fulfilment elsewhere. Should the glorification be imparted to the second temple = the kingdom of God represented by it in its second period, we can by no means think of an interruption of this glorification, a cessation of all manifestations of God as the covenant God, during a period, in comparison with which, the former, designating the cessation of the first period, comes the less into consideration, since, during that, love and mercy in the most manifold expressions, accompanied earnestness and severity. Should the glorification be imparted to the second temple, only such a destruction of it can consist with the credibility of the prophet, which, according to the idea, would be a glorious improvement, a decay, like that of the seed corn which perishes in the earth in order to bring forth much fruit. Here, however, a destruction, which is only destruction! Should a final fulfilment of the promise of the prophet be expected with reason, no period must intervene, entirely without current fulfilments. Even he himself designates his promise as one which wanted only yet "a little" of the fulfilment. Here, however, eighteen centuries, in which God is not God, in order, on occasion, once more to become God again! He is a fool who rests his hopes upon what is absolutely future! He feeds upon wind and ashes. Either the Lord is with us every day, or he comes not again. He who does not taste in the present how good and friendly the Lord is, will not do it in the future.

For such expectations from the future as those of the modern Jews, and those of the Deists and Rationalists, which are altogether similar, in respect to immortality, Schiller's "Resignation" is thrilling truth. There is in the future no pure commencement, there is only completion, as certainly as God does not first *become* God in the future, but *is* God already in the present. The believers in Israel, who, before the appearing of Christ, waited for the consolation of Israel, would have been just as foolish as the modern Jews, if they had not already experienced this consolation in the present and the past. The modern unbelief of the Jews is only a manifestation of that which already existed before unconsciously. A man may, perhaps, fancy himself to hope in the absolute future, to believe in a God, who will show himself such, for the first time, hereafter, so firmly, as to become a martyr therefor, but still he does not yet hope and believe. For the true hope and the true faith is an *ὑπόστασις τῶν ἐλπιζομένων*, Heb. 11 : 1, and this has the relative present, as a necessary foundation of the future. Now the longer God delays to become God, the more generally must this imagination vanish. Atheism is the goal to which modern Judaism rapidly advances. A renovation of the more ancient, which, with all its abhorrence of idolatry, is still, in precisely the principal point, identical with it, since it reverences a God who gives no evidence of his power and goodness in the present, is entirely inconceivable. Christianity and atheism will divide the spoil between them.

V. 8. "*Mine is the silver, mine is the gold, saith the Lord, Sabaoth.*" The phrase "mine is," forms the ground of "mine will be," in what precedes and follows.

V. 9. "*Great will be the glory of this last house, above the first, hath spoken the Lord, Sabaoth, and in this place will I give peace, saith the Lord, Sabaoth.*" The place is Jerusalem. The promise belongs to it, so far as it is a seat and central point of the kingdom of God. To understand with most Christian interpreters, by this *peace*, spiritual peace, is equally arbitrary, as when, with Vitringa and others, for the gold and silver here, as in Isaiah, a spiritual good is substituted, which can be called so only figuratively. That outward peace is intended in the first instance, is evident, even from the parallel passage, Is. 60 : 18, "There is no more violence in thy land, wasting and destruction in thy borders, and thou callest thy walls salvation, and thy gates praise." If, however, the promise is carried back to its idea, it appears, that what the interpreters errone-

ously add to the meaning of the word, some, *pax spiritualis*, others, *quævis benedictio et prosperitas*, is, indeed, comprehended under it. If it is certain, that God is the God of the widow, the orphans need no further promise; if he punishes murder, he punishes anger also; if he allows the ungodly no outward rest, he inflicts upon them likewise inward torment; if he gives outward peace, so does he give inward also; nay, in certain circumstances, he can fulfil his promise most splendidly and gloriously, precisely when he takes away that which is expressly mentioned in it. Still, it is to be remarked, that this prophecy, like all wherein peace is given as a sign of the Messianic time, awaits a literal complete fulfilment in the kingdom of glory, upon the new earth wherein dwelleth righteousness.

THE PROPHET MALACHI.

PRELIMINARY OBSERVATIONS.

The previous differences respecting his age have almost entirely ceased, since the treatise of Vitringa, *De Mal. Proph.* in the *Obss.* t. II. p. 353 sq. The grounds which he advances for his thesis (p. 360), "*Editam hanc prophetiam esse circa illud tempus, quo Nehemias altera vice ex Persia rediit in Cananæam, quod accidit post a.* 32. *Artaxerxis*" (comp. the more accurate determinations, Vol. II. p. 394,) have met with general acceptance. Not to mention those which forbid us to place the composition earlier or later, we notice only the one which demands uniformity of time, viz., that, in Malachi, and in the 13th chap. of Nehemiah, which is occupied with the time after his second return, the same transgressions are designated as being in vogue, and nearly with the same words; comp. in respect to the transgression, particularly of the priests by marriages with heathen women, Mal. 2 : 8, with Neh. 13 : 30; in reference to the negligent payment of the tithes, Mal. 3 : 10, with Neh. 13 : 10–12. The only room for doubt, is, whether the coming forward of Malachi is to be placed shortly before, or shortly after, or entirely coincides with the reformation, which marked the second coming of Nehemiah. Most probable is the last. The time before cannot so well be thought of, since the power of the abuses then existing, appears as wholly unbroken, which presupposes, that God for a time had left the people more to themselves; and, moreover, because, chap. 1 : 8, a leader of the civil affairs is mentioned as being present among the people. Nor the time afterwards, because the reforming agency of Nehemiah, from the nature of the case, and his own official account, cannot be considered as without effect. Probably, therefore, the contemporary activity of Malachi stood to that of Nehemiah in the same relation as that of Haggai and Zechariah to that of Joshua and Zerubbabel. By the side of the reform-

ing labors of Nehemiah, which were chiefly outward, proceeded those of Malachi, which were internal. Nehemiah cast all the furniture of the house of Tobias out of the chamber, v. 8. "If ye do it not," — thus does he threaten the sabbath-breakers, v. 21, — "so will I lay hand on you." The men who have taken strange wives he smites, and plucks off their hair, v. 25. Malachi, on the contrary, smites merely with the Divine word. He points emphatically to God's punishment already commenced among the people, and which would constantly become more manifest and severe, in proportion as the germ of corruption, already present, should the more develope itself. Such a parallel of internal and external reforming agency, runs through the whole history of Israel, — think, e. g., only of Isaiah and Hezekiah, Jeremiah and Josiah; a merely external reformation is without example.

Far less success than that respecting his age, has attended Vitringa's view concerning the person of Malachi, which, p. 367, he expresses in the words: "*Dicam sine ambagibus sæpius nolenti cum in Malachiam inciderem, surrepsisse cogitationem, Malachiæ nomen esse non verum, sed fictitium, sive potius non personæ, sed officii appellationem,*" and then seeks to establish. And yet this view has not less in its favor than the other, only it has not been so happily sustained by its author. The chief grounds for it are the following: 1. It must awaken surprise, that the superscription contains no further personal designation, neither the name of the father nor of the birthplace. The same case occurs, besides, only in two of the lesser prophets, Obadiah and Habbakuk, though these are, indeed, sufficient to prevent any certain conclusion from being drawn. 2. It is further remarkable, that even, in very ancient times, the historical personality of Malachi was doubted. The Seventy certainly held the name as a mere name of office. They translate בְּיַד מַלְאָכִי by *ἐν χειρὶ ἀγγέλου αὐτοῦ*. Also the Chaldee, which, after the name of Malachi, subjoins *qui alias Ezra scriba vocatur*. Jerome also certainly followed the Jewish tradition, when he expressed this same view. It is undeniably evident from these testimonies, that tradition knew nothing of a historical person by the name of Malachi. Now this ignorance is the more remarkable, the later the age of the prophet. We can, however, with some certainty, go still further. Why has it happened, that precisely in the case of Malachi, and not in that of other prophets, whose lives were equally unknown, similar conjectures have been expressed? This seems even to suggest,

that tradition is not merely silent concerning a Malachi, but rather expressly denies his existence. 3. The chief argument, however, is furnished by the name itself. This would not be the case if it were compounded out of מַלְאָךְ and יְהוָה, as Vitringa, Hiller (*Onom.* p. 541, comp., on the contrary, Simonis, *Onom.* p. 298), Michaelis, and others, suppose. Cases of a similar coincidence of the name and the calling, often with a manifest agency of the Divine providence, very frequently occur in Scripture. Nor would the name of itself prove any thing, if it were to be explained, with Gesenius and Winer, by *angelicus*. Both explanations, however, are philologically inadmissible. The first, because for such an abbreviation of יְהוָה, not even a single example can be brought; the latter, because the forms with an appended יִ־, derived from common nouns, serve only as a designation of origin and employment, comp. Ewald, p. 250. Still more, however, because מַלְאָךְ is by no means a proper name, *angel*, so that an adjective, *angelic*, could be formed from it, and least of all by our prophet, who uses the word only once of a heavenly, and twice of an earthly messenger of God. But, — which is a common objection against both derivations, — how can any one suppose, that מַלְאָכִי in the superscription, should be otherwise explained than the same word in chap. 3 : 1? That both stand in a relation to one another, of whatever sort it may be, is self-evident. Now, chap. 3 : 1, the explanation "my messenger," is liable to no doubt. If this, however, is also assumed for the superscription, it would be difficult to cite any analogy for such a *nom. propr.* Where can a proper name be found, which, in respect to its form, can be explained only on the supposition, that it was given by God himself? The case would be different, if Malachi was considered only as a name of the prophet assumed for this prophecy. He might then expect, that each one would derive his meaning out of itself, out of chap. 3 : 1. We can suppose a note of citation to precede a burden of the word of the Lord by "my messenger." In consequence of the dependence of the name on the designated passage, its more exact import will differently appear, according as the passage is explained. If by "my messenger," John the Baptist, according to his historical personality, is to be understood, then, with Cocceius ("*In hoc nomine est μνημόσυνον potissimæ prophetiæ hujus libri, quæ exstat c.* 3 : 1,") the name is to be explained by "he, who has prophesied concerning the messenger of the Lord, he, in whom the expression, 'my messenger,' constitutes the very essence of the prophecy."

If "my messenger," is understood ideally, so that John only so far comes chiefly under consideration, as the idea is most completely realized in him, and that the agency of the prophet himself, as comprehended in the idea, is designated, the sense of the name is "he whom the Lord himself has designated as 'his messenger.'" He then awakens attention to the high responsibility to which those subjected themselves, who refused to give him a hearing. He says precisely the same which, Hag. 1 : 13, is expressed by the words "And spake Haggai, the messenger of the Lord, in a message of the Lord to the people." This latter supposition is plainly the most natural. Only in this way have we a sort of analogy with other proper names. The name of the prophet himself also serves to prove the correctness of the latter explanation of chap. 3 : 1, which will hereafter be confirmed by other grounds also.

The book of Malachi makes itself known even by the superscription, as containing only *one* prophetic discourse of a like tenor, not consoling and promising, but warning and threatening, "*a burden* (comp. on מַשָּׂא Vol. II. p. 77) of the word of the Lord upon Israel." In the prophecy itself, this unity is even stamped on the expression. Following the charge, everywhere stands the question of the accused, Whereby have they deserved it? Then the further exposition of the prophet, comp. chap. 1 : 2, 6, 7, 2 : 14, 17, 3 : 7, 8, 13. Eichhorn and De Wette would perceive in this uniformity, a sign of the feeble and superannuated spirit. But if we take a right view of the economy of the prophecy, and perceive, that in the midst of all its apparent abruptness, it forms one close connected whole, that everywhere it is only manifestations of one and the same disposition which the prophet contends against, then it appears in a totally different light. To take the chastisements in this way, is the proper character of this disposition, of Pelagian blindness, which knows neither itself nor God. How this remains constantly like itself, could not be more strikingly shown, than by the application continuing perpetually the same throughout the whole. Self-righteousness is thereby in a lively manner presented to view.

If we regard merely the fact, we are everywhere met by its image. The exile forms a great era in Israel's mode of thought. Already, in the times before, the absence of a living knowledge of God, ungodliness, showed itself under a twofold form, as open unbelief, which either scoffed at all religion, or gave itself up to idolatry, and as dead self-righteousness, which thought to deserve the Divine favor by a

partial and defective outward obedience, while within, there was only wickedness and alienation from God. The latter tendency we find, e. g., in Ps. 50, and Is. 1, pointed out and opposed, and in an especially lively manner in the second part, particularly in chap. 58. Now, before the exile, the first-mentioned form of ungodliness was by far the most prevalent. That event made a deep impression upon the people. At first a better spirit prevailed among those who had returned. Haggai and Zechariah found more occasion to console the troubled minds, than to chastise the hardened, and terrify them by severe threatenings. But it soon appeared, that, among the mass, the repentance was only a hypocritical one, that corruption was still glowing beneath the ashes, in order, on a suitable occasion, again to burst forth in a flame. Even Zechariah found occasion to predict a new severe judgment upon Judea, after the ungodliness already existing in the germ, in his own time, should have struck its roots, and sent forth its branches, comp. chap. 5 and 11. The developement of the germs made great advances in the time between him and Malachi. Only upon the form in which ungodliness exhibited itself, did the exile exert henceforward a great influence. The second of those mentioned, now attained to a general dominion. Before open ungodliness, men still, for a long time, shrunk back. Sadducism could not arise until far later, and by a strong excitement from without; and, even after this had taken place, Pharisaism retained its unrestrained influence on the mass of the people. This, in its fundamental traits, stands already prepared in the time of Malachi. We need only consider the predominance of the priestly order, the entire want of a deep knowledge of sin and of righteousness, the boasting in the outward fulfilment of the law, the thirst for judgments upon the heathen, who alone were considered as the object of the Divine penal justice, the murmuring against God, which Calvin so strikingly exhibits as a proper characteristic of hypocrisy: "*Ita solent hypocritæ, nisi deus statim ipsis opitulctur non tantum oblique obstrepere, sed etiam erumpere in apertas blasphemias. Putant enim deum sibi obstrictum, et ideo liberius, imo majore licentia et petulantia in ipsum insurgunt. Et hæc est etiam probatio veræ pietatis, ubi patientur nos subjicimus judiciis dei, et quemadmodum Jeremias nos suo exemplo admonet, iram ejus sustinemus, quia scimus nos peccasse* (8 : 14). *Hypocritæ vero, quia nullius culpæ sibi conscii sunt* (*sibi enim indulgent et suas conscientias obstupefaciunt*), *quoniam ergo non examinant se ipsos, ideo existimant deum sibi injuriam facere, nisi statim ipsis succurrat.*"

Not, indeed, the rise, but the manifestation, of ungodliness was promoted by God's dealings with the people. An inexhaustible fulness of blessings had been promised to the returning exiles by the prophets before the captivity. With these promises the reality seemed to stand in strong contrast. No Messiah, the people of God servants in their own land (Neh. 9 : 36, 37), heathen reigning over them, everywhere poverty and wretchedness. Even for the truly pious, many a temptation arose out of this condition of things, but their doubts, which they overcome in faith, concern not God's justice, the demonstration of which they beheld, but only his mercy, which they believed themselves to have trifled away by the greatness of their sins. We may compare, e. g., the prayer Neh. chap. 9, which has been very unsuitably paralleled with the burden of Malachi, since it has been overlooked, that it contains, indeed, also painful complaints, not, however, against God, but on account of their own sins, v. 31, "And by thy great mercy hast thou not *entirely* destroyed them, and not forsaken them; for a God gracious and merciful art thou," v. 33, "And thou, O God, art righteous in all that is come upon us, for thou hast shown faithfulness, but *we* have been ungodly." The outwardly pious, on the contrary, *must* murmur against God, and charge him with unrighteousness. For, according to their view of the relation to God, they actually suffered injustice. Because they could not perceive that the cause of the so very imperfect realization of the promise lay in themselves, and therefore, did not adopt as their motto "let us become better, so will it be better," which, for the Theocracy, contains so great a truth, they must necessarily err in their thoughts of God. A *Theodicea*, in reference to sufferings, is only possible from the scriptural view of human sinfulness.

We will now go through the little book from beginning to end, in order to show, that it is everywhere only one and the same disposition under different manifestations, against which the prophet contends.

In the first place, chap. 1 : 2 – 5, "I have loved you, saith the Lord," begins the prophet. "Wherein hast thou loved us?" answer the hypocrites, disclosing beforehand their character. A want of apprehension of the favor of God, and of gratitude for it, is one of its essential features. Even the greatest mercy, they considered only as a deserved reward, and in the bestowment of a smaller favor, which the humble believer rejoices in as an undeserved gift, they behold a sort of offence. As a proof of the love of God, the

prophet urges against them, that the Lord has brought back Israel into his land, while the dwelling-place of his brother Edom, hated of the Lord, still lies waste. The commencement of the mercy already experienced, was a pledge of its continuance, if hindrances were not thrown in its way by their own fault.

The second portion chap. 1 : 6 — 2 : 9. Here, the reference to the priests is throughout predominant. Instead of deeply humbling themselves for the affliction which comes upon the whole people, and especially upon their order, which the service of the Lord scarcely supplies with necessary nourishment, and rousing themselves to renewed zeal in the service of the Lord, in Pharisaic blindness seeking the cause, not in themselves, but in God, they do exactly the opposite. God, who does not give to them their due, they suppose, in their delusion inseparable from self-righteousness, may not also himself make any great claims. Far, therefore, from realizing the higher requisitions of their calling, which the prophet at the close emphatically holds up to their view, to be the mediators between God and the people in living piety, and to bring many back from their evil deeds, they do not any more even satisfy its inferior claims. The worst offerings they suppose to be good enough for the Lord. Even by the presenting of such, — so far does their blindness proceed, — they believe themselves even to merit the favor of the Lord. He can, — they dream, — by no means dispense with the temple and its sacrifices. The prophet shows how the outward condition of the priestly order is only the reflex of its moral nature; how, according to the same law, wretchedness now becomes the portion of the covenant breakers, according to which, formerly, prosperity and peace attended the faithful. With still greater severity does he threaten in the name of the Lord. According to the Divine *jus talionis*, profanation must overtake those who have profaned him. In contrast to the delusion, that God needs the temple and its service, he points to the future, where the Lord will prepare for himself a new and immensely greater Church, out of the heathen, who shall serve him with true reverence, and when the whole earth shall become his temple, where, instead of the present offering, which is *unclean*, because presented without faith, without love, and without reverence, a *pure* offering should be brought; comp. the remarkable passage, chap. 1 : 11, "For from the rising of the sun unto the going down of the same, great is my name among the heathen, and in every place incense is offered to my name, and a pure offering;

for great is my name among the heathen, saith the Lord, Sabaoth." "Great is my name among the heathen," refers back to v. 6, "Ye despise my name." "In every place," forms the antithesis to the temple, mentioned in the preceding verse. The wish there expressed, that some one may shut up this, which is, indeed, no more a house of God, includes, at the same time, a prophecy in itself. The pure offering of those among whom the name of God is great, stands opposed to the impure offering of the despisers of God, which, according to the close of the foregoing verse, he rejects, because he has no pleasure in the givers. What a remarkable view into the future was enjoyed by the prophet, whose prediction forms the key-stone of the Old Testament? Whoever has rightly understood it, cannot read with surprise "the kingdom of God shall be taken from you and given to a people which bring forth the fruits thereof." He must wonder only at the Divine longsuffering which so many years spared the barren tree. This passage furnishes the necessary supplement to the following threatenings of judgment upon Israel. It shows that the kingdom of God does not, indeed, go to destruction, when the Lord comes and smites the land with the curse (chap. 3 : 24), but that this apparent death is the transition to a true life.

The third portion is formed by chap. 2 : 10 – 16. At first sight, an entirely special transgression, not immediately connected with the prevailing corruption, severity and unfaithfulness towards their wives appears to be rebuked. But this appearance vanishes on a nearer consideration. The prophet traces back this transgression to its source, to erroneous views of God, which must always prevail, where a deficiency in the knowledge of sin concurs with the punishment of sin, — whoever does not murmur against his sins, must necessarily murmur against God, comp. Lam. 3 : 39, "Wherefore then do the people, who are alive, thus complain? Let each one complain against his sin." This appears immediately in v. 10, which settles the genus to which each particular transgression belonged. "Have we not all *one* father? Has not one God made us? Wherefore then is brother faithless towards brother, to profane the covenant of our father?" Children of God are the Israelites, spiritual sisters. Every violation of sisterly duties, such as the men were here guilty of against the Israelitish wives, was, therefore, at the same time, an injury done to God, a profanation of his covenant. "For he who loveth not his brother whom he hath seen, how can he love God whom he hath not seen." Whoever abolishes the distinction between the Israelite and the

heathen, shows thereby, that the distinction between the God of Israel and the idols of the heathen has already ceased with him, that he has no longer a Theocratic sense of God. This is immediately, in the first words of the following verse, "faithless is Judah," expressly declared. The infidelity in the earthly marriage appears here as a consequence and symptom of that in the heavenly. This, the profanation of the sanctuary of the Lord, which he loves, of his kingdom in Israel, appears as the chief cause. The unrighteousness towards neighbours, v. 14, is designated only as the second, and, indeed, so that even this comes under consideration, only on account of its connexion with the first, — the first, the direct offence against God, the second, the indirect. This appears from the designation of the wife as the covenant wife in v. 14. Michaelis is certainly wrong, "*Quæ pacto matrimoniali tibi fœderata fuit.*" A heathenish wife would not have been thus named. According to the uniform usage of בְּרִית in the preceding context, and especially, according to v. 10, "the covenant wife" can be only a member of the covenant. In a remarkable manner does the close connexion of this crime with the prevailing corruption, still appear at the end; they hold up to the prophet the example of Abraham, who, together with his covenant wife Sarah, took Hagar, and still did not lose the Spirit of God. The prophet answers, the example of Abraham would not serve to justify them. What they do from contempt of God, he did from a higher motive, a desire for the seed promised to him by God, supposing that God himself admonished him by the circumstances, to contribute in this way to the realization of the promise. They must guard against the loss of what remained with him, the Spirit of God (comp. the *εἰς τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν*, 1 Pet. 3 : 7). That, finally, in this portion also, the prophet had the priests expressly, if not exclusively in view, appears from v. 12.

In the fourth portion, chap. 2 : 17 — 3 : 6, the prevailing tone which the prophet contends against, appears especially obvious. They say, "Every one who does evil is good in the eyes of Jehovah, and in them hath he pleasure, or where is the God of right?" According to their point of view they had right entirely on their side against God. But that this point of view was false, the prophet shows them in his answer. God is, and remains the righteous, and will show himself as such, but not on those whom they hold as the only object of his penal righteousness, but upon those who are this

object, before all others, even upon themselves, who, in foolish blindness, desire the approach of God to judgment. First, he sends his messengers, in order to warn them and lead them to repentance; then, for the punishment of the covenant-breakers, suddenly appears the divine angel of the covenant, whom they so eagerly expect as the supposed destroyer of the heathen. His manifestation, since it is destructive to the ungodly members of the Theocracy, will be salutary to the Theocracy itself, a realization of the Divine promises imparted to it.

In the fifth portion, chap. 3 : 7 – 12, the prophet charges the people with their negligence in bringing the tithes and offerings, a negligence, which testified of their inward apostasy from God. He shows how foolish this their conduct is. Thinking to cheat God, they cheat themselves. Already a curse, the consequence of sin, rests upon them, and still they persevere. Would that they might do their duty, then would the curse soon be changed into a blessing!

This portion closely connects itself with the preceding. What, indeed, could better serve to shame those who impatiently murmured against God, affirming that the continued suffering of the covenant people was a practical refutation of his righteousness, than the charge, "From the days of your fathers onward, ye have gone away from my laws, and have not kept them. Turn back to me, so will I turn back to you, saith the Lord, Sabaoth," which forms the theme of the section. Exactly what seems to overthrow the Divine righteousness, is a striking proof of it. We have here the second part of the answer to the boastful question, "Where is the God of righteousness?" The first answer is given in the foregoing portion, "Soon will he show himself, but to your own destruction;" the second here, "Already does he exhibit himself in your present destiny. You have already learned his righteousness on the one side as penal; it depends only upon yourselves to learn it on the other, as remunerative."

As this portion is closely connected with the foregoing, so is it also with the following and last. The words of those who murmur against God, whom the prophet, v. 13, 15, introduces as speaking, stand in so close a relation, partly, indeed, verbal, to the words of the prophet in the foregoing portion, that they can be regarded only as a refutation of them. "*Prove* me still thereby (by a true discharge of your duties towards me) so saith the Lord, Sabaoth," — as we read, v. 10, "Whether I will not open to you the windows of heaven, and pour down blessings without measure." "They" (the

heathen), — the opposers, v. 15, answer, — "*prove* God and are delivered." What need of this proving to which thou dost invite us? The trial, which the heathen have already made, is sufficient. If, in this trial, he has not shown himself as the God of righteousness, what then can be expected from a new one? "And all the heathen extol you as happy, for your land will be delight, saith the Lord, Sabaoth," it is said, v. 12. "And now we praise the transgressors as happy," answer the murmurers, v. 15. Not the heathen *us*, the true servants of God, but rather *we them*, *those* who forget God. "Ye are gone away from my laws, and have not kept them," it is said, v. 7. "We *have* kept them, and walked mournfully before the Lord, Sabaoth," answer the murmurers, in v. 14. "Thou promisest rich gain if we do it. We have done it, what gain have we therefrom? Our question still remains in force, Where is the God of righteousness?"

The prophet now, after reciting this contradiction, which manifests deep blindness, remarks, in the first place, how the truly pious demean themselves on the occasion, giving them in the form of a historical relation, an admonition not to participate in expressions which proceed from dispositions entirely opposed to their own. The truly pious, as they hear these words of those who have the appearance of godliness, but deny its power, express to one another their abhorrence of them. The Lord will richly bless them, when his judgment overtakes the transgressors, which is on the point of breaking forth. The prophecy is closed with the *exhortation* to be faithful in adhering to the law of God, with the *promise*, that God would send Elias the prophet before the day of the Lord come, the great and the terrible, in order that he may revive the spirit of the law among the people, with the *threatening*, that he would smite the land with a curse, if it did not hear the voice of the Divine messenger.

Thus far the Introduction; we now proceed to the interpretation of the two portions chap. 2 : 17 — 3 : 6, and chap. 3 : 13 – 24, after we have yet remarked, that, among the older especial commentators on Malachi, only that of Sal. v. Til (*Malachias Illustr.* Lugd. Bat. 1701. 4to.), and of Venema (*Commentarius ad Librum Elenchtico Propheticum Mal.* Leovardiæ, 1759. 4to.), deserve consideration, in which, with a tedious diffuseness, among much chaff, still no little good corn is found, and that, in recent times, besides the treatise of Jahn, concerning these two portions, in the *Vaticinia Messiana*, almost nothing has been done for the interpretation of the prophet.

CHAP. 2 : 17 — 3 : 6.

V. 17. "*Ye weary the Lord by your discourses, and ye say, Whereby do we weary him? With your saying, Every one who does evil is good in the eyes of the Lord, and in them hath he pleasure, or, Where is the God of righteousness?*" In the explanation, all depends on determining, who they are, who, here as well as in the second portion, are introduced as speaking. The data for this are found chiefly in the introduction. 1. Several, as Theodoret, Dathe, suppose, that the pious Israelites, oppressed by many sufferings, and excited by the prosperity of their ungodly fellow-citizens, suffer themselves to be led to these discouraging complaints and doubts of the Divine providence. This view is occasioned by the indefinite designation of those whose prosperity is complained of, as *ungodly, evil-doers, proud,* which certainly can be most easily explained by supposing, that the prophet intentionally avoids any more definite expressions, since the Persians were lords of the land. But this is contradicted by many reasons. Even the superscription, placed before the whole prophecy, *burden* (comp. Vol. II. p. 77) sufficiently shows, with what sort of people the prophet has throughout to do, not with the tempted, who must be sustained by consolation and mild correction, but with those, who, with all outward appearance of piety, are inwardly ungodly, and must be terrified by threatenings. How the prophet, in all his discourses has ever *the same* class of men in view, we have already shown. Even the perpetually recurring characteristic application (comp. p. 275) shows this. It is, therefore, the same class which here comes forward, complaining and murmuring, and which is charged, chap. 1 : 6 sq., with their contempt of God, chap. 2 : 8, with their apostasy from him, v. 10 sq., their violation of the marriage vow. But if we do not choose to overlook the undeniable connexion of the whole, we must still of necessity conceive the already demonstrated connexion of chap. 3 : 7 – 12, with this portion, as well as with the last. In chap. 3 : 7 – 12, however, the truly pious can by no means be thought of. They are those, who, like their fathers, had gone away from the laws of the Lord, v. 7, who, with as great folly as profligacy, rob the Lord of his own, v. 8, 9, through whose conversion, the land can first become a land of delight, אֶרֶץ חֵפֶץ, while it is now, through their guilt, in a great measure, what the land of the Idumeans, transgressors against God

and his Church, is, completely a border of ungodliness גְּבוּל רִשְׁעָה, chap. 1 : 4 ; if, however, we confine ourselves barely to our two portions themselves, the apothesis must appear as altogether to be rejected. Even the nature of the complaints shows, that they do not proceed from the truly pious. They are in spirit and tone entirely different from the apparently similar, which are found, e. g., Ps. 37, 49, 73. The same is also to be inferred from the strong expression, "ye weary me," chap. 2 : 17, and "ye overpower me," chap. 3 : 13. The pride of fancied righteousness, which sees its supposed claims unsatisfied, plainly shows itself. Further, the truly pious are clearly distinguished from the speakers, and opposed to them, chap. 3 : 16. That the speakers, not those concerning whom they complain, are designated in the answer as the object of the Divine punishment, is perfectly clear. So, e. g., must those, who, according to chap. 3 : 2, cannot endure the day of the coming of the angel of the covenant, be the same, who, according to v. 1, seek him. So stands "I draw near to *you* to judgment," in manifest antithesis with the judgment upon strangers, which the speakers had expected. "That I am the God of righteousness will soon appear, but not in those whom ye call evil-doers, but in you, who are such above all others." Finally, this hypothesis presupposes a condition of the people which did not at that time exist. The state of the colony was, on the whole, so poor and mean, that we cannot suppose the ungodly themselves to have enjoyed a prosperity which the pious could have been led so bitterly to complain of. How can the expression "they prove God, and are delivered," chap. 3 : 15, suit the ungodly in Israel, even apart from the consideration, that the reference to the heathen is already indicated by אֱלֹהִים, not יְהוָה, and required in v. 12, by the antithesis already pointed out, with "all the heathen praise you as happy." 2. Far nearer the truth is the opinion of those who assume, that the complaints belong to the whole people, distressed by their affliction, and the prosperity of the heathen. This view was held by Jerome, who was more correct than his predecessors and most of his followers, although he failed in not distinguishing between weakness of faith, and proud murmuring against God, and therefore placed these complaints on a level with those contained in Ps. 73. He remarks on our passage : "*Reversus populus de Babylone et videns cunctas in circuitu nationes, ipsosque Babylonios idolis servientes, abundare divitiis, vigere corporibus, omnia, quæ bona putantur in seculo possidere, se vero qui habeat notitiam*

dei, squalore, inedia, servitute coopertum, scandalizatur et dicit : non est in rebus humanis providentia, omnia casu feruntur incerto, nec dei judicio gubernantur, quin potius mala ei placent et bona displicent, aut certe, si deus cuncta dijudicat, ubi est illius æquum justumque judicium ? Istiusmodi quæstionem mens incredula futurorum quotidie suscitat deo, etc." 3. But against this view there still lie in part, the arguments which have been cited against the first. Particularly is it impossible, if we adopt it, to explain the antithesis in chap. 3 : 16 sq. It must, therefore, with Jahn and others, be limited so as to understand by the complainants, the great mass of the people, with the exclusion of the truly pious. This view, indeed, approaches very near to the preceding, when we remark, that the ungodly mass far outweighed in number, the small remnant of the pious. This appears from chap. 3 : 9, where God charges the *whole* people with defrauding him. — Still to be set aside is the erroneous understanding of several interpreters, who attribute an Epicurean, or a Sadducean view to those with whom the prophet contended. It is true, this must have been the result of their own, if carried out to its consequences. But still, that this had not yet been done by them, appears from the fact, that they yet manifested, though with an unwilling heart, their reverence for the Lord by sacrifice, fasted, longed for the appearance of the covenant angel, &c. All this shows that they expressed themselves here, and in chap. 3 : 13 sq., only partially, that there was still another element in their character, which counteracted this, and hindered its developement. — The expression, *ye weary*, shows the greatness of the transgression. How ungodly must discourses be, whereby the longsuffering God, who has patience with the *weakness* of his people, is, as it were, overcome, and compelled to manifest his penal justice. On the phrase, "Whereby do we weary ?" Calvin appropriately remarks : "*Ostendit propheta in hac contumacia eos sic obduruisse, ut audacter rejicerent omnes admonitiones ; neque enim hoc quærunt quasi de re dubia, neque his verbis colligi potest, ipsos fuisse dociles, sed perinde est, acsi armati ad certamen descenderent, armati impudentia dico et obstinatione, neque enim dubium est, quin contemserint atque etiam deriserint prophetæ objurgationem.*" — The words "every one who does evil is good in the eyes of the Lord," are explained by what has been already remarked. By the "evil-doers," the heathen were understood. Agreeably to the nature of hypocrisy, the murmurers take cognizance of sin only when not committed by themselves, and especially does

that appear to them as such, as deserving the most fearful punishment, whereby they themselves are injured. On this ground, humiliation under the mighty hand of God (1 Pet. 5 : 6), which is difficult enough even for him who knows why the suffering comes upon him, is entirely impossible, the more so, when, as was the case here, the justice of the particular case confirms him in the delusion, that he has claims upon God. As for the rest, the difference here is manifest between the enemies whom Malachi opposes, and the open despisers of God, which we often find mentioned in the former prophets, comp., e. g., Is. 5 : 19, "Who say there, Let him quicken and accelerate his work, that we may behold, and let the counsel of the holy One of Israel draw near and come, that we may know." Jer. 17 : 15, "Behold, they say to me, Where is the word of the Lord? let it come!" The latter deny the existence of God, or, at least, his omnipotence; they ridicule and mock : the former believe, for the very reason that they fully acknowledge his omnipotence, that they must deny his righteousness. For, if nothing external can hinder him, and they have fulfilled their duties towards him, they must then be perplexed with regard to his righteousness. They murmur. The nature of their unsatisfied expectation, we learn more clearly from the following verse, according to which, they expected the angel of the covenant. They hope, that as he had once led their fathers out of Egypt, and punished the Egyptians, so he would appear, immediately after the return from the exile, for judgment upon all the heathen, and blessing upon all Israel. — The words, "and in them has he pleasure, — חָפֵץ *adject. verb.*, as appears from הוּא, and then also from חֲפֵצִים, in 3 : 1, — seemed to refer back to chap. 1 : 10. "No pleasure have I in you," had the Lord there declared to them. "True, indeed," they answer, "thou hast not pleasure in us, the righteous, but in the evil-doers." — The phrase, "or where is the God of right," i. q., "or, if it is not so, if God has no good pleasure in the ungodly, then point out to me the deeds in which the righteous God reveals himself. Are not the prosperity of the heathen, and the affliction of Israel, directly the opposite of such a revelation?" The אַו, *or*, shows, that one of the two must necessarily exist, the good pleasure of God in ungodliness, or the actual manifestation of his righteousness. As now the latter does not take place, the former must. The dilemma is entirely just; there can be no place for a *tertium*. A righteous God, who makes no manifestation of his righteousness in this life, who gives here only plenipotentiary letters,

which are to be realized there, is a nonentity, is, in any event, not the God of the Scripture, who, in no relation, first becomes for the next life what he is not already in this. Against such a view, proceeding from spiritual death, according to which, God first becomes for us in the next life, the living God, we cannot declare ourselves sufficiently strong; comp. p. 269. The retribution in another life is a delusion, if it has not its basis in the retribution in this. The error consisted only in assuming with confidence, that the question, "Where is the God of righteousness?" could be answered only with *Nowhere*. Although nowhere else, — the answer was near at hand, — still he shows himself, even in your present affliction, which so corresponds with your moral condition; and if this is not sufficiently obvious to you, he will hereafter manifest himself in such a manner, as will make you cease to ask, "Where is the God of righteousness?" — Venema affirms, that the *artic.* in הַמִּשְׁפָּט shows, that the subject of discourse is here a known and particular judgment which God had promised to his people. But the *artic.* refers to the compound name, "the righteous God." It *never* belongs, as yet Ewald supposes, p. 580, in some cases to the second noun. Thus, e. g., שְׁלַל הָעִיר, 2 Sam. 12 : 30, is the *city-prey*, not *prey of the city*; comp., moreover, Is. 30 : 18, "The God of righteousness, אֱלֹהֵי מִשְׁפָּט, is the Lord; salvation to all who wait for him."

To the illustration of chap. 3 : 1, we must necessarily premise the passage which we have merely touched before, Is. 40 : 3 – 5, for upon it rests what Malachi answers to those who venture to call in question God's righteousness. The investigation of this passage is, however, the more in our way, since it stands, as even the express New Testament citations show (Vol. I. p. 424), in a direct relation to our object.

"*A voice crying in the desert, Prepare the way of the Lord! Make level in the wilderness a course for our God. Let every valley rise up, and every mountain and hill subside, and the steep place becomes a plain, and the rugged place a valley. And unveiled is the glory of the Lord, and all flesh beholds it together; for the mouth of the Lord hath spoken.*"

The relation of v. 3 and 4, to v. 5, Vitringa well expresses thus:

"*Pericopa complectitur antecedens, præparationem viæ in deserto ante faciem Jehovæ solenniter manifestandi.*" V. 3, 4. "*Ipsam Jehovæ φανέρωσιν cum gloria sua et salute, populo suo procuranda,*" v. 5.

Is בַּמִּדְבָּר in v. 3 to be connected with the preceding (Seventy, whom the Evangelists follow: *φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἑτοιμάσατε τὴν ὁδὸν κυρίου*), or the following, as the recent interpreters suppose? The decision on this point is of little importance. For, although we refer בַּמִּדְבָּר to the following, still the voice must be regarded as resounding there, where the command to be imparted by it was to be executed. Each view has its difficulty. The connexion with the following is favored by the parallel בָּעֲרָבָה; that with the preceding, by the position of בַּמִּדְבָּר at the beginning before the verb. Such a position of a subordinate word is, in general, unusual. And here it can the less be accidental, since the following בָּעֲרָבָה stands after the verb. If בַּמִּדְבָּר is intended to stand in the relation of equality with בָּעֲרָבָה, the position of the words is plainly faulty. The grounds for both combinations appear, when we place in accordance with the accents, בַּמִּדְבָּר, as it were, independent of the preceding and the following, so that it belongs alike to both: "a voice crying in the desert, Prepare," i. q. "a voice cries in the desert, Prepare in the desert." Thus Vitringa and Rückert, who has not followed the recent interpreters in their retrograde course. Finally, קוֹל קוֹרֵא is not a complete sentence in itself, but is to be explained from the prophet's emotion, which loves abrupt expression, as the Seventy rightly perceived. We have to supply a "Hark! what do I hear?"

To whom does the voice crying in the desert belong, and to whom is it directed? The speaker is God, assert the recent interpreters, and the prophets are addressed. But suspicion is excited against this, even by "the way of Jehovah," instead of "my way." Still, יְהוָה in v. 2 can be cited in its favor, although there the transition to the third person is less hard, since עַמִּי had preceded. Entirely decisive, however, is לֵאלֹהֵינוּ, *our* God; this shows, that the crying voice must proceed from the covenant people themselves. Gesenius, in order to prove that the voice must be that of God, appeals to v. 6. But there also this supposition is to be rejected, as is evident from "the word of *our* God endures to eternity," v. 8; comp. also רוּחַ יְהוָה in v. 7. If God comes forth as speaking, in v. 3 – 8, how should it well be, that the discourse is always, and without exception, of God in the third person? There remains, therefore, only the supposition,

that, in v. 6, one servant of God addresses the rest, in accordance with the dramatic character of the whole representation.

The voice must therefore proceed from the covenant people. The question arises, whether he who utters it can be more nearly defined? Gesenius is in such a case ready with the answer, that he can be no other than the prophets; to these shall the address in v. 1 be directed; in v. 6, at אֱמֹר we must think of a prophet to whom the Divine commission is given; the "messengers of salvation, Zion and Jerusalem," in v. 9, must be changed into "messengers of salvation for Zion and Jerusalem," and these, again, must be the prophets. Still more strongly does the gross *realism* in the interpretation appear, chap. 52 : 7, 8, where both the מְבַשֵּׂר and the צֹפִים, the messengers, who hasten over the mountains, who bring glad tidings, and the watchmen, standing upon the walls, perceive their approach with joy, must be the prophets. With such a method of interpretation, what shall be done with the words in v. 9, "Break forth and exult together, ye ruins of Jerusalem." But the confusion reaches its climax at chap. 62 : 6, "Upon thy walls, O Jerusalem, have I placed watchmen, they shall not keep silent day nor night," where it is remarked: "the prophet, who, according to v. 1, offered intercessions himself, has afterwards placed upon the walls of Jerusalem other watchmen who should weary Jehovah with incessant prayers for the city."

It is the whole choir of the divine servants and heralds, in v. 1, to whom God's commission is given; it is the same who here commences its execution. In point of fact, the prophets, indeed, take a very important position in this choir. But this the prophet does not yet take into view. He has, in v. 1, 3, and 6, exactly as in v. 9, to do only with an ideal person, the messenger of the Lord (comp. Mal. 3 : 1), and in his declaration, the actual persons have part, only so far as the idea is realized in them.

If, now, it is determined to whom the voice crying in the desert belongs, then there can no longer be any doubt as to those to whom it is directed. Members of the covenant people, who, endowed by God with the gifts of his Spirit, are appointed his heralds, speak to the covenant people. The expression, "*our* God," in a connexion where the discourse is of the God of Israel, shows this clearly.

After these determinations, neither can it any longer be doubtful what is to be understood by the "preparing of a way." In itself, the expression is general. It designates the removal of every thing which can hinder the revelation of the Lord. But it is rendered

more definite by the circumstance, that the people themselves are exhorted to engage in the work. All *outward* preparations for the manifestation of the salvation, belong to the Lord; the people can only remove its *internal* obstacles, by turning themselves, with his assistance, to the Lord, in true repentance. Of this alone, not of any thing outward, does Malachi think; *this* was found here by the Saviour, John the Baptist, the Evangelists.

Now also the meaning of the desert is evident. The people find themselves in the condition of spiritual and corporeal wretchedness, the latter of which is to be considered only as a reflex of the former. Out of this condition, which is represented under the image of the desert, because they formerly found themselves in a like condition, in an actual desert, not accidentally, but so that the outward residence was chosen by God as a true emblem of the condition, will the Lord deliver them; but, in order that this may happen, they must first perform their own part. The Lord *can* prepare no way through the desert, unless the people themselves have first prepared such an one, and to do this, he causes them to be exhorted by his servants.

Now also is the relation of v. 3 – 5, to v. 1, 2, clear. In v. 1 and 2, it is announced to the people, that the Lord has determined to show them mercy, and impart to them the fulness of his salvation. With this promise is connected the exhortation to the people, to cast away every thing which can restrain the course of the salvation. John says: *Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν*; the prophet changes the order, — but still with entirely the same sense: *ἤγγικε ἡ βασιλεία τῶν οὐρανῶν, μετανοεῖτε οὖν*. Every exhortation to repentance necessarily presupposes God's mercy; out of every promise of salvation arises the exhortation to repentance. For there is no purely external salvation for the covenant people. Entirely analogous, e. g., is Jer. 31 : 22. The apostate Israel is exhorted to return to her rightful Lord. For he prepares now a new condition of things; he chooses again to receive into his communion, her, who had been rejected on account of infidelity.

In v. 5, a diversity of interpretation is found in reference to the last words. The Seventy, and, following them, Luke, separate these from what precedes, and supply at רָאוּ *an* object: *Καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ*. Gesenius, and others, on the contrary, explain, that Jehovah's mouth had spoken, that it came from God when the prophets predicted the deliverance from the exile. The

former view is the correct one. The expression, "for the mouth of the Lord hath spoken," is the constant one with the prophet, to confirm a prediction which appears incredible; it will surely be fulfilled, for it has not a shortsighted, feeble man, but the allwise and almighty God for its author; comp. 1 : 20, 34 : 16, 58 : 14 (*οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη ποτὲ προφητεία*, 2 Pet. 1 : 21). The word "to see," frequently occurs in his writings in the way in which the Seventy have here understood it, partly with a definite object, as chap. 52 : 10, from which the Seventy take what they supply: "and all the ends of the earth see the salvation of our God," 35 : 2; "They shall see the glory of the Lord, the excellency of our God," 62 : 2, "And the heathen see thy righteousness and all kings thy glory," 66 : 18, "And they come and see my glory," partly with something to be supplied out of the preceding, as chap. 52 : 14. Had we not, however, these analogies, still the glory of the Lord must be regarded as the object of the seeing, because רָאוּ too plainly refers to נִגְלָה. The glory of the Lord is unveiled, and now all flesh beholds this splendid sight.

But what is to be understood by the "revealing of the glory of the Lord"? The expression plainly rests on Exod. 16 : 10, "And it came to pass, as Aaron spake to the whole assembly of the children of Israel, that they turned themselves towards the desert, and behold, the glory of the Lord appeared in the cloud." The glory of the Lord, his excellent being, making itself known in the symbol of the fire, usually concealed by the covering of clouds, because Israel was not yet ripe for its revelation, for an immediate communion with the divine, — even their leader, Moses, not yet, to whom, on his wish to see God without a veil, it was explained, that he could not endure his countenance, — where it was important to convince the doubting and murmuring people, that God was among them, appeared more strongly than usual through the covering. This covering, the prophet announces, will entirely disappear on the renewing of the march through the desert, when the people have first prepared the way. A new period arrives, where God reveals himself far more clearly and gloriously, the people behold God far more plainly, are joined with him far more inwardly, possess him far more really with the fulness of his gifts and blessings, than formerly.

It scarcely needs to be remarked, that the prophecy in its essential reference, is Messianic. The bringing back out of the exile, was only a prelude and preparation for the proper fulfilment. The meas-

ure of the revealing of the glory of the Lord, stood in an entirely equal relation to the degree in which the way was prepared. The complete revelation took place in Christ, but the beholding was vouchsafed only to those who had prepared the way, for only those who are pure in heart can see God.

We now return to Malachi from this necessary digression.

Chap. 3 : 1. *"Behold, I send my messenger and he prepares a way before me, and suddenly the Lord, whom ye seek, will come to his temple, and the covenant angel, whom ye desire, behold, he comes, saith the Lord, Sabaoth."* The reference to Isaiah is by no means to be mistaken. It is especially evident in וּפִנָּה־דֶרֶךְ לְפָנָי, compared with פַּנּוּ דֶּרֶךְ יְהוָה in Isaiah, where it even extends to the similar omission of the *artic.* in דֶּרֶךְ, to be explained by the fact, that פִּנָּה דֶרֶךְ was regarded in a measure as one word, *to prepare a way*. Our attention being awakened by this coincidence in the expression, we then soon find that the coincidence in the *substance* runs through the whole verse. Here the messenger of the Lord levels the way before him. In Isaiah the requisition of the servants of the Lord to prepare the way, resounds. Both are the same. For, that here the discourse is of a moral preparation for the appearing of the Lord, is evident of itself, and also confirmed by the parallel passage v. 24. But, in this relation, how can the messenger of the Lord otherwise prepare the way, than by exhorting those, to whom he had been sent, themselves to prepare it, than by loudly and unceasingly urging upon them the פַּנּוּ דֶּרֶךְ, the *μετανοεῖτε*? In Isaiah the revelation of the glory of the Lord follows the preparation of the way, here the coming of the Lord to his temple. Now this coincidence cannot, perhaps, be explained by a designed reminiscence; against this are the analogous references to Joel in v. 2 and v. 23. Our view of it is as follows. The dissatisfaction of the Israelites after the exile was occasioned, more than by any other prophecies, by those of Isaiah, in the second part; comp. what has already been remarked on Haggai, p. 245. Here the salvation was painted in the most attractive colors, and the threatening kept more in the background; the whole was mainly designed to impart consolation to the *believing* portion of Israel. These prophecies were, therefore, those on which the hope

of Israel in affliction chiefly fastened; and after the exile, when these hopes were so little realized, they became those which were chiefly used in complaining of the covenant faithfulness of God and his righteousness. Now, the injustice of these complaints could not better be shown, the blame could not better be turned from the accused to the accusers, to whom it properly belonged, than by showing that *this* people was not the one to whom God, by the mouth of his prophets, had promised such glorious things. For this purpose, the passage, Is. 40 : 3, 4, was admirably suited. It proceeds, as Vitringa rightly remarks, on the supposition, that "*Animos populi Judæi ad deum tam diu desideratum recipiendum esse imparatos. Quod ut significaret proph., eos comparat deserto. Populus multis obsitus falsis præjudiciis de Messia et regno ejus et affectibus ac vitiis corruptus.*" If the preparation of the way precedes the revelation of the glory of the Lord, and the people, as is the case, are not prepared for the kingdom of God, then, instead of murmuring against him on account of the delay, they must rather thank him, that he furnishes them beforehand the means for repentance; then must what was unconditionally to the people an object of desire, become rather to the greater part of them an object of fear. Therefore, i. q., "ye, who, in inconsiderate zeal, complain of the nonfulfilment of the promises of the Lord, reflect, that, according to his own declarations, the bestowing of mercy presupposes repentance. To this end he now furnishes you, and will furnish you, with the means. Suddenly then will he appear, and make himself known as a God of justice; not, indeed, barely in blessings upon the pious, but also in punishment upon you, the *ungodly* members of the covenant people." — The question arises, who is to be understood by the מַלְאָכִי. The Jewish interpreters (comp. their explanations, collected in Frischmuth *De Angelo Fœderis.* Jena, 1660) fluctuate to and fro. Abenezra thinks of the Messiah Ben Joseph (comp. Vol. I. p. 211). Kimchi remarks: "*Denotat angelum de cœlo, quemadmodum ait* (Exod. 23 : 20)*: ecce mitto angelum ante faciem tuam.*" Jarchi conjectures the angel of death, for the destruction of the ungodly; Abarbanel our prophet. The older Christian interpreters unanimously say, that the messenger of the Lord is John the Baptist. Among the moderns, several, as Eichhorn and Theiner, the collective body of the prophets, or some one individual, without determining which. — We must, in the first place, prove, in opposition to Kimchi and Jarchi, that the discourse here is not of a heavenly, but

of an earthly messenger of God. This appears especially from the following reasons. 1. From Isaiah. That there the voice, which admonishes to prepare the way, proceeds from the covenant people themselves, we have already seen. 2. From the parallel passage, v. 23. He who is here named *my messenger*, is there designated as *Elias the prophet*, while, to the preparation of the way here, the restoration of the disposition of the pious fathers, there corresponds. 3. From the manifest contrast of "my messenger," and "covenant messenger." If we were to think of a heavenly messenger, it could be none other than the מַלְאַךְ־יְהוָה, for that we must not change "*my* angel," into "*an* angel," is self-evident. But now "my messenger," must necessarily be different from "the angel of the Lord," who, after him, comes to his temple. — Still, it must not be overlooked, that some truth lies at the foundation of the interpretation of Kimchi. The reference to Exod. 23 : 20, is manifest, and cannot be accidental; the less so, since here, as well as there, a journey through the desert, and a preparation of the way, are treated of. It serves to draw attention to the essential unity to be found in the subject, notwithstanding the diversity of the persons. The one and the other, the sending of the heavenly and earthly messenger, flows from the same covenant faithfulness of God, the same favor towards the chosen race, so that since God has sent his messenger to lead the people through the natural desert, he must now also send his messenger to prepare the way through the spiritual desert. That former proceeding of God is accordingly prophetic of the present. God, — this is the idea lying at the foundation in both cases, — not merely imparts the good, he also supplies the means of attaining to the possession of it. At the same time, however, the reference to that former analogous proceeding of God, serves to awaken attention to the responsibility which here, as well as there, the abuse of the mercy brings with itself. What (Exod. 23 : 21) immediately follows its annunciation, "Beware before him, and hear his voice, be not disobedient to him, for he will not forgive your sins," here admits of an analogous application, which is made immediately in what follows, and afterwards in v. 24. The sending of a divine messenger is never without its consequences, it either brings a blessing, or a heavier punishment. — If, now, it is established, that the messenger of God is an earthly one, the question first arises concerning the correctness of the most widely diffused interpretation, that which makes him John the Baptist. This question, however, can only relate to the form in which

this explanation is commonly delivered, and, according to which, "my angel," is John, according to his historical personality, to the exclusion of all other individuals. In essence, this interpretation remains perfectly correct, even when we find ground to understand by "my messenger," an ideal person, the whole choir of the Divine messengers, who should prepare the way for the appearing of the salvation, open the door to the coming mercy. For as the idea of the messenger chiefly concentrates itself in John, since God must send him, because he had given the prophecy, and gave the prophecy because he must send him, he is surely in the most proper sense its object. But, that the usual form of the explanation concerning John is faulty, that not the whole fulfilment, but only its highest point, is to be sought in his appearance, that the prophecy rather embraces all, whereby, from the coming forward of our prophet himself, God sought to lead the people to repentance, is manifest for the following reasons. 1. The comparison of Isaiah favors it. That there the voice cying in the desert belongs to the whole choir of the servants of God, we have already seen. V. 1, where the address of God is directed to them in the plural, shows this clearly. 2. The expressions *behold*, and *suddenly*, scarcely allow us to think of an entirely vacant period of about five hundred years. Every hearer and reader would naturally suppose, that the discourse here was of something, which, at least in its commencement, was to be realized in the nearest future, or even in the present. 3. The prophet has indicated, by taking from this passage the name of Malachi, that he considered his own agency as an efflux of the idea here presented, although he was very far from the thought of regarding it as solely and completely realized in himself, as appears particularly from v. 23. How could he well imagine, that in him as an individual, Elias, the greatest of all the prophets, had revived. 4. We are not justified in separating the judgment upon the covenant people, predicted in this portion, from that which is threatened in all the rest of the book. The latter, however, belongs, as to its commencement, to the nearest future, nay, even to the present. This is shown, e. g., by chap. 2 : 1, 2, "And now this command is to you, ye priests, saith the Lord, if ye will not hear, and not lay to heart, that ye give glory to my name, saith the Lord, Sabaoth, then send I upon you the curse, and curse your blessings, yea, already *have* I cursed them (as to the beginning), for ye do not lay it to heart." (Well to be observed is "if ye do not hear;" the preparation by his messenger, here also, precedes the

manifestation of the Lord.) Further, chap. 3 : 9, "With the curse are ye cursed, and still ye defraud me, the whole people," and v. 10, according to which the windows of heaven are already shut, the blessing already withheld. If, now, according to the view of the prophet, elsewhere expressed, the appearing of the Lord for judgment, and therefore also for blessing, commencing in the present, extends through all times, we certainly cannot, without definite grounds to justify us, assert, that he has in view exclusively the last and most complete appearing, to the exclusion of all the preceding, without which the last could, indeed, have no reality. But if now the predicted appearing of God belongs only, as to its completion, to the Messianic time, the same also is true of the sending of the messenger, for this, indeed, precedes the appearing. 5. Not to be overlooked is the reference of the words to chap. 2 : 7, 8, "For the lips of the priest should keep knowledge, and the people should seek the law from his mouth; *for the messenger of the Lord Sabaoth is he.* And ye have departed from the way, ye make many stumble in the law, ye have destroyed the Levitical covenant." Because the priestly order, the usual messenger of the Lord, have not performed their duty, therefore, the Lord sends his extraordinary messenger; he does what they should do; he brings back many from evil doing; comp. 2 : 6 with this verse, and v. 24; then appears the heavenly messenger of God to bless or to punish, according to the relation to the covenant, and according to the regard paid to the call to repentance by the earthly messenger. If, now, the priestly order, as a messenger of God, is an ideal person, then also the same is to be expected from the extraordinary messenger of God, who should discharge the duty they had neglected. In contrast with the priest, stands the prophet, comp. v. 23. Now the promise, thus understood, rests on the same idea as that of Joel, concerning the sending of the teacher of righteousness, comp. p. 121. In the Messianic time it found its fulfilment, not merely in the coming forward of John, but also in the incipient action of Christ, and the apostles themselves, so far as this was a supplement and carrying forward of that of John, one which pointed to the *approach* of the kingdom of God, and prepared the way for it. John, however, may with justice be regarded as its proper goal, since in him the idea presented itself, not relatively, but absolutely; he was the forerunner of the Lord, and nothing further, so that whatever of the agency of Christ was of this character, can properly be reckoned with his own, while the peculiar work of Christ

belongs to the second promise of the Lord coming to his temple, and of the covenant angel. — פנה in *Kal* is never transitive. The passages which are cited for the transitive meaning, Jos. 7 : 12, עֹרֶף יִפְנוּ, Jer. 2 : 27, פָּנִוּ אֵלַי עֹרֶף וְלֹא פָנִים, and 32 : 33 also, are to be explained out of the rule in Ewald, p. 586, "Every intransitive and passive conception can have an immediate supplement when its conception is relative, i. e. can be extended to several cases." This plainly appears from the comparison of passages, Jer. 18 : 17, "As an east wind will I scatter them before the enemy, back and not face (עֹרֶף וְלֹא פָנִים) will I see them in the day of their calamity." To turn the back is הִפְנָה עֹרֶף, Jer. 48 : 39. The transitive meaning *to turn, to clear away*, first appears in *Piel*. The phrase פִּנָּה דֶּרֶךְ, is entirely peculiar to Isaiah, comp. besides 40 : 3, 57 : 14, 62 : 10. — That by הָאָדוֹן God is to be understood, admits of no doubt. Grounds: the constant use of אָדוֹן with the *artic.*, of God, the preceding לְפָנָי, — he who here comes must be the same who sends his forerunner before him, — the manifest reference to the question "Where is the God of right?" finally, the temple of Jehovah is called *His* temple. For a doctrinal reason, in order to set aside the ground for the Deity of Christ, which the older interpreters derive from the fact, that the temple was here attributed to the Lord, identified with the covenant messenger as his possession, Faustus Socinus would understand by the הֵיכָל *the royal palace.* That this is erroneous, can be easily shown. Even v. 3 is sufficient. Frischmuth: "*Ex sensu constat ejusmodi locum intelligi, in quo sunt sacerdotes et levitæ.*" Still there lies something true at the bottom of this false interpretation, and for this reason we cite it. That God in this passage is considered as a king, the temple as his palace, as the king's castle, admits of no doubt. The king has long been absent on a journey (ἀπεδήμησεν, Matt. 21 : 33, comp. 25 : 14); without a figure, God's presence among his people has not clearly manifested itself in blessings and punishments; now he comes back and inquires how his servants and all his subjects have conducted themselves during the time of his absence, in order to dispense rewards and punishments accordingly. — With respect to מַלְאַךְ הַבְּרִית, the grammatically false understanding, "the messenger of the covenant," instead of "the covenant messenger," must first be corrected. Who this covenant messenger is, — the same, who is elsewhere called מַלְאַךְ־יְהוָה, — is very obvious. That we must not, with Kuehnöl, Konynenburg, and Theiner, identify "the covenant messenger" with the messen-

ger, whom the Lord sends before himself, and with Elias, is evident from the order in the passage, first the messenger of the Lord, then suddenly the Lord himself and the covenant messenger, comp. "*before* comes," in v. 24; further, "in whom ye have pleasure," parallel with "whom ye seek." Both refer back to "Where is the God of right?" chap. 2: 17, wherein the desire and the good pleasure had expressed themselves; and, even apart from this special reference, the desire after the sending of a preacher of repentance proceeds from a disposition which is the direct opposite of that of these "righteous who need no repentance"; then the unsuitableness of such a connexion of God and his earthly servant; the *sing.* אָדוֹן, suggesting the essential unity of the Lord and the covenant messenger; finally, the comparison of the parallel passage of Isaiah, where the voice first resounds, then the glory of the Lord appears. More difficult is the determination of what this name of the angel of the Lord imports. Bauer and others, who, against usage, explain, *legatus promissus*, have been already sufficiently refuted by Jahn, p. 16 ff. He explains the *legatus fœderis* by *legatus, quocum fœdus pactum est.* The covenant he regards as that of Sinai. The older interpreters, on the contrary, assert, almost unanimously, the covenant is the new one, the covenant messenger = *διαθήκης καινῆς μεσίτης*, Heb. 9: 15. — The correct view is probably as follows. The ground why the prophet speaks, not merely of the coming of the Lord, but also of the Divine *messenger* identical with him in essence, we have already, p. 296, pointed out. It lies in the preceding mention of the ordinary and extraordinary earthly messenger of God. The Divine messenger is designated as a *covenant messenger*, because he is a messenger on account of the covenant, his manifestations, as well for blessing as for punishment, a consequence of the covenant. The two earthly messengers also might have been thus named. But the prophet had a special reason for thus naming the heavenly, because his appearing had been desired by the murmurers with an appeal to the covenant. Calvin: "*Deus hic magnifice insultat Judæis et contra impias eorum blasphemias asserit fœdus suum, quia non impedient impii eorum susurri, quominus satisfaciat ipse promissis suis, et præstet suo tempore, quod illi putabant nunquam futurum.*" The covenant designates not one individual act, but the covenant relation of God to Israel, enduring through all times. Violation of this covenant on the part of the people, especially the priests, was the chief theme of the preceding discourses, comp. 2: 10, 11, 14; violation

of this covenant on the part of God, was the chief object of the complaints of the people. The appearing of the covenant angel should demonstrate the injustice of these complaints, and show the reality of the covenant in the punishment of its despisers. The question still arises, whether, as Jahn and others suppose, the *punishment* is to be regarded as the sole aim of the predicted appearing of the covenant angel. Certainly not. How otherwise should the messenger of the Lord be sent before him? How also could the Divine messenger be justly called the covenant messenger, when he satisfied the covenant merely in one respect? Mere punishment is not conceivable among the covenant people; the blessing must always accompany it, nay, the punishment itself, according to another mode of conception, must be a blessing, since, by excluding the ungodly, it opens again a free course for the manifestation of the mercy of God towards his purified people. This destination of the covenant messenger to bestow blessings, clearly appears also in v. 4 and 6. In like manner, afterwards, in v. 17, 18, 20, according to which, God's mercy and his righteousness should be equally visible in his appearing. The appearance of the exclusive destination to punishment, is occasioned only by the circumstance, that it must bring punishment to those with whom the prophet had immediately to do. — We now briefly sum up the result. To the complaint of the people, that the appearance annihilated the idea of a righteous God, the prophet answers, that God would soon remove this apparent contradiction of the appearance and the idea. He, who now appeared to be absent, would soon appear in the person of his heavenly messenger, after he had before made known his covenant faithfulness by the sending of an earthly messenger. That this prediction received its final fulfilment in the appearing of Christ, in whom the מַלְאַךְ יְהוָה, the λόγος, became flesh, scarcely needs to be remarked. In like manner, it is self-evident, that this final fulfilment must be sought, neither in the state of humiliation, nor in that of exaltation alone, that both rather belong together as an inseparable whole. The appearing of Christ in humiliation contains in itself the germ of all which he accomplished and accomplishes, either of blessing or punishment in his state of exaltation. — It is still to be remarked, that the emphatic repetition, "behold, he comes, saith the Lord, Sabaoth," is to be explained out of the antithesis of the doubt of his coming, and the open denial of it, as expressed in chap. 2 : 17.

V. 2. "*And who endures the day of his coming, and who stands*

at his appearing? For he is as the refiner's fire, and the washer's lye." The answer to the question "Who?" is not, perhaps, "only a few," but "no man," precisely as Is. 53 : 1. The prophet speaks, indeed, to the ungodly. Appealing to their conscience, he seeks to disclose to them the gross contradiction between their moral condition, and their longing after the coming of the Lord, which must be their destruction. Parallel is Amos 5 : 18, only that there the discourse is of those, who, *openly* ungodly, desire the day of the Lord in mockery; "Woe to those who desire the day of the Lord. Wherefore then the day of the Lord for you? It is darkness and not light." The coincidence of "And who endures the day of his coming," with Joel 2 : 11, "Great is the day of the Lord, and very terrible, and who will abide it?" וּמִי יְכִילֶנּוּ, can the less be regarded as accidental, since a similar verbal reference to Joel is found also in v. 23. The prophet, in entire accordance with his conduct in v. 1, sustains himself on the authority of a zealous predecessor, who had already, centuries before, designated the day of the Lord as destructive for the covenant people themselves, while those hypocrites regarded only the heathen as the object of the penal justice of God. The *standing* is in antithesis with the sinking down of the guilty, from anguish and fearful expectation of the things which will then come. There is an allusion to the passage in Eph. 6 : 13, *Ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, καὶ ἅπαντα κατεργασάμενοι στῆναι.* Luke 21 : 36, *Ἀγρυπνεῖτε οὖν ἐν παντὶ καιρῷ, δεόμενοι, ἵνα καταξιωθῆτε ἐκφυγεῖν ταῦτα πάντα, τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.* Before, v. 34, *Καὶ αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη*, with reference to פִּתְאֹם יָבוֹא in v. 1. Apoc. 6 : 16, 17, *Καὶ λέγουσι τοῖς ὄρεσι καὶ ταῖς πέτραις· πέσετε ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου· ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ, καὶ τίς δύναται σταθῆναι.* The case is the same with these passages in reference to Malachi, as with Malachi in reference to Joel. They do not contain an involuntary reminiscence, but stand like a citation, and show how the Lord and his apostles understood our prophecy. — In the second half of the verse, Gesenius, in the *Thes.*, *s. v.* בֹּרִית, after the example of J. D. Michaelis, would change the double image of the fire, whereby metal, and of the lye, whereby clothes are purified, into a single one, appealing to the fact, that potash is used also in the purification of metals. But that we cannot here refer to this usage, is evident from the epithet

מְכַבְּסִים. And, indeed, what ground is there for expunging the second image, since it is elsewhere so frequent; comp., e. g., Is. 4 : 4, "When the Lord washes the filth of the daughters of Zion, and removes the blood of Jerusalem out of the midst of her." The image of fire and of lye has now a double reference; they are, in relation to the dross and the filth, burning and destroying; in reference to the metals and clothes, purifying. The former reference, as that belonging to those addressed, — Calvin: "*Nam quamvis jactarent ore pietatem, scimus tamen inquinamenta fuisse ecclesiæ dei*," — is here the prevailing one, as the כִּי shows; that the prophet, however, has the other in view, is shown from the following verse, comp. Is. 1 : 25, where the purifying appears as a promise, not as a threatening, "and I will purify as the lye thy dross, and remove all thy lead."

V. 3. "*And he sits, refining and purifying silver, and purifies the children of Levi and refines them, as gold and as silver, and they become of the Lord, bringing sacrificial gifts in righteousness.*" The figure of the foregoing verse appears here somewhat changed. There, the Lord as the fire; here, as the refiner himself. The covenant people had this advantage over the heathen, that amidst all the mixture of dross, they still always retained a portion of noble metal, and, therefore, *could* be an object of purification. Passages like those of Ezek. 22 : 18, "All Israel has become dross," are to be understood relatively, as even the connexion there shows, where the image of the refiner occurs most fully carried out, — and then that the Lord *must* purify them, even on account of the covenant. That which is true of the covenant people as a whole, — a multitude of its outward members are *mere* dross, — is also true of the individual believer. יָשַׁב can be taken either as a designation of constancy, — so the most interpreters, best of all Calvin: "*In verbo* ישב *notatur diuturna mora, acsi diceret propheta, sordes altius infixas esse levitis, quam ut uno die aut leviter abstergi queant*," — or as serving merely for description, as עָמַד Mic. 5 : 3. That especially the children of Levi are mentioned, as the object of the refining, is explained by the fact that has been already pointed out, that they are the chief mark of the prophet throughout his whole prophecy. Those who, according to chap. 2 : 8, had caused many to stumble in the law, he had represented as the chief authors of the prevailing corruption; they had also certainly been the leaders of the murmurers, to whose discourse, cited in chap. 2 : 17, the prophet here answers, comp. 1 : 13. וְהָיוּ

לַיהוָה must, according to the accents, be separated from what follows, "they are to, or of, the Lord," "they now truly belong to him again, whom they had so shamefully forsaken, and by whom they had been rejected," 1 : 10, 2 : 8. The explanation of Jahn, "*Ut sint Jehovæ offerentes dona in justitia*," not the priests, but who, he does not determine, has arisen only out of the effort to do away the reference to the priests. His error, even if the times of the chief fulfilment are regarded, is shown by passages like Acts 6 : 7 (*πολύς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει*), and it is refuted even by the circumstance, that the action of the Lord, in reference to the children of Levi in what precedes, is described as purifying and not destructive. In consequence of it, they now come forth from the furnace as (purified) silver and gold, or, without a figure, they become the servants of the Lord, bringing offerings in righteousness. The latter words refer back to מַגִּישִׁים עַל־מִזְבְּחִי לֶחֶם מְגֹאָל, *presenting upon mine altar polluted bread*, chap. 1 : 7. To the polluted bread of the priests of that time, the prophet had already, v. 11, opposed the *pure* meat-offering which the heathen should thereafter present; here he contrasts with it the righteous meat-offering of the purified priesthood itself. Several would explain בְּצֶדֶק by *legally*, and refer it to the outward perfection of the offering, but this explanation is entirely inadmissible. צֶדֶק never designates what is merely outwardly conformable to the command of God, it never stands for mere legality. The prophet had, it is true, before censured the outward badness of the offerings, but only as a manifestation of what was internal, as a sign of the want of reverence and love. How little worth the prophets attributed to the outward service as such; how far, therefore, from the prophet the thought of the *ridiculus mus* of the outward legality of the offerings certainly lay; how he expected, from that exalted manifestation of the Lord, something entirely different, is shown, among a multitude of passages, e. g., by Jer. 6 : 20, "Wherefore then should incense come to me from Seba, and sweet cane, the good out of distant lands? Your burnt-offerings are not pleasing, and your offerings are not acceptable to me." That which in the present was the antithesis of the צֶדֶק of the future, is given at large in v. 5, where the unrighteousness is described according to its particular manifestations. Two parallel passages still serve for the explanation of בְּצֶדֶק, Ps. 4 : 6, "Offer sacrifices of righteousness, and trust in the Lord." *Legal* sacrifices cannot here be supposed, with De Wette, even aside from his caprice in the understanding of

צֶדֶק. For the Psalmist had by no means to do with those who were negligent in this respect, — what would it have aided him if they ceased to be so? — but with hypocrites, who thought to satisfy God by outward service, and to be able to deserve his grace. Moreover, the parallel, "and trust in the Lord," cannot then be explained. The Psalmist rather exhorts them to present *righteous* offerings, instead of those hitherto presented in unrighteousness; to put their trust in God, instead of trusting, as heretofore, to themselves. Ps. 51 : 18–21, "For thou hast not pleasure in sacrifices, else would I give them; burnt-offering thou willest not. The sacrifices of God are a broken spirit; a broken and contrite heart, O God, thou wilt not despise. — Then wilt thou find pleasure in the sacrifices of righteousness." The mere outward sacrifices are not pleasant to God; they are to him like a corpse, an abomination. The animating spirit, the thing designated, must first be present; then also will the body, the symbol, be well pleasing to God. — By *offerings*, here, the older interpreters, with the exception of several Catholics, who avail themselves of the passage to prove the necessity of the sacrifice of the mass, for the most part understand precisely the spiritual sacrifices of the New Testament, concerning which, 1 Pet. 2 : 5, *Ἀνενέγκαι πνευματικὰς θυσίας, εὐπροσδέκτους τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ*, comp. Rom. 12 : 1, Heb. 13 : 15, 16. But it would be more correct to say, that the prophet, as he would represent the substance, which remains perpetually the same in the Old Testament form, which embodies the idea, leaves it undecided, because this decision did not belong to his object, whether the substance, devotion to the Lord, would always manifest itself in this form or not: this must be decided out of other passages. This view seems the more to be well founded, when we reflect, that the prophecy is Messianic, only according to its final reference; that preliminary fulfilments of it happen even in the times of the Old Testament, where the substance could not appear without the form. That, finally, the prophet did not transfer the perpetuity of the substance to the Old Testament form, is evident from chap. 1 : 11. The prediction there given, that in all places of the earth, a pure offering should be presented to the Lord, presupposes a total change of the form, the cessation of the strict ordinances concerning the unity of divine service, the cessation of the whole Levitical worship. V. 24 also suggests a great revolution. If the land is smitten with the curse, so also must the temple be profaned and destroyed, and thus the possibility of the bringing of offerings done

away. It is hardly accidental, that, as well here as also chap. 1 : 11, in respect to the converted heathen, and converted Israel, only unbloody sacrifices מִנְחָה are spoken of, while the chastisement refers especially to the bloody sacrifices. In the case of the מִנְחָה, the thought of an *opus operatum*, is far less obvious. That which is external, is far more easily known as a mere form, as a covering of the idea.

V. 4. "*And pleasant to the Lord is the offering of Judah and Jerusalem, as in the days of the ancient time, and as in the years of the past.*" — We have here the opposite of chap. 1 : 10, 13, 2 : 13, comp. Is. 1 : 11, Hos. 9 : 4. The efficient cause of the great revolution, therefore also the *tert. compar.* between these offerings and the former, is, according to v. 3, the צְדָקָה. This is shown also by chap. 2 : 6, where, of the priestly order in the former and better time, it is said, "the law of truth was in their mouth, and injustice was not found upon their lips, in peace and in rectitude did they walk with me, and converted many from evil doing." If the priestly order, and with it the people, have returned to this their former rectitude, so also does the *former* mercy of the Lord return. It is not without reason, that the prophet magnifies the *former* mercy. The future brings to the covenant people nothing absolutely new. The revolution is an ἀποκατάστασις, the promise has, in what had already existed, the pledge of its reality. If the former has proceeded from the nature of God, so *must* it, when the conditions are again present in the future, manifest itself in a like manner, comp. Is. 1 : 26, Lam. 5 : 21. יְמֵי and שָׁנִים are *nomin.* The expression, "as the days," &c., is concisely for "as it was in the days," &c. On עוֹלָם comp. Vol. II. p. 311. The prophet had, perhaps, especially the times of David, and it is probable also those of the patriarchs, and the first years of the residence in the wilderness (comp. Jer. 2 : 2) in his eye. The feeling of the wretchedness of the present, caused these times to appear as far more distant than they really were, as lying as it were beyond all time. That, however, which appears to them in their distress as the most absolute past, shall hereafter again become the present.

V. 5. "*And I draw near to you for judgment, and I am a swift witness against the conjurors, and the adulterers, and those who swear falsely, and oppress the hireling in his wages, and the widow, and the orphan, and bow down the stranger, and fear not me, saith the Lord.*" The means in the hand of God for the introduction of that

better time, is the judgment upon those, who, in the imagination that it would not fall upon them, so earnestly desired it, and murmured at its delay. Calvin : "*Consilium prophetæ minime ambiguum est; vult enim ostendere, quam perverse expostulent cum deo, quia centies perire debuerant, quum essent apostatæ, quum essent obscœnis libidinibus dediti, quum essent crudeles, avari, perfidi.*" That the discourse cannot here be of a judgment, which belongs purely to the distant future, but only of such an one as commences even in the present, and then, keeping pace with sin, constantly advances until it reaches its highest point, is so clear, that several among those, who, as Abarbanel, Venema, believed they must refer v. 1 – 4, to an absolute future, knew of no other resource than the violent one of isolating the verse, and making it treat of a totally different judgment from that of v. 2 and 3, though at the same time the prophet knows only of *one* judgment, both present and future. What Venema here affirms : "*Minus plena videri posset responsio refutatoria, nisi deum intermedio tempore hinc usque ad Messiam, quin hoc ipso tempore adesse tanquam deum judicii inculcaretur,*" he should properly have thought of, at v. 1 – 4. How the drawing near to judgment commences already in the present, is shown especially by the words "ye *are* cursed with the curse," in the following section, which is closely conected with this, v. 9, comp. also v. 11, according to which the devourer is already present. Besides, מְמַהֵר, *hasty, quick*, then stands in manifest antithesis with the procrastination of which the murmurers had accused God. If the judgment did not commence until after a period of five hundred years, this antithesis would be unsuitable, the accusation one that could not be disproved. — The address, as the manifest reference to chap. 2 : 17 shows, is directed to all murmurers, to the whole ungodly mass. In their *own* punishment will God so manifest himself as the God of right, that the charge, that he has pleasure in the ungodly, and the question, "Where is the God of right?" shall henceforth no more be heard. The testimony of God against the soothsayers, &c. is not, as several erroneously suppose, verbal, by his messenger, but actual, by matter of fact. The punishment suspended over them testifies of their guilt, which they so carefully concealed, while they even proceed so far in their wickedness as to challenge God to the judgment. The crimes particularly mentioned, which, at the end, in the words "and fear not me," are referred back to *one* source, are altogether such as are severely threatened in the law, and intentionally desig-

nated by the prophet almost throughout, with the words of the law. — *Magic* was forbidden in the law under penalty of death, comp. Exod. 22 : 17, Deut. 18 : 13. How greatly it prevailed among the Jews after the exile, is evident from passages like Acts 8 : 9, 13 : 6, "At Salonis they found *τινὰ μάγον, ψευδοπροφήτην Ἰουδαῖον, ᾧ ὄνομα Βαριησοῦς.*" Jos. *Arch.* 20, 6. *B. Jud.* 2, 12. 23. — As belonging to the category of adultery, the prophet had already, chap. 2 : 10 – 16, characterized those connexions with heathen women, to the prejudice of Jewish wives, as also the levity with which divorce was practised. Where these more refined sorts of adultery are prevalent, there also the more gross are always common. — "And who swear," &c., refers to Levit. 19 : 12, "And ye shall not swear in my name לַשָּׁקֶר, to a lie," so that your oath belongs to a lie, is false. To swear in the name of God, is, so to swear, that a man thereby finds himself in the name of God, incorporated with it. Whoever now breaks such an oath, as much as in him lies, makes God a liar. As it is said in the decalogue, he carries God's name to that which is nothing, does all in his power to bring together the greatest of all extremes, God, and that which is nothing. According to this mode of consideration prevailing in the Scripture, though usually mistaken because the emphatic meaning of the name of God is not regarded, perjury is the extreme of hypocrisy, the fundamental characteristic of which is the transferring of the name of God to that which is nothing, in opposition to the command to sanctify the name of God, to transfer that which is nothing to it, in order that, as it is holy in itself, it may become more and more holy also in the world. — The words "and they oppress," &c. allude to Deut. 24 : 14, לֹא תַעֲשֹׁק שָׂכִיר עָנִי וְאֶבְיוֹן (the opposite v. 15, "In his day shalt thou give his wages"), comp. Levit. 19 : 13, לֹא תַעֲשֹׁק אֶת־רֵעֲךָ, where, in the expression, "thy friend;" him whom God has joined with thee as a partaker of the covenant by a holy bond of friendship (comp. p. 87), the ground of the prohibition is given, 5 : 21. The verb is combined as here, with the *accus.* of the thing, elsewhere only in Mich. 2 : 2, עָשְׁקוּ גֶבֶר וּבֵיתוֹ וְאִישׁ וְנַחֲלָתוֹ, otherwise always with the *accus.* of the person. This requires a meaning, which, perhaps, in poetic discourse, can also be referred to the thing, but properly belongs to the person which here immediately follows, and in Micah precedes. For that interpretations like those of Jahn : "*Zeugma est : contra fraudantes mercedem mercenariorum et contra opprimentes viduas et pupillos*," are inadmissible, is self-evident. Our *press* or *pinch*, best corre-

sponds, which can be referred to the reward of the work no less than to the laborer himself. — "And turn aside the stranger," refers back to Deut. 27 : 19, אָרוּר מַטֶּה מִשְׁפַּט גֵּר יָתוֹם וְאַלְמָנָה. 24 : 17, לֹא תַטֶּה מִשְׁפַּט גֵּר יָתוֹם, "And thou shalt not receive in pledge the garment of the widow (the same three also combined v. 19). We need not, however, on this account, with several interpreters, assume, that מִשְׁפַּט is here to be supplied. הִטָּה *to bend*, can as well be used of the person, as of his right, comp. Amos 5 : 12, "the poor they bend in his right." Prov. 18 : 5, "to accept the person of the ungodly" (to look at his mien, commanding reverence, and promising reward, instead of the case itself, which is the commonly misapprehended meaning of נָשָׂא פָּנִים) "is not good, to bend the just in his right." Is. 10 : 2. The law breathes the tenderest love towards the גֵּרִים, the strangers sojourning in Israel, — the expression is entirely general, comprehending, as well those who had been incorporated with the covenant people by circumcision, as those who had not; of the former, e. g., Exod. 12 : 19, of the latter, Deut. 14 : 21, — affording a certain proof that the charge against the religion of the Old Testament, of the *odium humani generis* is groundless, and that the special love commanded towards their own nation did not exclude universal philanthropy, but laid the foundation for it (comp. p. 87). Thus it is said, Exod. 23 : 9, "And the stranger thou shalt not oppress, and ye know the heart of the stranger, for ye were strangers in the land of Egypt;" comp. other passages in Gesen. *Thes. s. v.* — "And ye fear not me," properly stands in the front, as the source of all other transgressions; but the prophet places it last, because he has to do with hypocrites, to whom the badness of the tree must first be proved from the badness of the fruit. This connexion was perceived by Calvin: "*Nam ubi regnant libidines rapinæ et fraudes, et corruptelæ, quæ vitiant cultum dei, satis patet, nullum esse dei timorem, sed homines quasi furere excusso jugo, etiamsi millies prætendant nomen dei.*"

V. 6. "*For I am Jehovah, I change not, and ye children of Jacob do not come to an end.*" The כִּי must here also be taken as a *part. rat.* The attempts to give it another meaning, have originated solely from overlooking how every judgment upon the people of God is, at the same time, a mercy for them, comp. Vol. II. p. 248. That this fact is here rendered prominent, need appear the less strange, since it had already been brought forward in v. 3 and 4. That in the expression, "I am Jehovah," stress is laid upon the import of the

name, is evident from what follows, "I change not." The name *Jehovah*, — properly *Jahvah*, *fut.* of the verb הוה, the older form for היה, *he is*, or *he who exists*, — designates God as the pure existence, in antithesis with all that is created, the existence of which is always relatively a non-existence. Out of the *purity* of the existence, arises the *immutability* of the being; because *God is*, so is he also *he who is* perpetually the same. And out of the immutability of the being, necessarily results the immutability of the will resting upon the being. If, now, God had concluded a covenant with Israel, and sealed to him his election, so must God cease to be Jehovah, and therefore a true God, if he suffered Israel to go to ruin; and because he is, and remains Jehovah, the existing, the immutable, so does he now exercise judgment upon the covenant people, to preserve them from destruction. — This is the simple sense of the passage. Those who think of the unchangeable holiness and righteousness of God, which demand the punishment of sinners, overlook the close connexion in which Jehovah stands to the children of Jacob, and לֹא שָׁנִיתִי with לֹא כְלִיתֶם; and also the dependence of this passage on Exod. 3 : 13 sq., and 6 : 3, where God, before he becomes Jehovah, instead of אֱלֹהִים, solemnly proves himself such, by the fulfilment of his promises. — After Venema, Eichhorn explains (Th. III. p. 409), "For I am Jehovah, I change not, therefore the Israelites have not long since been consumed." But, not to insist that כִּי would then have no suitable meaning, this interpretation is to be rejected, because it understands כְלִיתֶם differently from שָׁנִיתִי, to which it accurately corresponds. — Finally, לֹא כְלִיתֶם is, in like manner, an explanation of the sons of Jacob, and a conclusion from the same, as the לֹא שָׁנִיתִי from Jehovah, so that the sense would be the same if it read merely כִּי אֲנִי יְהוָה וְאַתֶּם בְּנֵי־יַעֲקֹב. The sons of Jacob are at the same time sons of Israel. *Israel*, however, imports, according to the meaning given by God himself, at the solemn imparting of this name to the father of the tribe, and in him to his descendants, Gen. 32 : 29, *God's wrestler*, him, who, by prayer and supplication, has overcome God, has not let him go until he was blessed, has forced his way through all hindrances and temptations to his favor, comp. also Hos. 12 : 4. In the struggle with God, the struggle with men also is implied, who could injure and destroy only as God's instruments, comp. Gen. l. c., and where once a whole church has gained this victory, and made her election sure, there must Israel so surely remain Israel, as God is Jehovah. The individuals who merely bear

the name and appearance of the sons of Israel, the faithless sons, Deut. 32 : 10, the souls which have been cut off from among their people, because they have destroyed the covenant (comp. p. 39), not only *can*, but *must* be destroyed by the judgment of God ; but the whole can never perish. Parallel passages which concern Jehovah's immutability in general, are Num. 23 : 19, "God is no man, that he should lie, and no son of man, that he should repent. Should he say and not do, speak and not accomplish ?" 1 Sam. 15 : 29, "Also the eternity of Israel (this the only established meaning of נֵצַח יִשְׂרָאֵל) lies not, and repents not; for no man is he that he should repent," — in which declaration of Samuel to Saul, is a manifest reference to that before cited out of the prophecies of Balaam. James 1 : 17, *Παρ᾽ ᾧ οὐκ ἔνι παραλλαγὴ, ἢ τροπῆς ἀποσκίασμα.* Parallel passages in reference to Israel's indestructibility, grounded on the unchangeableness of Jehovah, are Jer. 30 : 11, "For I am with thee, saith the Lord, to deliver thee ; for I will bring to nothing all the heathen among whom I have scattered thee, only thee will I not bring to nothing." Lam. 3 : 22, 23, "Mercy of the Lord ! for we are not come to nothing, his mercy has not vanished away. It is new every morning, great is thy faithfulness."

THE PORTION CHAP. 3. V. 13-24.

V. 13. "*Ye do violence to me with your discourses, saith the Lord, and ye say, What do we speak against thee ?*" — Very significantly Calvin : "*Significat talem fuisse proterviam, quæ nullis rationibus posset compesci : quemadmodum videmus homines, ubi semel abrepti sunt sua amentia et rabie, vociferari, ita ut locum non relinquant v. monitionibus, v. sanis consiliis. Initio obmurmurant, et tantum audiuntur susurri, sed ubi acquisierunt sibi licentiam, tunc emittunt furiosos suos clamores in cœlum.*" חָזַק with עַל, *to be strong over any one*, always, i. q., *to do violence, to overpower*. So, e. g., Ezek. 3 : 14, "The hand of the Lord was strong upon me," overpowered me. Exod. 12 : 33, "And Misraim was strong upon the people, that she dismissed them in haste out of the land," — she did violence to them, comp. 6 : 1, "With a strong hand, with violence, will he let you go, yea, with a strong hand will he drive you out." 2 Chron. 27 : 5,

2 Sam. 24 : 4, Dan. 11 : 5. The meaning *gravis, durus, molestus fuit*, which the interpreters commonly here assume, is not established by the usage, and the meaning *to do violence* is to be preferred, even on account of the accurately corresponding הוֹגִיעַ, in chap. 2 : 17. God bridles his anger, Is. 48 : 9, but they go so far in their wickedness, as at last to exhaust his patience. — נִדְבַּר is explained, Ezek. 33 : 30, by "to speak one with the other, and a man with his brother." That we are to think of *sermones mutuos* is evident, not only from the form, which cannot mean simply *to speak*, but from the discourse itself here, v. 14, 15, and chap. 2 : 17; they speak not indeed *to* God, but with one another *of* God; in like manner, the contrasted discourse of the pious, which, also, as the אִישׁ אֶל־רֵעֵהוּ shows, is a conversation. The reciprocal meaning of *Niph.* (examples in Ewald, p. 192) is explained as easily as the reflexive. In both only the action is expressed; the actor or actors must be supplied out of the connexion.

V. 14. "*Ye say, Vain is it to serve God, and what gain, that we keep his guard, and walk mournfully before the Lord, Sabaoth.*" The phrase שָׁמַר מִשְׁמֶרֶת followed by a *gen.*, which occurs very often in the Pentateuch, and frequently also in some later books (Ezek. and Chron.) borrowed from it, but seldom in the writings of the middle period, has been almost uniformly misunderstood. The difficulty attending it, is evident from its having been differently interpreted in different places, since, in so peculiar a phrase, a diversity of meaning should not be assumed without the most forcible reasons. Gesenius and De Wette explain in most passages מִשְׁמֶרֶת, *by law, command, usage.* The whole phrase by "to observe what is to be observed towards any one." But against this, Josh. 22 : 3 alone is sufficient, "And ye should keep the guard of the command of the Lord your God." Besides, there are other passages which by no means allow of this meaning, as 1 Chron. 12 : 29, Num. 3 : 6, Ezek. 40 : 45. 16, Lev. 1 : 53, 18 : 3 – 5. The correct interpretation is, without doubt, the following. מִשְׁמֶרֶת (comp. on the *fem.* in the nouns with מ, whereby the abstract is more definitely expressed, Ewald, p. 315), has the meaning *attention, observation, care*, comp., e. g., Num. 18 : 8, "Behold, I give to thee the care of my heave-offerings;" other passages in Gesenius. "The attention of any one," or "to attend to a thing," is to observe him or it. This meaning is, without a single exception, applicable to all the passages where the phrase occurs. This we will show by examples out of the different

classes: Gen. 26: 5, "As a reward to Abraham, because he has hearkened to my voice, and *my* charge, my commandments, my ordinances, and my laws," comp. Levit. 8: 35, 18: 30, 22: 9, Num. 9: 19, 23, 2 Chron. 23: 6, 1 Kings 2: 3, ("All the people should observe the Lord," from regard to him, not break into the holy places,) 1 Chron. 12: 29, "And until then the greater part of them observed the house of Saul," (comp. *κατανοεῖν*, Heb. 3: 1,) Num. 3: 6–8, "Bring hither the tribe of Levi, and let them appear before Aaron the priest, that they serve him, and they shall keep his charge, and the charge of the whole congregation, before the tabernacle of the congregation, to do the service of the tabernacle, and they shall keep the charge of all the vessels of the tabernacle of the congregation, and the charge of the children of Israel." Ezek. 44: 8, "And ye have not kept the charge of my sanctuaries, but ye have placed for yourselves those who kept my holy things." V. 14, 15, 40: 45, 46, 1 Chron. 23: 32, Levit. 1: 53, 18: 4, 5, Num. 18: 3–5. — קְרַרְנִית, *atrate*, signifies the outward habit in fasts. Black is the color of mourning, comp. Ps. 35: 14, 39: 7, 42: 10, Eccl. 9: 8, but at the same time the mourning and penitential garments were of very coarse stuff, and the wearing of them immediately upon the body was a sort of penitence. When a man treated himself harshly (the *term. tech.* in the Pentateuch for fasting is עִנָּה נֶפֶשׁ, *to afflict the soul;* it is remarkable, that צוּם with its derivatives, does not occur in all the Pentateuch), he declared by his action, that he felt himself to be a sinner, and deserving of every punishment. Here the discourse is especially of voluntary fasts, where the notion of merit was especially easy, partly of the whole people, comp. Josh. 2: 15, Judges 20: 26, 1 Sam. 7: 6, 31: 13, partly of individuals. To the voluntary chastisements of the latter, even the law has regard, comp. Num. 30: 14, which expressly commands fasting, only in reference to the feast of atonement, comp. Levit. 16: 29, 31, indirectly, however, voluntary fasts also. For since it demands repentance for every sin, and fasting at that time was the usual embodying of repentance, so that the thing signified could scarcely be thought of without the sign, the former was properly commanded together with the latter. — מִפָּנַי, — it is for the most part asserted, — stands here according to later usage, for לְפָנַי. But here, as well as in the other cited passages, there is not even the smallest ground for this assumption. The fasting is designated as proceeding from the face of the Lord, because it is undertaken for his sake, and for this very

reason do the people find themselves so unrighteous, that they have no gain therefrom. In like manner, Hag. 1 : 12, "And the people feared, מִפְּנֵי יְהוָה, before the Lord," i. q. out from the Lord. 1 Kings 22 : 19, "Because thy heart has become soft, and thou humblest thyself מִפְּנֵי יְהוָה." Winer still cites for the meaning *coram*, Levit. 19 : 32 : מִפְּנֵי שֵׂיבָה תָּקוּם, which, however, as is shown by what follows, "And thou shalt honor the countenance of the aged," is to be explained by "out of regard before age, shalt thou arise." Jer. 1 : 13, it is even made to mean *versus!* The truth was there seen even by C. B. Michaelis. — In reference now to the sense of the whole verse, the expression of a reprobate mind must not be sought in the expression מִי־בֵצַע. The demand for that resignation, which is far beyond the reach of joy and suffering, may, perhaps, suit modern philosophers, for whom God is one absolutely afar off; but does not suit the Scripture, which expects the manifestation of the omnipotence, righteousness, and love of God in the future, only because they already manifest themselves in the present. *Ἡ εὐσέβεια*, — says the Apostle, 1 Tim. 4 : 8, — *πρὸς πάντα ὠφέλιμός ἐστιν, ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης.* And where this promise is not fulfilled, where it seems to be contradicted by the appearance, there do we frequently hear from the true believer a complaint which is outwardly entirely similar to that here expressed, and still is not sinful like it; comp., e. g., Ps. 73 : 13, "Only in vain have I cleansed my heart, and washed my hands in innocency." The sinfulness here lies rather in the opinion, that their merely outward service, which, according to the foregoing accusations, must still, even as such, have been poor enough, was a real service of God, their fasting, a body without a soul, a corpse without a spirit, an *empty* form, was a true fast. This Calvin perceived: "*Putant vitam suam conformem esse omnibus præceptis et tamen vix millesimam partem attigerant. — Est hoc non vulgare in cultu dei, fastu omni deposito et confidentia etiam subacta, timide ambulare coram ipso. Sed hypocritæ simiarum more imitantur, quod deus exigit vel probat. Interea de corde mutando nulla mentio.*" — The correctness of these remarks will be evident from a comparison of Is. chap. 58, a passage which the prophet, we infer from other points of connexion with it, certainly had in view. If this reference is perceived, the opinion of Venema and others, which is also liable to so many other objections, that the prophet here has to do with the truly pious, falls of itself to the ground. Isaiah,

whose complaints are commonly directed against the one chief tendency of the apostasy, prevalent in his time, viz. idolatry, here contends against the other, that which afterwards was formally organized in Pharisaism, and became predominant. Rückert: "complaints of the merely external character of the worship of God, insisting upon something internal as a condition of the help of God." Even at that time, fasting was that outward work on which most dependence was placed, and whereby the consciousness of the inward *fuga pleni* was chiefly stifled. And very naturally, for among all outward works, fasting was the most difficult, and best suited to encourage the notion of merit, the absence of a knowledge of sin, and closely connected therewith, ignorance of the holiness of God being presupposed. Now while Malachi leaves the self-righteous more to his own conscience, which he endeavours to awaken by the prediction of the Divine judgment, Isaiah fully exposes the folly of this delusion, "Cry aloud, spare not, show my people their transgression, and the house of Jacob their sins. And they inquire of me every day, and they desire the knowledge of my ways (of my dispensations, which appear to them inconceivable) as a people that work righteousness, and forsake not the right of their God; they require of me judgments of righteousness (מִשְׁפְּטֵי צֶדֶק, comp. the אַיֵּה אֱלֹהֵי הַיְשָׁפָט, chap. 2 : 17), the drawing near of God (קִרְבַת אֱלֹהִים, comp. the "and I draw near to *you* to judgment," chap. 3 : 5) they wish (יֶחָפָצוּ, comp. the אֲשֶׁר־אַתֶּם חֲפָצִים, chap. 3 : 1). Wherefore do we fast and thou seest not, afflict our souls and thou knowest not? Behold, in the day of your fast, ye find your pleasure (contrast of the reality with the idea, עִנָּה נַפְשׁ, *to afflict his soul;* the explanation of recent interpreters, *ye carry on your business*, is not only unphilological, but a perversion of the sense), and ye oppress all who are subject to you. — Is this the fast that I choose, and a day when a man afflicts his soul? to bow down as a rush his head, and to put on sackcloth and ashes, that callest thou a fast, and a day of good pleasure to the Lord? Is not *this* a fast that I choose, to loose the bands of ungodliness, &c., — *Then* will thy light break forth as the morning dawn, and thy healing will quickly spring up, and thy righteousness goes before thee, and the glory of the Lord will be thy reward."

V. 15. "*And now we call the proud happy, the workers of iniquity are built up, yea, they tempt God and escape.*" The reference to v. 12 has already, p. 282, been pointed out. Even this reference

shows, that here by the זֵדִים the heathen must be understood. The being built up, is, i. q., *incrementa capere*, comp. Jer. 12 : 16, 17, Exod. 1 : 21, which latter passage, "And it came to pass, because the midwives feared God, that he built them houses," the murmurers perhaps had especially in view. "How, indeed, could God still be God! once, as a God of justice, he built houses for *those who feared God*, now for the haughty despisers. The זֵדִים, direct antithesis of the יִרְאֵי יְהוָה. Compare respecting the intentional repetition of זֵדִים and עֹשֵׂי רִשְׁעָה in the answer of the prophet, v. 19. — What sense is here to be attributed to בָּחַן אֱלֹהִים, *experimentum justitiæ dei peccando sumere*, appears especially from the comparison of v. 10. The prophet had there exhorted the people to prove God by true righteousness whether he would manifest himself by blessings as the God of right. What need of this trial on our part? answer the murmurers. The heathen have already made it. They have, as it were, diligently endeavoured to call forth, by their crimes, God's righteousness. Now if God does not stand this trial, if he does not show his righteousness in their punishment, how dare we hope that he will manifest himself by the imparting of blessings to us as the God of right.

V. 16. "*Then those who feared God spake often to one another, and the Lord attended and heard, and a book of remembrance was written before him for those who feared God, and who thought of his name.*" To the accusations against God of the ungodly mass (comp. the *whole* people in v. 9), who thought themselves pious, the discourses of the truly pious remnant, who justified God, are here opposed. The אָז, *then*, shows that the latter were occasioned by the former, and were opposed to them. And thus the contents of their discourses are sufficiently designated, and there was less need of a verbal citation of their Theodicee, since it must be essentially identical with that given by the prophet himself. They held the same language as Peter, in an entirely similar case in the last times of the Jewish state, when the spirit of murmuring against God, having reached its highest point, passed over from the Jews to the weaker portion of the Jewish Christians, — a fact, the knowledge of which alone furnishes the key to the Second Epistle of Peter, as also the Epistle to the Hebrews, necessarily implies an influence of the Jewish spirit of the times upon the converted Jews, analogous to that, which, in our time, the revolutionary spirit exercises upon many Christians; we need only, as the counterpart of the seducers, with

whom the Apostle contends, think of such a person as the Abbé Lamennais, — comp. 2 Pet. 3 : 9, *Οὐ βραδύνει ὁ κύριος τῆς ἐπαγγελίας, ὥς τινες βραδυτῆτα ἡγοῦνται· ἀλλὰ μακροθυμεῖ εἰς ἡμᾶς, μὴ βουλόμενός τινας ἀπολέσθαι, ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι.* V. 15. *Καὶ τὴν τοῦ κυρίου ἡμῶν μακροθυμίαν σωιηρίαν ἡγεῖσθε.* V. 17. *Ὑμεῖς οὖν, ἀγαπητοὶ, προγινώσκοντες φυλάσσεσθε, ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες, ἐκπέσητε τοῦ ἰδίου στηριγμοῦ.* — As, therefore, the substance of the speeches of the pious is sufficiently determined, there can be no ground with Til, J. D. Michaelis, Bauer, Theiner, and others, to force upon the prophet a verbal citation by an interpretation contrary to the usage of the language. They translate, on the contrary, "the worshippers of Jehovah speak among themselves," &c., against which, it is sufficient to remark, that the *fut.* with *vav. conv.* can never be the commencement of an entirely new discourse. It is, moreover, self-evident, that we here have before us an admonition to the pious, in the form of history. The prophet, while he describes what they *did*, shows to them what they *should* do, and, indeed, more emphatically than if he had addressed them in the form of a requisition. He thereby shows, that a proper admonition was unnecessary, that it was the nature of faith thus to express itself, and that whoever failed to do it, could not be a believer. Like the admonition, the promise also is clothed in a historic dress. Calvin: "*Voluit hac congerie verborum fideles magis hortari, quoniam indubia sit eorum merces, simulac sese deo addixerint, quoniam deus non cæcutiet ad ipsorum pietatem.*" — The image of the writing down in a book of remembrance lying before the Lord, was probably borrowed from the custom of the Persians, among whom the names of those who had rendered service to the king, with the mention of what they had done, were entered in a book, in order that they might be rewarded at the proper time, comp. Esth. 6 : 1, "The king commanded to bring אֶת־סֵפֶר הַזִּכְרֹנוֹת דִּבְרֵי הַיָּמִים, and they were read before the king." Dan. 7 : 10, Jahn's *Archæol.* I. 1. p. 472.

V. 17. "*And they are mine, saith the Lord, Sabaoth, in the day when I make a possession, and I will spare them as a man spares his son who serves him.*" We have here the ground of the entry in the book of remembrance. Many interpreters connect כְּגֻלָּה with לִי וְהָיוּ, "And they shall be to me a possession, in the day when I make." But a guide of such approved fidelity as the accents, should not be forsaken at the first appearance and suspicion. On a nearer investigation, however, every occasion for this in the present instance

vanishes. The explanation which rests on the accents, then appears to give even a better and more expressive sense. Particularly is it then, in entire harmony with v. 18, rendered especially prominent (which was here so important), that the design of that great impending day was to make a סְגֻלָּה, to erect among Israel themselves the wall of partition, which, in the opinion of those hypocrites, should exist only between the whole of the natural Israel and the heathen; to exterminate outwardly also those who had already in reality been cut off from their people, to strip the mask of the יִרְאֵי יְהוָה, from the hypocritical זֵדִים, and to draw the former from the concealment in which they were hid on account of that fellowship with the ungodly, which restrained the course of the Divine mercy, and brought down the judgments of God upon the whole people. סְגֻלָּה is not a possession in general, but one of peculiar worth and preciousness, distinguished from every other possession, comp. Eccl. 2 : 8, "I collected for myself also silver and gold, and a סְגֻלָּה, an *élite* of kings and provinces." (The *περιούσιος* also corresponding to it in the Seventy, and often in the New Testament, does not mean, as Schleusner, Wahl, and others assert, *proprius alicui, peculiaris*, but, according to *Gloss. in Oct. περιούσιον, ἐξαίρετον.*) There is here a plain reference to those passages in the Pentateuch, where סְגֻלָּה occurs of the people of Israel in contrast with the heathen, comp. Exod. 19 : 5, "And now, if ye will hearken to my voice, and keep my covenant, so shall ye be סְגֻלָּה out of all nations." Deut. 7 : 6, "For a holy people art thou to the Lord thy God, thee hath the Lord thy God chosen, that thou shouldest be to him לְעַם סְגֻלָּה out of all the nations which are upon the earth." 26 : 18 (Ps. 135 : 4). As then, at Sinai, God made Israel for a סְגֻלָּה to himself, out of all nations, so now does he make out of the whole of carnal Israel the true Israel for a סְגֻלָּה to himself, or rather he causes those alone to appear as his סְגֻלָּה, who only were always so. For that this predicted new making of a סְגֻלָּה is to be considered only as a continuation of the first, as a more complete realization of the idea, out of which it sprung, that the ungodly had properly no part in the סְגֻלָּה, is evident from the condition "if ye will hearken to my voice, and keep my covenant." In this *if*, the prophecy is already implied, which is here expressly uttered. According to it, God can as little suffer those who fulfil the required condition to be continually deprived of the blessings of the promise on account of their fellowship with those who have not fulfilled the condition, as he can suffer the latter to be

treated as a סְגֻלָּה on account of the former. After the preparatory siftings, which occur throughout the whole history, a great sifting must at last come, whereby the uncircumcised in heart will be placed on an equal footing with the uncircumcised in the flesh, comp. Jer. 9 : 24, 25. This great separation first took place at the appearing of Christ. — According to the explanation which we favor, the reference also to the complaint of the murmurers is obvious. That God made no סְגֻלָּה, was their objection; "God will hereafter make a סְגֻלָּה," answers the prophet, "but to your own injury, and the benefit of those who truly fear God, not of those, who, in foolish blindness, think themselves such." Entirely analogous is the reference to the complaint in v. 5, "Ye ask, 'Where is the God of right?' He approaches already, but to show himself as such in your punishment." — The expression *to spare*, to manifest tender love, is explained out of the contrast with the not sparing of those who were not sons. An entirely similar silent antithesis is 1 Sam. 23 : 21, where Saul, in view of the unsparing conduct of others towards them, says to the Siphites, "Blessed be ye of the Lord, כִּי חֲמַלְתֶּם עָלָי. The overlooking of this antithesis has called forth remarks like those of Jerome: "*Parcet eis, quia omnis homo sub peccato*," and Calvin: "*Hic proph. remissionem peccatorum designat, qua opus habemus in bonis operibus. — Sine ejus indulgentia, quidquid afferimus, repulsa potius, quam favore dignum.* — The expression, "who serves him," is especially emphatic. If paternal love is to manifest itself in all its strength, there must be something more on the part of the son, than the mere natural descent, which forms only the first ground of the relation between father and son; he must, by the free act of his will, have become a son. So is it with Israel in relation to God, the reception into the family of God by circumcision, is equal to the corporeal descent. Relying upon it, many imagine, that nothing further was required to give them a claim to God's fatherly treatment. The prophet, however, reminds them, that the reception, if it remained merely an outward one, far from giving them this claim, only served to increase their responsibility, and subject them to unsparing treatment.

V. 18. "*And ye shall see again the difference between the righteous and the wicked, between him who serves God, and him who serves him not.*" The clear reference to the complaint of the murmurers, that God makes no difference between the righteous and the wicked, an objection which was common to them with the purely outward Israel

and the heathen, shows that the address was here directed to the hypocrites. "Ye will experience that your complaint is groundless, but to your own injury." "Ye return," refers to former separations, e. g., that in Egypt (comp. Exod. 11 : 7, "Thereby ye know that the Lord separates between Egypt, and between Israel"), to which the hypocrites appeal, and from which they sought to show, that now, when no traces of such a distinction were to be found, God could no more be God. בֵּין is taken by most interpreters, after the example of De Dieu ("*Videbitis interstitium s. discrimen justi ad improbum*"), as a noun. But this is entirely untenable, since, among the mass of passages where בֵּין occurs, there is not one where it is to be taken as a noun. The uncertainty of the conclusion in such a case, from the etymology, we have already seen in another entirely similar example, that of תַּחַת, comp. Vol. II. p. 57, and the same thing is sufficiently shown by the living languages. The meaning *between*, is here entirely suitable. "We do not see," say the murmurers, "what we ought to see, between the righteous and the ungodly;" "the time will come," says the prophet, "when ye will again see the difference between the righteous and the ungodly." In a similar way is a great separation among the covenant people themselves announced by Isaiah 65 : 13, 14, "Behold, my servants will eat and ye will hunger; behold, my servants will drink and ye will thirst; behold, my servants will rejoice, and ye will be ashamed; behold, my servants will exult for joy of heart, and ye will howl for sorrowing of heart," comp. Dan. 12 : 2. In its completion, this separation is still future, comp. the representation, which rests on the same idea, and therefore in substance identical, Matt. 25 : 31 sq. But as surely as God not perhaps *will* be, but from eternity, and through all times, *is* the God of right, so surely also must the cleansing of the floor, the burning of the chaff, and the gathering of the wheat into the garner, extend through all times.

V. 19. "*For, behold, the day comes, burning as the oven; and all the proud, and all the evil doers, are chaff; and the day that comes burns them up, saith the Lord, Sabaoth, who will not leave them root or branch.*" In the foregoing verse a great separation had been predicted between the righteous and the ungodly. Here, now, the destruction is represented, which this separation should bring upon the ungodly; and in the two following verses, the blessings which *it* should confer upon the pious. Interpreters are divided with respect to the day here predicted. Venema: "*Alii ultimum et universale*

judicium in fine mundi, alii particulare in Judæos per Romanos, pauci utrumque." But even, if, with the latter, we embrace the two first references, we have not yet the *whole* truth, any more than we have by the same method in the case of the prediction of Christ in Matt. 24 : 25. How can we justly exclude the striking realizations of the idea here expressed, from the time of the utterance of the prophecy, to the destruction by the Romans, as that in the time of the Maccabees, when the *ἄνομοι, παράνομοι, ἐργαζόμενοι τὴν ἀδικίαν, ἀσεβεῖς, ἄνδρες λοιμοὶ*, as they are called in the books of the Maccabees, with reference to this and similar prophecies, learned by experience the truth ridiculed by them, that God is the God of right ; and the invisible realizations to be perceived only by the eye of faith, which extend through this whole period, including the revelation of the Divine righteousness in the destinies of particular individuals. With what right can we exclude the whole period from the destruction of Jerusalem until the last judgment, as if, in the great book of history, only the first and last leaf were written with the finger of God, and the rest left vacant ? God's judgment upon the false seed, the dead members of his church, is here described, which, through all centuries is one and the same, so that the prophecy can by no means be regarded as finished with the times of the New Testament, but its fulfilment begins precisely where its object begins, the judgment, which is never far off, and runs parallel with it through all times. Not solely, but only most manifestly, do they coincide in the end of the two economies (of the latter so far as it is a kingdom of grace). — In reference to הִנֵּה, Calvin remarks : "*Quasi in rem præsentem vocat Judæos, ut intelligant non procul distare, sed jam imminere suis capitibus dei vindictam.*" To the consuming fire, the reviving sun is opposed in the following verse. כַּתַּנּוּר, as the (consuming) oven, serves to give intensity. In the glowing oven, the fire burns fiercer than in the open air. Fire, which consumes chaff and stubble, occurs as an image of the ruin of the ungodly, Is. 5 : 24, " Therefore, as the tongue of fire consumes chaff, and as grass sinks down in the flame, so shall your root be as devoured by worms, and your blossom go up as dust, for they have cast away the law of the Lord, Sabaoth, and despised the word of him who is holy in Israel." זֵדִים and עֹשֵׂה־רִשְׁעָה stand in plain reference to v. 15, to you, who are such above all, not those whom ye so name, Calvin : "*Detracta larva videbitis, ubinam sit impietas ; nempe quia in vobis residet, ideo etiam sustinebitis pœnam, quam meriti estis, et hoc est*

illud reverti, cujus antea meminit." The אֲשֶׁר is not to be referred to the Lord, but to the coming day. The same antithesis of root and branch, Job 18 : 16, "Below his roots dry up, and his branch above," comp. Schultens on the passage, and Vitr. on Is. 5 : 24.

V. 20. "*And upon you who fear my name, arises the Sun of Righteousness, and healing is under his wings, and ye go forth, and leap as the calves of the stall.*" The phrase שֶׁמֶשׁ צְדָקָה, is a sort of compound noun. The sun is the righteousness itself. It is compared with the natural sun, because, though now obscured, it will then brightly shine, but especially, because it will afford rich consolation to the miserable. Explanations of צְדָקָה, as those by *prosperity*, or *goodness*, or *generosity*, are at once to be rejected, comp. Vol. II. p. 310. The righteousness, however, is not the subjective, but that imparted by God on the ground of it, which has prosperity for its inseparable companion, or properly it is the prosperity itself, only according to another mode of consideration, as an actual justification, and declaring as righteous, comp., e. g., Ps. 132 : 9, "May thy priests be clothed with righteousness, and thy saints rejoice." Of justification = forgiveness of sins, we cannot here think. This would be against the whole context, since it treats of the judgment, of the great separation between those who are *already* righteous, or still ungodly, comp. v. 18. Here the mention of the forgiveness of sin, is just as little in its place as Matt. 25 : 31 sq. The ἀπολύτρωσις, Luke 21 : 28, rather corresponds to righteousness here, with which the dominion of mere semblance ceases, harmony between the external and internal is established, and all that is concealed, whether it be good or bad, is brought to light. The Fathers, from Justin onward, understand by the "Sun of Righteousness," Christ, comp. Suicer, p. 1320, and they are followed by far the greater number of later interpreters, comp. the proofs in Joh. Heinr. Majus, *De Christo sole Justitiæ*, Giessen, 1710. This interpretation is in the main point well grounded; he through whom righteousness should be imparted to the pious, at whose appearance the Sun of Righteousness arises upon them, is, according to 3 : 1, the מַלְאַךְ יְהוָה, the heavenly mediator of the covenant, who realizes its promises, and its threatenings, the λόγος. But there are two things in the interpretation to be set aside. 1. It finds here a definite mention of the person of Christ, he himself should be the Sun of Righteousness, while, nevertheless, the righteousness is designated as the Sun. This difference, however, concerns merely the form. For he who causes the Sun of

Righteousness to arise, can also himself be regarded as this Sun, just as the author of peace, Mic. 3 : 5, is himself called *peace*. 2. It understands by *righteousness*, at least chiefly, the forgiveness of sin. Thus, e. g., Luther, on the passage, explains the Sun of Righteousness by "which makes righteous, which gives such a splendor, that the people are justified by it, and *delivered from sin*." This difference is essential. The murmurers had desired the judgments of righteousness, and, accordingly, that God should give to every one, the righteous and the unrighteous, according to his works; to the judgment, the reward of the pious and the punishment of the ungodly, the prediction of the prophet is limited. It was, therefore, not to his purpose, to speak here of the forgiveness of sin; it is included in the more incidental annunciation, that God would send his messenger to prepare his way before him. Whoever suffers him to exercise this his office on himself, receives the forgiveness of sins; whoever does it not, upon him abides the wrath of God. After the Lord himself has already come, there can be no more change of the relation to him, but only a revelation of it. The passage, therefore, is parallel to such as Ps. 102 : 4. "A light arises to the upright in darkness." Wings are attributed to the morning dawn, as here to the sun, Ps. 139 : 9, to the wind, Ps. 104 : 3, in both cases, as a symbol of swiftness; comp. Macrob. Sat. I. 19, "*Hoc argumentum Ægyptii lucidius absolvunt, ipsius solis simulacra pennata fingentes.*" Eurip. *Ion.* v. 122, Ἁμ' ἠελίου πτέρυγι θοῇ. Virgil. *Æn.* lib. 8. v. 396, "*Nox ruit et fuscis tellurem amplectitur alis.*" Upon the Antonine pillars Jupiter himself is represented, under the image of a winged sun. Now the wings are here to be considered, either as the means whereby the sun hastens to bring the healing, or as that which it spreads out over its object for protection and warmth, comp. Ps. 91 : 4. In the term *healing*, regard is paid to the healing, animating, and enlivening power of the natural sun. The winter, and the night of affliction, had made the righteous feeble and miserable. By the term *go forth*, the former condition is designated as one of confinement and imprisonment. Now they are led forth from their damp prisons to the free plain, irradiated by the clear sunshine.

V. 21. "*And ye trample down the ungodly; for they shall be ashes under the soles of your feet in the day which I create, saith the Lord, Sabaoth.*" The image of the ashes refers back to that of fire, v. 19. The temptation, arising from the prosperity of the ungodly, is met by pointing to the day determined by the Lord, which will

change all. Parallel is *μακάριοι οἱ πραεῖς ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.*

V. 22. "*Remember the law of Moses, my servant, which I have commanded him upon Horeb for all Israel, laws and statutes.*" This declaration, to the great importance of which the Seventy would call our attention by placing it at the end of the whole book, the Massorites by the *littera majuscula* ר, has been usually misunderstood by the older interpreters, who supply a *provisionally*. So, e. g., v. Til.: "*Hoc studium commendat, quamdiu forent in exspectatione Christi, destituti prophetis. — Usque dum mittatur Elias ille.*" Michaelis: "*Totius Pentateuchi doctrinam interim rectius, quam adhuc factum est, vobis observate, donec meliora per adventum meum affulserint.*" For the insertion of this *provisionally*, there is no sufficient reason. For Elias brings nothing new; he only makes the old alive again; the covenant angel appears, not as teaching and giving laws, but as judging. But just as little occasion is there for this. The law, — which has also been overlooked, — comes under consideration here, according to its nature, as a copy of the holiness of God, precisely as Matt. 5: 17. In this attribute, it is equally eternal with God, not one jot or tittle of it can fail. It is only from this point of view, that we can rightly perceive the connexion of this declaration with what precedes and follows. The prophet had predicted a judgment; here he refers it back to its ground, and thus, at the same time, shows how the whole people and each individual might escape it. God's law, and his people, are inseparable. If the law is not fulfilled *in* the people, which amounts to the same thing as the sanctification of the name of God, — for the law has this dignity only because God's being is made known by it; but a people of God must necessarily represent God, and love his name, his being, so far as it is manifested *in* themselves, or else *upon* themselves, — then must it be fulfilled *upon* the people. But before God proceeds to effect this, before he smites the land with the curse, he does, not perhaps accidentally, but according to the same necessity of the relation which requires the *in* and the *upon*, — the prayer, "hallowed be thy name," is, at the same time, a promise; God requires nothing which he does not also give; not merely are the people his people, but he is also their God, — all, in order to produce the *in*. He sends Elias the prophet. — The expressions, "of my servant," and "which I commanded him," both serve to separate every thing human from the law, and thereby to enhance the obliga-

tion to observe it. Moses is only an instrument; God is the lawgiver. Hence it follows, which is still expressly urged in "for all Israel," that it does not concern merely the generation to which it was at first given at Horeb, but that its requisitions extend to all generations, comp. Deut. 29 : 13, 14, "And not with you alone do I conclude this covenant, — but with him who stands here with us before the Lord our God, and with him who is not here with us this day." The prophet seems to have Deut. chap. 4, especially in view. The whole chapter contains a lively inculcation of fidelity towards the law. חֻקִּים and מִשְׁפָּטִים are joined with one another, v. 1 and 8, Horeb is mentioned v. 15, comp. especially v. 5, "Behold, I teach you a law, and statutes, as the Lord my God commanded me." V. 14, "And the Lord commanded me at that time to teach you laws and ordinances, that ye should do them, in the land whither ye go to possess it," comp. also Levit. 26 : 46, "These are the ordinances, the statutes, and the laws, which the Lord gave between him and the children of Israel by the hand of Moses." — The laws afterwards given in the plains of Moab, are included in the expression, "at Horeb." For they were only further extensions and developements, the groundwork was completely given at Sinai. — The charge, "remember," refers back to v. 7, "from the days of your fathers ye have gone away back from my commandments." The prophet does not exhort without cause; he does not warn them against a *future* apostasy; the axe already lies at the root. Let Israel of his own accord remember the law, before the Lord awakens him out of the sleep of forgetfulness by the thunder of his righteousness.

V. 23. "*Behold, I send to you Elias the prophet, before the day of the Lord comes, the great and the terrible.*" That Elias the prophet is identical with the messenger whom the Lord will send before himself, v. 1, there can be no doubt. If, now, we have there shown, that this messenger is ideal, a personified preacher of repentance, this must be equally true here. In both cases the idea is the same; God, before he manifests himself in punishment and blessing as the covenant God, shows himself as such, by supplying the children of the curse with the means of becoming children of the blessing. It is self-evident, that the power of the Spirit of God must not be separated from the outward sending of his servants, and thus the gift turned into ridicule. It was unnecessary to point to it, especially because it always accompanies the outward preaching, and, indeed, always in proportion to it, so that, out of the measure

of the outward mercy imparted to any period, the measure of the inward grace may always with certainty be inferred. — We have only here to inquire respecting what is peculiar to the passage, the designation of the messenger by the name of Elias. The ground of this designation must be sought in that which the prophet himself gives, as the office and the destination of the messenger, and of Elias, the preparing of the way before the Lord, and the bringing back of the heart of the fathers to the children, and of the children to the fathers. Therefore, as a reformer raised up by God is the messenger designated by the name of him who was preëminent among his predecessors in πνεῦμα and δύναμις, who lived in an exceedingly corrupt age, and whose rejection was followed by a peculiarly terrible day of the Lord, first the judgment by the Assyrians, then the carrying away of Israel into captivity, then the curse wherewith the land was smitten, because it was no longer, according to its destination, a holy land. All these relations revived with the name of Elias. The people were roused from the dream of their self-righteousness, when they heard this name, and saw themselves placed on a level with the corrupt generation in the time of Elias, and the future coming of the Lord received a firm support in this former coming. Why precisely Elias is mentioned, the more clearly appears, when we follow in the historical books the proofs of the view, that he was the head of the prophetic order in the kingdom of Israel, nay, in a measure, the only prophet, since his successors possessed the spirit only mediately, a view to which we are led even by the great similarity of the deeds of Elias with theirs, to be explained by this relation, analogous to that to be derived from the same principle between Isaac and Abraham, Joshua and Moses. 1 Chron. 21 : 12, "There comes to the king a writing from Elias the prophet," when *Elias, as an individual*, had long since ceased to be upon earth. 1 Kings 19 : 15, 16, "And the Lord says unto Elias, Thou shalt go and anoint Hazael, king over Damascus, and Jehu the son of Nimshi thou shalt anoint king over Israel." Neither of which was done by Elias as an individual; the former by Elisha, comp. 2 Kings 8 : 13, the latter by a pupil of Elisha, 2 Kings 9 : 13. — Elisha modestly confessing, that his relation to God could not be equal originally to that of his master, desires the portion of the first-born in his spiritual inheritance. בְּכֹרוֹ, 2 Kings 2 : 9, comp. Vol. II. p. 250. He considers, therefore, the other prophets also as spiritual sons, and heirs of Elias, standing to him in the same relation as the Seventy elders, to whom was given *of his*

spirit to Moses. The scholars of the prophet of Jericho said, according to v. 5, "The spirit of Elias (the Spirit of God in the definite form, which it had assumed in the case of Elias) upon Elisha." As an outward sign that his agency was a mere continuation of that of Elias, Elisha receives his mantle. It would be easy to point out this relation beyond the bounds of Scripture, — one need only think, e. g, of Luther, in relation to Jonas and Bugenhagen; of the reformers generally, in relation to the churches founded by them, — easy also to show that the so often abused "be ye not servants of men," is not applicable to this relation in itself, as one ordained of God, although sin cleaves to it, as to every thing human. But this does not belong to our purpose. We only call attention to the circumstance, that, if, according to these views, we must not regard the Elias of former times as an individual historical person, if all that must be attributed to Elias, whereby the *idea* is realized, until the coming of the terrible day for Israel, the less ground is there to seek the Elias of the future, in one particular individual, in any other manner, than so far as the same can be regarded as the personified idea, as the reality coinciding with it. — That the prophet has intentionally borrowed from Joel (3 : 4) the words "before the day of the Lord comes, the great and the terrible," has already been remarked. That day of Joel, the judgment upon the enemies of the kingdom of God, was earnestly desired. The prophet shows by the announcing of the preacher of repentance, how unjust it would be for them to identify themselves with the kingdom of God, and then, in the following verse, expressly declares, that, if the preaching should make no impression, the great day must be terrible precisely to those who long for it, and who, in their own imagination, were the supporters, but in reality the enemies, of the kingdom of God. Finally, in reference to the day of the Lord, what has already been remarked on v. 19, is perfectly just.

We now take a view of the history of the interpretation of the verse.

1. *Among the Jews.* It is known, that, relying upon this passage, they expected a personal reappearing of Elias before the coming of the Messiah. The oldest traces of this view are found in *Jes. Sir.*

48, 10,* and in the Seventy, who translate אֵת אֵלִיָּה הַנָּבִיא, not by Ἠλίαν τὸν προφήτην, but by Ἠλίαν τὸν Θεσβίτην. The prophet intentionally subjoins הַנָּבִיא, to indicate that importance is not attached to the personality, but to the office, and the πνεῦμα and the δύναμις of Elias; Jesus Sir., and the Seventy, change the official designation into the personal. If this fact stood alone, we could not, indeed, draw from it any certain conclusion, any more than we could infer, if הַתִּשְׁבִּי actually stood in the text, that the prophet expected a reappearance of Elias as an individual, since nothing is more frequent than the representation of the revival of the idea, under the image of a revival of the previous form of its manifestation. Since, however, we afterwards find the view of the personal reappearance of Elias predominant, we are fully justified in regarding this indication as proof. Several *Codd.* of the Seventy, it is true, and the *ed. Complut.* have τὸν προφήτην. But this is plainly to be regarded as an intentional change. The passages of the New Testament, from which it appears, that the expectation of Elias was at that time generally diffused among the people, are known; we shall also meet with it at a later period. In the *Dial. c. Tryph. c.* 40 (ed. Ven. p. 152), Trypho says: Πάντες ἡμεῖς τὸν Χριστὸν ἄνθρωπον ἐξ ἀνθρώπων προσδοκῶμεν γενήσεσθαι, καὶ τὸν Ἠλίαν χρίσαι αὐτὸν ἐλθόντα. From the fact that Elias has not yet come, it follows, that Jesus is not the Christ. The passages of the later Jews are found collected in Frischmuth, *De Eliæ adventu*, Jena, 1659 (reprinted in the *Thes. Antiq.*), and in Eisenmenger, B. 2. c. 13. R. Isaac, in the B. *Chissuk Emunah*, p. 1. c. 39, in Wagenseil, *Tela* II. p. 318, says: "*Res nota erat in nationibus Israelis, quod non manifestabitur Messias nisi donec venerit Elias propheta, ut notum est ex hoc* (*Mal.*) *loco.*" According to the *Schulchan Aruch* (in Frischmuth), the Jews were accustomed to think of Elias on each sabbath, and to pray that he would finally come, and announce the redemption, to which they mostly confined his destination, still more grievously erring in respect to his calling, than his person; and Abenezra closes his *Comm. on Mal.* with the words: "*Deus propter misericordiam suam vaticinium suum impleat, finemque adventus illius acceleret.*" — This view originated with the Jews, solely from the crude and literal mode of interpretation which prevails among them. The older Christian interpreters justly oppose

* The invalidity of the internal arguments whereby Bretschneider has contested the genuineness of this passage, confirmed by all outward authorities, is obvious.

to them, passages, as those 2 Kings 9 : 31, where Jezebel addresses Jehu as Zimri, the murderer of his Lord, a *new* Zimri; in like manner, Is. 1 : 19, "Princes of Sodom, and people of Gomorrah," not to mention the *alter erit tum Tiphys*, the *Homerus aut Maro pro optimo poeta, Mæcenas pro benefico in doctos, Cato pro homine severo*, &c. They appealed also to a passage in *Jalkut Chadasch*, where the current expression, *Pinchas est Elias*, which many understood literally, is referred only to an ideal identity: "*Hoc est, quod dixerunt Rabbini b. m.: Pinchas est Elias. Non est res secundum litteram intelligenda, etc., sed quia Pinchas venit, ut in ordinem redigeret Nadab et Abihu, ita etiam Elias, quod ille reliquit in ordinem redigendum, id ipse perfecit.*" — Reflecting minds, however, were not entirely wanting, who perceived the erroneousness of the current interpretation, and who were somewhat impressed by the argument, that not a single instance exists in the Scripture besides, where one who had already joined the church triumphant, returned to the church militant, for the purpose of discharging in it an ordinary office, and who especially might like to be exempt from the troublesome question, as to what was to be held concerning the body of Elias (the different opinions thereupon in Pococke, *Not. Misc.* p. 218). Very striking is the remark of the Rabbi Tanchum on the passage (in Pococke, p. 219): "*Est hoc sine dubio promissum de propheta in Israele manifestando paulo ante tempus manifestationis Messiæ, quem quidam e doctis putant ipsum Eliam Thisbiten futurum: quæ sententia in plerisque scriptis homileticis reperitur, at alii censent prophetam magnum fore parilis cum ipso gradus, eodemque loco constitutum quod cognitionem dei et nominis ejus promulgationem, ideoque Eliam appellari, ut vult magnus ille doctor Maimonides.*" Probably Maimonides is the *first* among the Jews who relinquished the prevailing view. The way, indeed, in which he speaks of this view, — "*sunt e sapientibus*, יש מן החכמים, *qui ipsum Eliam esse putent ante Messiam mittendum*" (Poc. l. c.), seems to imply the existence of former opponents, so that it might be considered as only held by one party. But much reliance cannot be placed upon this. It is probably only a small stratagem, whereby he would escape proscription.

2. *Among the Christians.* Among them also the reference to the person of Elias is very ancient, and at certain times widely diffused. In John the Baptist, and the judgment upon Israel, the prophecy had been only improperly and imperfectly fulfilled; it looks for its proper

and complete fulfilment, in the personal appearance of Elias, before the judgment upon the world. Thus the author of the *Dial. c. Tryph.* against the Tr. (comp. p. 326), urges the *πρὶν ἐλθεῖν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ*. This is the *δευτέρα παρουσία τοῦ Χριστοῦ*. Elias would precede it. This Christ himself has said, since he designates (comp. Matt. 17 : 11) the coming of Elias as *future*. As a justification of the supposition of a beginning of the fulfilment in John, he declares : *Ὅτι τὸ ἐν Ἠλίᾳ τοῦ Θεοῦ γενόμενον προφητικὸν πνεῦμα, καὶ ἐν Ἰωάννῃ γέγονε*. Chrysostom remarks in the *Hom. 57 in Matt.* : *Ὥσπερ Ἰωάννης πρόδρομος ἦν τῆς προτέρας παρουσίας, οὕτως Ἠλίας ἔσται πρόδρομος τῆς δευτέρας παρουσίας*. In the same place : *Ἰωάννην Ἠλίαν ἐκάλεσεν ὁ Χριστὸς διὰ τὴν κοινωνίαν τῆς διακονίας*. Theophylact on Matt. 17 : 11, 12, *Ἐν τῷ εἰπεῖν ὅτι Ἠλίας μὲν ἔρχεται, δεικνύει, ὅτι οὔπω ἦλθεν· ἐλεύσεται δὲ πρόδρομος τῆς δευτέρας ἐλεύσεως, καὶ ἀποκαταστήσει πρὸς τὴν πίστιν τοῦ Χριστοῦ πάντας τοὺς εὑρεθησομένους πειθηνίους Ἑβραίους, ὥσπερ εἰς πατρῷον κλῆρον ἀποκαθιστῶν αὐτοὺς ἐκπεσόντας*. He also seeks on Matt. 11 : 14, to ascribe to the Redeemer himself, an interpretation which makes John the Elias promised by Malachi only in the improper sense : *Εἰ θέλετε, φησὶ, δέξασθαι, τουτέστιν ἐὰν εὐγνωμόνως κρίνητε καὶ μὴ φθονερῶς* (if ye will not receive it so accurately) *αὐτός ἐστιν, ὃν εἶπεν ὁ προφήτης Μαλαχίας Ἠλίαν μέλλοντα. Καὶ γὰρ ὁ πρόδρομος καὶ ὁ Ἠλίας τὴν αὐτὴν ἔχουσι διακονίαν*, comp. other passages of Chrysost. and Theoph. in Suicer s. v. *Ἠλίας*, c. 1317 sq. Among the Latin doctors the same view is found in Tertullian, e. g., *De Anima c.* 50 : "*Translatus est Enoch et Elias, nec mors eorum reperta est, dilata scilicet. Cæterum morituri reservantur, ut Antichristum sanguine suo extinguant.* Jerome remarks on Matt. 17 : 11, "*Ipse Elias, qui venturus est in secundo salvatoris adventu juxta corporis fidem, nunc per Johannem venit in virtute et spiritu.*" From another assertion of his ("*non quod eadem anima, ut hæretici suspicantur, et in Elia et in Johanne fuerit, sed quod eandem habuerit spiriti sancti gratiam*") it appears, that there were those, probably Jewish Christians, who, in order the better to satisfy the express declarations of Christ, that John was Elias, assumed that the soul of Elias had passed into John. — Augustin says, *De Civ. Dei*, 20. *c.* 29 : "*Per hunc Eliam magnum mirabilemque exposita sibi lege ultimo tempore ante judicium Judæos in Christum verum, id est, in Christum nostrum, credituros, celeberrimum est in sermonibus cordibusque fidelium. Ipse quippe ante adventum judicis salvatoris non immerito speratur esse venturus : quia etiam nunc vivere non immerito creditur. Curru namque igneo*

raptus est de rebus humanis, quod evidentissime sancta scriptura testatur. — In general, however, although in the time of the Fathers some doubts were indeed expressed against the prevailing view (comp. Grotius on Matt. 17 : 11), yet we find no opponent of any importance. (Besides those already mentioned, it was expressly adopted by Origen, Cyril, Theodorus.) The expectation of Elias before the last judgment, even passed over to the Mahommedans, comp. Herbelot, *s. v. Ilia*, and certainly more out of the Christian Church, than from among the Jews. That the interpreters of the Catholic Church would adhere to the view of the Fathers, might naturally have been expected. Bellarmine says, the opposite one is "*Vel hæresis vel hæresi proximus error*" (*De Rom. Pontif.*, lib. 3. c. 6). The interpreters of the evangelical Church, on the contrary, unanimously rejected this view, and maintained the exclusive reference to John the Baptist. Nevertheless Olshausen has recently endeavoured to vindicate the abovementioned older interpretation.

It is unsatisfactory and superficial when Grotius and others attribute its origin to dependence on the Jews, Frischmuth and others merely to the use of the Seventy. So weak grounds could not have produced so general an agreement. The chief reason was certainly the fear of departing from the letter, resting on the inability to justify the ideal interpretation, and strengthened by a reference to the Jews, who, as the *Dial. c. Tryph.* shows, at that early period defended the letter, and to whom, if it was departed from without a good reason, the liberty which had been assumed could not, in another case, be consistently denied. The conversion of τὸν προφήτην into τὸν Θεσβίτην, in the Seventy, (the Latin version has also *Thesbiten*,) only served to confirm the opinion of the necessity of the literal understanding. In addition to this, as a second principal reason, there was the prevailing interpretation of the great and terrible day of the judgment of the world ; this, and that of the future appearing of Elias, supported each other. That the latter is not, perhaps, the only source of the former, appears from the fact, that many also among those who find John in Elias, understand by the judgment, the final one. That a truth lies at the foundation of this view, we have already seen. The representation has the judgment in its whole completion, so clearly in view,* that with every exclusive reference

* Aug. *De Civ. D.* 20, 27 : "Hæc distantia præmiorum atque pœnarum, justos dirimens ab injustis, quæ sub isto sole in hujus vitæ vanitate non cernitur,

to an inferior judgment, even to one so terrible as the destruction of Jerusalem, a lively feeling of dissatisfaction always remains, and the more so, when we contemplate the blessing, which runs parallel with the punishment. A third chief ground was (comp. August. l. c.) the connexion in which the reappearance of Elias was placed with his ascension to heaven.

It must be confessed, that the reference to the future Elias, has as much truth as that to John. Both err in their way, and both proceed on the same false principle, that the prophecy must necessarily refer to a definite point of time, and to a particular individual. Only in reference to the declarations of the New Testament on the subject, is the former very prejudicial to the latter. How little the supposition of a proper reference to Elias as an individual, of one merely figurative to John, is reconcilable with these passages, is evident from the highly forced expositions, which all these interpreters allow, even down to Olshausen.

V. 24. "*And the heart of the fathers returns to the sons, and the heart of the sons to their fathers, lest I come and smite the land to a curse.*" The first words have been very differently interpreted, which is very surprising, since only *one* interpretation so clearly presents itself as correct. Many, after the example of the Seventy (ὃς ἀποκαταστήσει καρδίαν πατρὸς πρὸς υἱὸν, καὶ καρδίαν ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ), and of Jesus, son of Sirach, 48 : 10, who regards as the substance, the restoration of love among the covenant people, explain the words of the removal of controversies among them expressed in the way of individualization, by the restoration of peace between parents and children. But then we have no worthy conclusion for the last prophecy of the last prophet; it was not this sin which directly and chiefly called down the חֵרֶם; it was something entirely different which had been charged upon the people, chap. 3 : 5; badly then does the leading back correspond to the preparing of the way, chap. 3 : 1; Isaiah had something far higher in view in the parallel passage. — Passing over a multitude of absurd Jewish

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quando sub illo sole justitiæ in illius vitæ manifestatione clarebit, tunc profecto erit judicium, quale nunquam fuit."

explanations, which may be found in Frischmuth, l. c., we mention only that of Kimchi, which is approved by many Christian interpreters also : "*Ille patres et filios simul adhortabitur, ut toto corde ad deum se convertant, et qui resipiscent, liberabuntur a die judicii.*" In like manner Abenezra. Michaelis : "*Ut omnes Judæi, majores et minores, parentes et liberi, — concordi sententia in Christum crederent.*" It is against this interpretation, that such a use of הֵשִׁיב, without the mention of the whence and the whither, is without analogy ; that it would require before the first בָּנִים, and before אֲבוֹתָם the repetition of לֵב, while the omission of it clearly shows, that the fathers and the children are that whither the heart is to be brought back ; and finally, that the expression, "the fathers with the sons," and "the sons with the fathers," would make an empty tautology. — The true interpretation meets us already in the New Testament, which certainly is very remarkable ; and among the Fathers, in Augustin, *De Civ.* 20, 29, who expressly remarks, that the Seventy have erroneously translated ; its most skilful defender is Conr. Iken, *Dissertat. de Anathem., etc.*, on Mal. 4 : 6. (3 : 24.) Bremen, 1749 (reprinted in the *Samml.*), p. 18. — The fathers are the pious forefathers, the patriarchs, especially David, and the pious generation living in his time. Iken : "*Quando de integro populo Judaico sermo est, parentum nomine solent ejus majores, liberorum autem posteri intelligi.*" Ezek. 18 : 2. "*Patres comederunt,*" *etc.* Ps. 22 : 5 ; Mal. 3 : 6, 7. The hearts of the pious fathers and the ungodly sons are estranged from each other. The bond of union, the common love for God, is wanting. The fathers are ashamed of their children, comp. Is. 29 : 22, and the children of their fathers. The great chasm between the two, is filled up by Elias the prophet. He brings back the sons to God, in whom the fathers and the sons are united. The construction of שׁוּב with עַל, is not unusual, even where the return is physical, comp., e. g., Job 34 : 15, "The man returns to the dust," עַל־עָפָר. Prov. 26 : 11, "as a dog, who returns to his vomit." Eccl. 12 : 7. Here, however, it is the more suitable, since the inclination, in a manner altogether usual, is regarded as resting upon its object, hovering over it as the Spirit of God over the waters, so that the עַל here is more significant than the אֶל, comp. on the עַל with verbs of inclination and love, Ewald, p. 610. Here again the discourse (comp. p. 304) is of an ἀποκατάστασις, a *restitutio.* Were there no pious fathers, had not God in times past shown himself as a covenant God, by giving them a heart that feared him, then would

the hope of a reformation of the sons, to be effected by him at a future period, be a mere fantasy. The hopes of the kingdom of God are grounded perpetually upon that which has been. This is a pledge, not merely of the possibility, but also of the necessity, of the repetition. Every word that the prophet directs to the corrupt priesthood would be lost, if there were not (chap. 2 : 5, 6) in the former purity, the pledge, that the idea *could* and *must* again become a reality. The meat-offering of Judah and Jerusalem should not now by any means, for the first time after many centuries, become pleasant to the Lord, but it should *again* become what it was in the days of eternity, and in the former years, chap. 3 : 4. Isaiah complains, chap. 1 : 21, that the formerly *faithful* city, has become a harlot. Righteousness dwelt in it, and now murderers, comp. v. 26, "And I restore to thee thy judges *as at the first*, and thy counsellors *as at the beginning*. It is still to be remarked here, that the outward agency of Elias, must not be separated from the inward agency of the Spirit of God, which necessarily accompanied it, and then that הֵשִׁיב designates, not so much the result, as the Divine appointment, which, indeed, can never be without effect. That the prophet well knew how the great mass of the people would despise the gift of God, offered to *all* (comp. Luke 7 : 30), and therefore bring upon themselves the threatened judgment, appears from what precedes, where this judgment is unconditionally announced.

In the second member, חֵרֶם is not to be translated by "with the curse." It is *accus.*, the second object of הִכֵּיתִי, "I smite the land *harem*," as *harem*, so that it becomes *harem*, comp. Ewald, p. 587. Every thing terrible, which can be conceived, is contained in this one word. Vitringa: "*Non est dubium, id velle dicere deum, se obstinatos legum suarum transgressores et eorum rempublicam certo traditurum excidio, absque ulla spe gratiæ et veniæ, ut tanquam capita deo sacrata pœnam penderent ejus justitiæ finalem.*" The meaning of the *harem*, the author has already unfolded in another place, in the essay entitled "The Rites of the Israelites in Palestine," (*Ev. K. Z.* 1833. Jan. u. Febr.) He considers it proper here to present the passage relating to this subject: "The conduct, which the Israelites should, and actually did pursue, towards the Canaanites, is designated throughout, as a subjecting to the *harem*. This designation shows, that the highest aim of the war of extermination against the Canaanites, was the vindication of the honor of God, which had been violated by them. The idea of the *harem*, is always

that of the forced consecration of those to God, who have obstinately refused to serve him freely, of the manifestation of the Divine glory in the destruction of those, who, during their existence, would not reflect it, and therefore would not realize the destination of man in general, the design of the creation of the world. God sanctifies himself *upon* all those *in* whom he is not sanctified. The temporal destruction of every thing that does not serve him, declares his praise; in the torments of the damned, which are represented by this temporal destruction, his glory is displayed." This idea of the *harem*, which J. D. Michaelis, *M. R.* p. 145, in a manner highly characteristic explains as "a curious piece of legislative skill," is manifest in the command, Deut. 13 : 16 – 18, to curse every Israelitish city, which should introduce idolatry, comp. especially v. 17, "And thou cursest the city, and its spoil, entirely to the Lord *thy God*, and it becomes an everlasting heap of rubbish; it shall never be rebuilt." In like manner, in the relation Num. 21 : 1 – 3, the Canaanitish king of Arad marches forth against the Israelites, "And Israel vowed a vow to the Lord, and said, If thou wilt give this people into my hands, I will curse their cities. And the Lord heard the voice of Israel, and gave the Canaanites; Israel cursed them and their cities." Here the *harem* clearly appears, not as something proceeding from human caprice, serving a human purpose, but as a service commanded by God, which Israel regarded as a sacrifice rendered for God's sake. Precisely so also in the relation 1 Kings 20, where the king of Israel is devoted to destruction, because, being himself ungodly, he did not execute the *harem* pronounced by God upon Benhadad, king of Syria, the bold contemner of God. The *harem* against the Canaanites was directed in general only against the persons, who alone constituted its proper object. Their cities and their goods were imparted to the Israelites. But in order to show that their former possessors were not extirpated by human caprice, but by the vengeance of God, that their land and their goods were not bestowed upon the Israelites as spoil, but as a fief, that had come into God's possession, which he would now bestow upon another vassal, to see, whether, perhaps, he would faithfully perform the service to which he was bound; the curse in the case of the *first* city that was captured, Jericho, extended itself to the city also, and to all its goods. We have here still the following remarks to subjoin. 1. *To curse* is the ground meaning of חָרַם and הַחֲרִים. This is shown by the Hebrew, where *only* they occur. The derived mean-

ing in Arabic, occurring along with the ground meaning, has been erroneously taken for the latter. حَرَمَةٌ, חרמה, there means, first, *devotatio*, then, *omne sacrum et sanctum, quod violare nefas, uxor, familia, necessitudo omnis, veneranda dignitas*; أحرم, החרים, first, *anathematizavit*, then *prohibuit aliquem ab aliqua re*, comp. Schultens on *Hariri*, p. 239, *Monum. Vetust.* p. 4. That the ground meaning is not once, that of what is consecrated in general, but rather of what is devoted to God by destruction, by way of distinction from קָדֵשׁ, is evident from the connexion of حرم with خرم, *resecuit, succidit, exscidit, abscidit*, from which in Hebrew comes חָרוּם, *mutilus*, and the name of Mount Hermon. Accordingly the remark of Vitringa on Is. 11 : 5, is false : "*Vox* החרים *significat rem v. personam usu communi eximere, quod fit vel consecrando, vel per modum anathematis cum diris devovendo ad exterminium, atque adeo exscindere, destruere, exterminare cum maledictione.* The meaning *per modum anath.* &c., is the ground meaning, and in Hebrew the only one. That of *consecravit* never occurs, and the word in Hebrew is never filed down to the bare idea of destruction. In Is. l. c., the use of the word is explained from a personification of the tongue of the Egyptian sea. If it knowingly opposes itself to God and his people, as Pharaoh, then must it, like him, return what it has robbed, become a חֵרֶם. The same weakening of the sense, which we there find in many of the interpreters, is met with also in this passage even in the old translations. The Seventy : καὶ πατάξω τὴν γῆν ἄῤῥην, Chald. ואמחנה גמירא, *percutiam eam penitus*. Is. 37 : 11, where the ambassadors of the king of Assyria say : "Behold, thou hast heard what the kings of Assyria have done to all lands לְהַחֲרִימָם, to curse them," is explained by the circumstance, that the Assyrians wished themselves to be considered as servants of God, for the punishment of the evil-doers, and not as common robbers and destroyers, comp. Jer. 39 : 12. 2. J. D. Michaelis says, p. 146 : "Moses has yet another passage concerning the *harem*, which presupposes, that a man sometimes devoted his own field, and such a field of the *harem*, could not, like that devoted in a common way, be redeemed again, Levit. 27 : 28." If the explanation of this passage were correct, it would be necessary to change the whole idea of the חֵרֶם. But this is of itself sufficient proof that it is erroneous ; the things which were devoted to the חֵרֶם always appear only as the property of the persons. No case occurs where the persons were spared, and only

the goods were cursed, comp., e. g., Deut. 2 : 34, 1 Sam. 15 : 2, Ezra 10 : 8, "And whoever does not come in three days, all his possessions shall be cursed, and he separated from the company of those who had been carried away." A *voluntary* consecration of the persons or possessions to the *harem*, cannot be thought of, because the ground meaning of the חֵרֶם is precisely that of an *extorted* consecration in *opposition* to a *voluntary* one. God takes that which belongs to him, from him who would not willingly give it; the giving voluntarily, and the חֵרֶם, therefore, exclude each other. But how then is the above passage to be interpreted? This is shown by the verse immediately following v. 29, "All that is cursed, which is cursed of men, shall be slain." In the preceding verse of the possessions, here of the men. If by the men, such are to be understood upon whom God had pronounced the curse, then, by the cattle and the field can be understood only such as were formerly in the hands of the accursed, but have now fallen to the conquerors. Were they once cursed, they could in no way again be redeemed. Whether the substance should be cursed with the men, a distinct command of God in many instances decided, comp. 1 Sam. 15 : 3, Josh. 6 : 18, and whoever then took of that which was cursed, became himself a curse, Josh. 7 : 12; in other cases it was left to the decision of the covenant people themselves, what they should curse, and what they should reserve for their own use. In a certain sense the latter also was a חֵרֶם, comp. Mich. 4 : 13. — A want of insight into the nature of the *harem*, is shown also by the remark of Michaelis, that the vow of Jeptha was an abuse of the חֵרֶם. How could a חֵרֶם be presented as a burnt-offering? Sacrifice and *harem* stand in entirely the same antithesis, as *ἀνάθεμα* and *ἀνάθημα*. 3. There can be no doubt that the prophet refers back to those passages of the Pentateuch which relate to the cursing of the Canaanites. As a matter-of-fact prophecy of the future fate of Israel, is this represented even in the Pentateuch itself. As a holy people of the holy God, Israel received Canaan for a possession. He had only the choice between *holy* and *harem*, if he has become a Canaan in disposition, so is he also a Canaan in his lot; comp. Levit. 16 : 24 – 28, Deut. 12 : 29, 28 : 63, 64.

THE NEW TESTAMENT IN RELATION TO THE PROPHECIES OF MALACHI.

We propose here, in a single example, to prove by matter of fact, that the connexion of the Old Testament and the New, is far closer than is commonly supposed, and that neither the literal nor the spiritual understanding of the latter can be attained, without the most accurate and careful investigation of the former. We here join to the prophecy of Malachi, that of Isaiah, which is wholly inseparable from it.

Matt. 3 : 1 – 12.

Matthew cites expressly only the prophecy of Isaiah. It is, however, easy to show, that he, and the Baptist himself, considered that of Malachi as its necessary supplement and completion, and that they had the latter constantly in view. To this we are led even by the *μετανοεῖτε*. As a promoter of *μετάνοια*, is Elias the prophet expressly designated by Mal. 3 : 24. This is also true of the mention of John's mode of life in v. 4 : *Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφῦν αὐτοῦ· ἡ δὲ τροφὴ αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον.* We cannot here fail to perceive the effort of John to point to the prophet, by the external and internal conformity with Elijah. Of the latter it is said, 2 Kings 1 : 8, Seventy : *Ἀνὴρ δασὺς, καὶ ζώνην δερματίνην περιεζωσμένος τὴν ὀσφὺν αὐτοῦ.* The epithet *δασύς*, does not refer to the condition of the body, but to the clothing, the rough garment made of camel's hair. On v. 7, Lightfoot has remarked : "*Respiciunt hæc verba novissima verba V. T.: ne percutiam terram anathemate, denotantque excidium gentis miserrimum, jamque fere impendens.*" To these, we may add the reference to the *coming* day, Mal. 3 : 19, comp. the *κοπάσαι ὀργὴν πρὸ θυμοῦ* of Jes. Sir. 48 : 10. John explains, that now the great day of decision and of separation, foretold by the prophet, has arrived. Happy for the man who suffers himself to be led by him, the revived Elijah, to repentance, the only means of escaping the coming wrath. V. 8 : *Ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας*, refers back to Mal. 3 : 19, "who will not leave to them root or branch," comp. v. 10 : *Ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται·* (Bengel : "*Non modo ramis intentata est secu-*

ris") *πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.* The bad trees must become good by repentance, and accordingly bear good fruit; otherwise, according to God's threatening by the prophet, neither root nor branch shall be left to them. In v. 11: *Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν* (comp. Mal. 3: 24), *ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστὶν, οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι,* the reference to Mal. 3: 1, is not to be mistaken. John is only the human messenger of the Lord, sent to effect the *μετάνοια* = the preparation of the way, embodied in baptism. According to him, the heavenly messenger, the covenant angel, the Lord himself, comes to his temple. This reference is the more important, since it gives us a deep view into John's sentiments respecting Christ. He was not to him, as to the mass of the people, a man endowed with great gifts, but the revelation of the glory of the Lord, predicted by Isaiah (כְּבוֹד יְהוָה), the Lord, before whom the way should be prepared, the covenant angel, and the Lord of Malachi. Finally, v. 12: *Οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ· καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ,* refers back to Mal. 3: 19, "Behold, the day comes, burning as an oven, and all the proud, and all the wicked, will be as chaff, and the coming day shall burn them up." Thus, the prophecy of Malachi is, throughout, the text on which John comments, altogether in the same way as the former on Isaiah. The close connexion of prophecy and fulfilment, the Evangelist indicates by the *γὰρ,* in v. 3. Bengel: "*Causa, cur Johannes ita exoriri tum debuerit, uti v.* 1 *et* 2, *describitur, quia sic prædictum erat.*"

We will still show by some examples, how important the knowledge of this close connexion is for the interpretation of the portion before us. The import of John's abode in the wilderness is thus given by Olshausen, p. 148: "But in the fact that John preached in the *ἔρημος,* and not in cities, the peculiar character of this witness of the truth is always to be sought. It is essential to John, that he *flees* from men, and preaches to those who seek him, while the Redeemer himself seeks men." The erroneousness of this interpretation appears at once, when we consider the reference to the prophecy. The desert symbolizes, in Isaiah, the condition of spiritual and temporal wretchedness in which the people are involved, as formerly after the exodus from Egypt. When now John comes forward in *a* desert (entire conformity with the prophecy would have required his coming forward in *the* desert, the Arabian); but this outward con-

formity would only have been prejudicial; therefore, as in the case of the temptation of Christ, only that which was essential was outwardly exhibited. He thus declares by his conduct, what he afterwards expresses in words, that the people are a spiritual desert, he, the preparer of the way, sent by the Lord before him, = a preacher of repentance, and, according to their reception of his preaching, the bodies of the one should fall in the desert, the others should be introduced by the Lord to appear after him for punishment, and for blessing, into the land of promise.

In reference to the import of the outward appearance of John, opinions are divided. Most consider him as an ascetic. Thus Grotius on 3 : 4. "*Habitus haud dubie severior, victus parsimoniæ congruens.*" The true view can be obtained only by seeking the ground of the same outward appearance in the case of Elias, from whom it was borrowed by John (Grotius: "*Illud observatu haud indignum, factum divina providentia, ut, qui veniebat in spiritu Eliæ, Elias propterea a prophetis nominatus, etiam habitu Eliam referret*), but not as something purely outward, — this would have been puerile, and unworthy of him, — but as something of deep import, as a symbol of an idea common to him with Elias. Now in the case of Elias, there can be no doubt that this appearance was a *sermo propheticus realis*. The preacher of repentance comes forward as repentance personified. In that which *he* does, he shows the people what they *should* do. We need only compare 1 Kings 21 : 27, where Ahab copies the repentance which the prophet represents to him: "And it came to pass, when Ahab heard these words, that he rent his clothes, and put a hairy garment upon his body, and fasted." The "and fasted," shows also how "his food was locusts and wild honey," is to be understood. Fasting, together with the hairy garment, under the Old Testament, is the standing expression of repentance. Now the eating of John was a sort of continued fasting, as the Saviour designates it, Matt. 11 : 18: *Μήτε ἐσθίων, μήτε πίνων*, a perpetual עֲנָה נֶפֶשׁ. He would have *wholly* fasted if this had been possible. According to this view,* John's mode of life stands in the closest connexion with his abode in the desert. Both together serve to designate the condition of the people, as extremely degraded,

* It is found in Bengel: "Habitus quoque et victus Johannis prædicabat congruens cum doctrina et officio; qualis pœnitentium esse debet, talem hic minister pœnitentiæ semper habuit."

the μετάνοια as in the highest degree necessary, as the requisition of the time, the punishment as near. The latter points at once to the essential identity of the present time with that of Elias. There equal degradation, comp. e. g. 1 Kings 19 : 10, "I have been zealous for the Lord, the God of hosts; for they have forsaken the covenant," the same destination of the prophet to work repentance, comp. 1 Kings 18 : 37, where, entirely corresponding with Mal. v. 24, Elijah says to God: "and thou turnest their heart backward," equal nearness of the punishment, — the sending of Elijah, as appertaining to which, that of Elisha and his disciples is to be regarded the *last* great effort of God for the deliverance of Israel, who, after this effort has entirely failed, rapidly hastens to his destruction, the חֵרֶם.

If we compare the fulfilment with the prophecy, a view of the office of John appears entirely false, which, after the example of several others, Olshausen has presented. "The μετάνοια," he remarks, "is something merely *negative*, which needs for its completion a *positive*, viz. the spirit which Christ brought, and which man receives by the πίστις." The μετάνοια corresponds to the bringing back of the heart of the fathers to the children, and of the children to the fathers, in Malachi. This, however, is more than something merely negative. It presupposes an inward reformation, a change of the whole course of life. This appears also from the fact, that upon the sending of Elijah, the appearance of the covenant angel for the blessing and the curse, directly ensues. Were the repentance of John something purely negative, he would stand lower than all the prophets of the Old Testament, and thus the splendid promise of Malachi could not be regarded as fulfilled in him. Even a Josephus judged otherwise, who says the baptism of John, the embodying of the repentance preached by him, served ἐφ᾽ ἁγνείᾳ τοῦ σώματος, ἅτε δὴ καὶ τῆς ψυχῆς προκεκαθαρμένης. How, indeed, could a μετάνοια be regarded as something purely negative? It would then cease to be μετάνοια. The μετάνοια and the πίστις can designate only the same thing, according to different relations; thou shalt cease from thy doings, μετάνοια, that God may have his work in thee, πίστις. As much repentance as there is, precisely so much faith is there. The baptism of John is distinguished from that of Christ, not because it brings with it only μετάνοια, and no πίστις, but only by its being accompanied with both in a feebler degree. Both are a work of the πνεῦμα, and the antithesis expressed absolutely, as to the form in the discourse of John, v. 11, can be only a relative one as to the sub-

stance. Otherwise were the whole office of John mere illusion and mockery. But, were it so, then Christ could not be he who completely realizes the idea which is personally represented in him, so that, between his agency in this relation, (it is otherwise in reference to him as Lord and covenant angel,) and that of John, there is only a difference of degree, comp. on Mal. 3 : 1. — The view, to which we have objected, of John's office, is not less opposed to the words of the Evangelist, than to those of the prophet. In Matt. v. 6, the penitent are baptized *ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν*. And that we are not here to suppose a reservation of their acknowledged sins for a future time ; that rather with the confession, as always, comp., e. g., Ps. 32 : 5, the forgiveness is connected, — naturally in an equal degree with the confession, — is shown by the parallel passages of Luke (3 : 3), and of Mark (1 : 4), which designate the baptism of John as *βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν*. Olshausen indeed remarks, after the example of Tertullian (in Grot. on Mark), who explains the *εἰς ἄφεσιν*, by *in futuram remissionem*, and in general so far shares in this whole view of the office of John, that by *μετάνοια* he understands not *vitæ emendationem*, but only *ritus quosdam externos*, "the preaching of John should not itself work the *ἄφεσις*, but prepare the way for that to be completed by Christ." But Bengel has already refuted this interpretation, by appealing to Acts 2 : 38, where Peter says : *Μετανοήσατε καὶ βαπτισθήτω ἕκαστος ὑμῶν — εἰς ἄφεσιν ἁμαρτιῶν*. How otherwise could the baptism of John in Matt. v. 7, well be designated as a protection from the coming wrath, in the same manner as that of Christ, essentially identical with it, in 1 Pet. 3 : 20, 21.

If we regard the reference to the prophecy, we shall find no occasion, with Olshausen, to understand *ἤγγικε* as present, "it is already there," viz. in the person of the Messiah. In Isaiah the *ἑτοιμάσατε* is *first* heard, and *then* the glory of the Lord is revealed ; in Malachi, *first* the messenger prepares the way, and *then* the Lord suddenly comes, &c. According to a comparison of the prophecies, the *βασιλεία τῶν οὐρανῶν* is first present, when the Lord appears as dispensing blessings, and inflicting punishment, according as the preaching of the *μετάνοια* had been received.

Finally, only the comparison of the prophecy gives a sure basis for the interpretation of the *καὶ πυρὶ*, in v. 11 (Luke 3 : 16). Remarks like those of Bengel : "*Spiritus s., quo Christus baptizat, igneam vim habet*," and of Olshausen, "the baptism of fire expresses the

illustration of the new-born higher life in its proper nature," then disappear of themselves. The fire can be no other than that which Malachi often places in connexion with the coming of the Lord, the covenant angel (that he identified him with the Messiah, appears, not only from v. 11, but also from v. 12, where that is directly attributed to the Messiah, which, in Malachi, is attributed to the covenant angel), and this is exclusively destructive, belongs not to the pious (these enjoy the Sun), but to the ungodly. That John, in this reference also, closely adheres to the prophecy, is shown by the immediately preceding *εἰς πῦρ βάλλεται*, and the immediately following *κατακαύσει πυρὶ ἀσβέστῳ*.

In the parallel passage, Mark 1 : 1 – 8, our attention is drawn to the mode of the citation. Mark premises the *ὡς γέγραπται ἐν Ἡσαΐᾳ τῷ προφήτῃ*. Then follows immediately the passage, Mal. 3 : 1, and afterwards that of Isaiah. The only key to the explanation of this, is furnished by the relation of Malachi to Isaiah, already pointed out. We have already seen, that the sentiment of Malachi is not independent, that Malachi is merely the *auctor secundarius*, and the Evangelist shows him to be such, by attributing both commentary and text to the *auctor primarius*, placing the former first, because he serves for the right understanding of the latter. Thus it appears, that between Mark 1 : 2, 3, and Matt. 27 : 9, there is a complete analogy, though formerly (Vol. II. p. 190) we were able to point out only a partial one. From the former demonstration, that Matthew also, although expressly citing only the passage of Isaiah, yet has that of Malachi constantly in view, it is likewise evident, that only the form is peculiar to Mark, while in substance, he entirely coincides with Matthew. And thus all attempts are obviously useless to remove by outward means the difficulty which was raised by Porphyry against the credibility of the evangelists, from Beza, who thought the passage of Malachi was a gloss taken into the text from the margin, to Olshausen, who asserts that Mark had adopted the form of citation out of Matthew and Luke, and then, without changing it, inserted in the text the passage of Malachi accidentally occurring to him. We may hence learn, in reference to the use of the Old Testament in the New, not to be so hasty with the charge of negligence and error, and as in the case of a *res altioris indaginis*, sometimes rather to mistrust our insight. That the Evangelist from the beginning had in view the passage of Malachi, we are led to believe from the *ἀρχὴ τοῦ εὐαγγελίου*, which seems to refer back to the conclusion of the

Old Testament. Bengel: "*Initium appellat Marcus non libri sui, sed rei gestæ. Cum illo principio concinne congruit principium libri: respondetque simul clausulæ propheticæ V. T. per Malachiam scriptæ.*" Because the *close* of the Old Testament is so, the *beginning* of the New Testament must be so; comp. the ὡς γέγραπται in v. 2.

As to the parallel passage of Luke, it is evident from the remarks already made (on Mal. 3 : 1), with what right Olshausen says, in the concluding formula: Ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ, that the Evangelist follows the Seventy, in opposition to the Hebrew text.

Matt. 4 : 12 – 17.

Ἀκούσας δὲ ὁ Ἰησοῦς, ὅτι Ἰωάννης παρεδόθη, ἀνεχώρησεν εἰς τὴν Γαλιλαίαν. — Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν· μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν, comp. Mark 1 : 14, 15: Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην, ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας τοῦ θεοῦ καὶ λέγων: ὅτι πεπλήρωται ὁ καιρὸς, καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.

It is remarkable here, that the beginning of the preaching of Christ appears as depending on the cessation of that of John; that this fact should have an Old Testament ground we should the more naturally expect, since not only is the whole previous representation of Matthew governed by Old Testament relations, but also the choice of the scene of the agency of Christ is placed by him in connexion with the prophecy, comp. v. 13 – 16. If the place *where*, depends on the Old Testament, so certainly also the time *when*. It is further remarkable, that the text of the preaching of Christ is verbally like that of John, the quintessence out of Isaiah and Malachi. This cannot possibly be accidental, especially since the Saviour prescribed the same text to his apostles also, on sending them forth, comp. Mark 6 : 12, Matt. 10 : 7 sq., where also the ἐν ἡμέρᾳ κρίσεως, — the κρίσις approaches with the βασιλεία τῶν οὐρανῶν, — refers back to Malachi, comp. especially 3 : 2, 19 : 24. The correct explanation of this fact, can be furnished only from the previously established interpretation of the prophecy of Malachi. We have shown that the messenger and Elias the prophet, is an ideal person, John, only so far as he was a personified idea. As now the idea was no more manifested in him, then must it, not being yet realized in its whole compass, be

represented in another manner, and so the Saviour, partly in person, partly in his Apostles, carrying forward the office of John, undertook to be his own forerunner, showing by the identity of his text with that of John, that this was not on account of his own proper work, but only for the continuation of that of another, and at the same time, that this his agency still fell in the province which was governed by the prophecy of Isaiah and Malachi. The result we have gained is important, in more than one respect. It shows us in what sense the express declarations of Christ are to be taken, that John was Elias. It gives us a disclosure concerning the fact, that the Saviour, in the first period of his ministry, kept his Messianic dignity, and his Godhead, more in the back ground.

Luke relates the imprisonment of John out of the chronological order, immediately after the account of the preaching of John, and before the baptism and temptation of Christ. This also has probably an Old Testament ground. With a view to Malachi, Luke designs to show how John in every relation exhibited the image of Elijah, and therefore, immediately after attributing to him the work of Elias, makes him suffer the fate of Elias. The similarity between Ahab and Jezebel on the one side, and Herod and Herodias on the other, is certainly not accidental. We need only change the names, and what is said of the former, is true also of the latter, comp., e. g., 1 Kings 21 : 25, "Ahab was sold to do evil in the eyes of the Lord, for Jezebel his wife led him astray." 1 Kings 19 : 2, "And Jezebel sent a message to Elijah, saying, So may God do to me and more also, if I do not to-morrow make thy soul as the soul of one of the dead."

Matt. Chap. 11 : 1 sq.

The foundation of what follows, is the question which John in the prison proposed to Christ by two of his disciples: *Σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν;* v. 3, comp. Luke 7 : 19, 20. What, therefore, throws light upon this question, must, at the same time, contribute to the understanding of the whole portion. That the *ὁ ἐρχόμενος* is doctrinal, and one of the proper names of the Messiah, derived from the Old Testament, and at that time current, is generally acknowledged by the interpreters, but whence derived, they are not agreed. Grotius: "*Ille, de quo verbum illud veniendi usurpavit Jacobus, Gen.* 49 : 10, *et Jes.* 35 : 4." Bengel supposes a reference to Ps. 40, Olshausen to Ps. 118 : 26. We, on the contrary, decide

without hesitation, for Mal. 3 : 1, and, indeed, for the following reasons. 1. Since, as we have already shown, the prophecy of Malachi forms the text of the preaching of John, the centre of his thoughts, nay, his whole spiritual existence; the reference to it *cet. par.*, is the most obvious. 2. In no prophecy is the idea of the advent so emphatically brought forward, as here. 1. "Suddenly will come," &c., and then still at the end, the very emphatic "behold he *comes*, saith Jehovah, Sabaoth." Out of no passage, therefore, could the standing designation, "he who comes," be more easily formed. 3. Not to be overlooked is the *αὐτός ἐστιν Ἠλίας, ὁ μέλλων ἔρχεσθαι* of the Saviour, in v. 14. This suggests to us, that the ground of the appellation lies in a prophecy where the two who were to come, Elias and the Messiah, occur in connexion, and the more so, since the immediately preceding *πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν*, — this the Elias *ὁ μέλλων ἔρχεσθαι* (Bengel in reference to the *μέλλων*: "*Sermo est tanquam e prospectu V. T. in N.*) — points to a prophecy, where the two who were to come are connected, and the coming of the one is represented as a prediction of the coming of the other, precisely as we find to be the case in Malachi. If the whole transaction refers to these, so in the *αὐτός ἐστιν Ἠλίας ὁ μέλλων ἔρχεσθαι*, is the answer at the same time given to the *σὺ εἶ ὁ ἐρχόμενος*. Since both were inseparably joined together, John could not doubt whether Christ was *ὁ ἐρχόμενος*, without, at the same time, doubting whether he himself was *Ἠλίας ὁ μέλλων ἔρχεσθαι*. 4. We are led to Malachi by a comparison of the *ὁ ὀπίσω μου ἐρχόμενος*, chap. 3 : 11, and other passages. 5. The whole occurrence can be rightly understood only by the reference to Malachi. That John sent to Christ on account of his own doubts, and not those of others, can now, especially after the remarks of Olshausen, be regarded as settled. The origin of these doubts, however, demands yet another explanation than has hitherto been given. The temptation into which John fell through his gloomy detention in prison, could be dangerous to him only when the word of God itself, by which he should overcome his doubts, presented to him a plausible reason in their favor. Now no declaration was more suited to do this, than precisely that which was the centre of the whole spiritual life of the prophet. According to it, it appeared, upon the coming of the forerunner, with the preaching of repentance, the manifestation of the Lord, and of the covenant angel for blessing and for punishment, should *immediately* ensue. Seventy: *Καὶ ἐξαίφνης ἥξει*

εἰς τὸν ναὸν αὐτοῦ κύριος κ. τ. λ. ἰδοὺ ἔρχεται. John now saw with surprise, that the agency of the Saviour was mainly that of Elias, a pure continuation of his own; at the same time he overlooked the fact, that an absolutely new beginning accompanied this continuation, the manifestation of the Lord, and of the covenant angel, to which the Lord refers him in the answer, v. 4 and 5. So he doubted, therefore, in respect to his own calling, and that of Christ, yet in such a manner that the doubt was merely superficial. For otherwise how would he have desired it to be resolved by Christ? That this view is correct, appears also from the comparison of two other passages, where doubts are met, which, in like manner, had been raised by those who were incapable of perceiving the *concealed* coming of the Lord for blessing and for punishment, wherein the clear eye beheld the seed-corn of his manifestation (comp. the declarations of Christ and his apostles, in which, at its time, all appears as completed, e. g. 1 Cor. 10 : 11 : *Ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντησεν*), Heb. 10 : 36, 37 : *Ὑπομονῆς γὰρ ἔχετε χρείαν, ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσαντες, κομίσησθε τὴν ἐπαγγελίαν. Ἔτι γὰρ μικρὸν ὅσον ὅσον* (comp. פְּתֹאם in Malachi) *ὁ ἐρχόμενος ἥξει καὶ οὐ χρονιεῖ.* Here the reference to Malachi is plainly undeniable. In no other place where the coming is referred to, does it stand in so immediate a connexion with blessing and punishment. 2 Pet. 3 : 9 : *Οὐ βραδύνει ὁ κύριος τῆς ἐπαγγελίας, ὡς τινὲς βραδυτῆτα ἡγοῦνται.* The doubters here plainly exhibit a contrast between prophecy and alleged fulfilment. There *swift*, here *slow*.

If, now, it is established, that the *ὁ ἐρχόμενος* refers back to Malachi, it is also evident, as we have already pointed out, that John possessed a far deeper insight into the person and work of Christ, than that commonly attributed to him. That the Messiah was "the Lord," and "the covenant angel," he by no means doubted. Is, however, the *ὁ ἐρχόμενος* a designation of the Messiah, at that time widely diffused (if it were not so, it would seem that he must have expressed himself more clearly), it follows, at the same time, that the knowledge of the Deity of the Messiah was then common to the enlightened.

In v. 10 : *Οὗτος γάρ ἐστι, περὶ οὗ γέγραπται· ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου,* the double *σου* instead of *μου*, is remarkable. It the more appears to be intentional, since it occurs also in Luke 7 : 27, and in Mark 1 : 2, even where the passage is cited in an entirely

different connexion. The Seventy give not the least occasion for this change; the citation is, in general, entirely independent. (The Seventy: Ἰδοὺ ἐγὼ ἐξαποστέλλω τὸν ἄγγελόν μου καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου, erroneously substituting for the *Pi.* פִּנָּה, the *Kal.* פָּנָה.) The ground of the deviation is plainly the following. The more definite designation of the Lord as the covenant angel, in Malachi, points to a difference between the sender and the sent. This difference, however, is in a measure concealed by the unity of being. Before Jehovah himself, his messenger prepares the way, the Lord comes to his temple. The Saviour now, suitably to the time, when, by the incarnation of the λόγος, a clearer view had been disclosed of the relation of the sender and the sent, of the Father and the Son, causes the difference to be more fully revealed, and, indeed, in such a manner, as to make the sender address the discourse to himself, the sent. An example of a similar deviation from the form, for the sake of a more accurate representation of the substance, we have already (Vol. II. p. 249) pointed out in the discourses of the Saviour. As for the rest, this deviation bears testimony to the most lively consciousness in Christ of his essential unity with the Father. How otherwise could he attribute directly to himself, what is spoken of God in Malachi?

In v. 11, the comparison of Malachi serves to rid us of an error, as strange as widely diffused, the supposition, that, in the words ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν, the comparative stands for the superlative. Were the least in the kingdom of heaven greater than John, then he could not have belonged to it, then he must have been without true repentance and faith, the only conditions of admission into this kingdom. Olshausen does not seek to avoid this consequence. He represents the Baptist as a δίκαιος, in the legal sense, as a true representative of the law, to whom the higher life of faith, as it was possessed by Abraham and Israel, and consequently the whole province of the new birth, was inaccessible. If, now, we refer to Malachi, in connexion with Isaiah, the sending of such a preacher, who, in reality would be nothing more than a sounding brass or a tinkling cymbal, certainly could not be cited as the highest proof of God's mercy or covenant faithfulness, unless, indeed, one should choose to carry to the utmost extreme the doctrine of the *efficacia muneris irregenitorum*. If this be not done, how can we fail to conclude, that he who should prepare the way before the Lord for others, had first made a way in his *own* desert;

that he who should turn the heart of the sons to the fathers, had first been truly and thoroughly converted himself. The case, however, even without the aid of Malachi, is entirely simple. Such an understanding of the comparative and superlative is, as Lightfoot perceived, directly contrary to philology; the examples of a similar usage, to which, e. g., Grotius appeals, Luke 9 : 48, Matt. 18 : 1, are by no means conclusive; if the *μείζων* must here be taken comparatively, so also must the *μικρότερος*; the designation of John, as the greatest under the Old Covenant, and as less than the least under the New, would contain a complete internal contradiction. For, although the former refers, in the first instance, to the dignity (Luke 7 : 28 : *μείζων ἐν γεννητοῖς γυναικῶν προφήτης, κ. τ. λ.*), still the imparting of the dignity presupposes the maturity of the inward life. Were this not so, there would, indeed, be no comparison. The correct view is certainly this: "John is the greatest under the Old Testament, but under the New Testament, he who is *comparatively* small, is yet greater than he, — the spiritual quality of him, who, among the members of the Old Testament, holds the highest place, equals that of him who holds a comparatively lower place among the members of the New Testament, who have the Spirit of Christ, a more powerful influence than that of the Spirit of God, the former standing in relation to the latter, as Elohim to Jehovah." According to the true interpretation, therefore, his position is expressly assigned to John within the kingdom of God, and, indeed, above all, the *μικροὶ* in it (for only the *μικρότεροι* are greater than he). Hence it follows, that he was a partaker of the new birth, and that this, in general, belonged to the Old Testament, no less than to the New. For the new birth is the indispensable condition of sharing in the kingdom of God.

V. 13. *Πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν* receives again its light from a comparison of the prophecy. According to it, there is, in Elias the prophet, at the same time, the highest concentration of the preaching of repentance for Israel, and the conclusion of this preaching. In him the prophets and the law live once more. Then the Lord himself appears for a blessing upon the penitent, for *κρίσις* (comp. v. 22) on the impenitent. Now has that important time of decision arrived. This, experience also shows. The contrast is very striking. On the one side, a striving for entrance into the kingdom of God, more earnest than ever, comp. v. 12, as a harbinger of the blessing; on the other side, heartless indiffer-

ence, v. 16, 24, as a precursor of the judgment. Here also to the preaching of John, must be joined that of Christ and the apostles, as its continuation and completion. This is shown also by the juxtaposition of both in v. 16 sq.

In v. 14, the εἰ θέλετε δέξασθαι has been frequently employed for the establishment of the view of the still future reappearance of Elias. Still Olshausen remarks: "The εἰ θέλ. δέξ. plainly shows, that the Redeemer gave him this name only in a certain relation, — Elias, — this zealous preacher of repentance, has, as it were, his counterpart in John." But that this understanding is erroneous, is probable, even from a comparison of v. 10, where, with the words οὗτος γάρ ἐστι, περὶ οὗ γέγραπται, the prophecy concerning the forerunner of the Lord, Mal. 3 : 1, is referred simply to John. But since the forerunner and Elias are plainly identical, what is true of the one, is true of the other also. Still more certainty is derived from the ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω, in v. 15. This stands always in reference to things whose import lies not on the surface, and for the understanding of which more is requisite than the mere fleshly ear, comp. the proof in the *Beitr. zur Einl.* I. p. 261. Accordingly the εἰ θέλ. δέξ., designates the truth to be delivered as one which could not be forced upon any man, and for the reception of which the *bona voluntas* was required. The carnal, who did not possess it, always exclaimed in opposition: "Elias is Elias," in order to avoid the terror of knowing that *now* the time of decision has come, and to prevent being awakened from the sweet sleep of security. Entirely analogous is the ὁ δυνάμενος χωρεῖν χωρείτω, Matt 19 : 12 (comp. *Beitr.* p. 262), for the *can* and the *will* are most intimately connected. The truth is independent of both. The correct view is found in Lightfoot ("*Suspicionem aliquam verba innuunt, eos hanc doctrinam non recepturos, quod et testatur pertinax gentis istius exspectatio Eliæ personaliter venturi in hunc usque diem.*), Heumann, and others. It follows, therefore, that the εἰ θέλ. δέξ., far from weakening the αὐτός ἐστιν, rather strengthens it, since it shows, that the inability to perceive Elias in John, arose from the want of a spiritual disposition (comp. examples of a similar use of the εἰ θέλ. δέξ. in the Class. in Wetst. on the passage).

Chap. 14 : 2. 16 : 14.

In the first passage, Herod, in the other, a portion of the people, express the opinion that Christ is John the Baptist, risen from the dead. The ground of this opinion is to be sought in the prophecy of Malachi. There we have, first, Elias the prophet, then the Lord himself for blessing and for punishment. Now if one believed, that only an individual could be understood by Elias the prophet, and supposed that Elias had reappeared in John, he would not know how to explain the existence of a second preacher of repentance, undeniably sent of God, otherwise than by assuming a resurrection of John, or a second incarnation of Elias in him, a twofold appearance of him in John and in Christ, the latter more illustrious than the former. The truth lying at the foundation of the error, was, that the agency of Christ, according to one view of it, in like manner as that of John, was actually included in the prophecy of Malachi. It was the purpose of Christ, that those who were not yet able to know him inwardly, according to the other view of his character, should not be able to do this outwardly. Until then, they *should* behold in him only a second John. Hence is explained, chap. 16 : 20 : *Τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ, ἵνα μηδενὶ εἴπωσι, ὅτι αὐτός ἐστιν ὁ Χριστός.*

Chap. 17.

That along with Moses, Elias appears as a representative of the prophetic order, is surely not without a connexion with the prophecy before us, the only one where both, the first as a founder, the second as a restorer, are so immediately joined together, — Moses, my servant, v. 22, Elias, the prophet, v. 23. The ideal understanding concerning Elias receives by this occurrence an actual confirmation. That the Elias who appears here without manifest reference to Malachi, was John the Baptist, no man will assert, and yet the Saviour, in v. 11 says, that John the Baptist is Elias. Further, Moses and Elias here = *ὁ νόμος καὶ οἱ προφῆται*, in chap. 11 : 13. If Elias here appears, not as an individual, but as a representative of the latter, it is evident, that the same interpretation is correct in the case of the passage in the Old Testament, lying at the foundation. Our interpretation brings all into the most complete harmony. Elias

appears as a representative of the prophetic order, because, among all the prophets of the Old Testament, the idea of this order is most completely realized in him. Because the personified idea is John, Elias.

The question of the disciples in v. 10, *Τί οὖν οἱ γραμματεῖς λέγουσιν, ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον*, is correctly understood by the interpreters, as occasioned by the disappearance of Elias; the appearing of Elias itself, causes the disciples to doubt the former instructions of Christ, that John was Elias; his sudden disappearance they were unable to reconcile with the opinion of the scribes, resting upon Malachi, that Elias should appear before the Messiah, to perform a permanent and important work.

In the answer of Christ, the former proposition, that John was Elias, is confirmed. The disciples ought to separate between the idea and its form of manifestation, and then the apparent contradiction between this proposition and the personal appearing of Elias would vanish. The Saviour then brings forward a contradiction between the fulfilment and the prophecy, which still appeared to remain even after this separation, according to the *ἐπίγνωσις* of the Elias, who had appeared in John, v. 12. The Elias of the prophecy should, as it seems, effect, far more than the Elias of the fulfilment had accomplished, the bringing back of the heart of the fathers to the children, and of the children to the fathers, a universal *ἀποκατάστασις*, — in this expression, the contents of v. 24, according to our interpretation, are well summed up. The method by which the Saviour sets aside this objection, relating to the idea itself, appears most clearly in the form in which, Mark 9 : 12, 13, he imparts his answer: *Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ἠλίας μὲν ἐλθὼν πρῶτον ἀποκαθιστᾷ πάντα, καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ πάθῃ καὶ ἐξουδενωθῇ; ἀλλὰ λέγω ὑμῖν, ὅτι καὶ Ἠλίας ἐλήλυθε, καὶ ἐποίησαν αὐτῷ, ὅσα ἠθέλησαν, καθὼς γέγραπται ἐπ᾽ αὐτόν.* The *præs.* *ἀποκαθιστᾷ* here, and the *fut.* *ἀποκαταστήσει* in Matthew, clearly show with what right a future appearing of Elias has been inferred from the *ὁ μέλλων ἔρχεσθαι*, Matt. 11 : 14. Here, as well as there, the Saviour establishes the sense of the prophecy out of itself, independent of the fulfilment. The answer to the doubt: in the prophecy the discourse is only of God's gift and grace, of the destination of Elias, whose complete realization was made impossible by sin (comp. Luke 7 : 30: *Οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ᾽ αὐτοῦ*), is only indirectly

given by pointing to the prophecies of the Scripture concerning the severe suffering of the Messiah, which arose from the same source, sin, which excludes the greater part of the people from the salvation destined for all. The Saviour goes still further; he shows how John *could not* be Elias, if he did not experience contradiction from sinners, rejection and suffering. Grotius: "*Cum baptistam Eliam vocet propheta, hoc ipso intelligi datur, non defuturos ipsi Achabos et Jezabeles.*" Hatred and persecution, in this world of sin, is the necessary consequence of the preaching of repentance, and the greatness of the hatred is always in proportion to the earnestness and the power of the preaching. Thus, therefore, all the opposition which Elias experienced,* is the more to be regarded as prophetic of the fate of John, the nearer the appearing of both comes to the idea. Is John like Elias in his earnestness in preaching repentance, so also must he be like him in suffering and persecution. The Divine Providence, therefore, so ordered it, that the *essential* similarity that existed of itself should *here* also be exhibited in the form, that Ahab† should revive in Herod, Jezebel in Herodias, and thus the *mutato nomine* be the more obvious. — Olshausen supposes, that the history of Elias cannot be typically referred to John, because the former did not die in persecution. But this objection is entirely analogous to that which the disciples derived from the ἀποκατάστασις, which cannot be proved. As there, regard must be paid only to the will of God, so here, only to the will of men. This, however, is the same in the case of Jezebel, as in that of Herodias. She wished, indeed, to kill Elias; that God rescued him out of her hands, makes no difference. The hatred was the same, on which every thing here depends; the suffering also was not less; Elias would certainly have preferred to die once for all, — indeed, he prayed to God for death as the greatest mercy, — than daily.

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* Jesus the son of Sirach, after a description of the whole agency of Elijah and Elisha, says, chap. 48: 15: Ἐν πᾶσι τούτοις οὐ μετενόησεν ὁ λαὸς, καὶ οὐκ ἀπέστησαν ἀπὸ τῶν ἁμαρτιῶν αὐτῶν, ἕως ἐπρονομεύθησαν ἀπὸ τῆς γῆς αὐτῶν, καὶ διεσκορπίσθησαν ἐν πάσῃ τῇ γῇ. This description can be referred to the second Elias without the slightest change, which is easily explained, as soon as it is recollected that God remains always the same, and man likewise.

† The words Mark 6: 20: Ὁ γὰρ Ἡρῴδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον· καὶ συνετήρει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ἐποιεῖ καὶ ἡδέως αὐτοῦ ἤκουε, suit Ahab, without the alteration of a syllable.

Matt. 21 : 12, comp. with John 2 : 13 – 22.

In both passages, an expulsion of the buyers and sellers out of the temple, &c., is related, in Matthew, as also in Mark and Luke, one which occurred at the beginning, in John at the end, of the ministry of Christ.

That these transactions are to be considered as symbolical, is evident at first sight. They would otherwise admit of no justification ; hence Origen, because he did not sufficiently consider them in this light, denied their historic truth, and even Lampe, for a like reason, presents a large number of difficulties, which he explains in an entirely unsatisfactory manner. Only a superficial mode of consideration can regard abuses as they occurred in the outward temple, as the most important object of the counteraction. Considered in themselves, they were, indeed, the smallest among the prevailing sins of the time ; if we take into view the whole condition of things, it was rather a matter of indifference whether a few buyers and sellers, more or less, carried on their occupation in the temple ; the deeper knowledge of human nature shows, that every outward purification, without being preceded by an inward one, is wholly in vain ; what avails it to restrain for a time the water of a brook, if the fountain is left unobstructed ? It will soon carry away with it the feeble mounds, or overthrow them. The misapprehension of the symbolical meaning, is, therefore, a degrading of Christ ; the more so, since, by this outward mode of proceeding, he would have given to the disciples a temptation to a similar outward effort, to which they were by nature, — for every one is born a Pelagian, and the outward mode of considering sin is a necessary consequence of Pelagianism, — but too much inclined. Thus a John the Baptist did not proceed. The *μετάνοια* is with him always a change of the original tendency of the whole being. How much less the Saviour, whose "make first the tree good," impresses the stamp of vanity on all outward attempts at reformation, even down to the tendencies of the latest time, to the establishment of a free church constitution. If we understand the action as symbolical, it immediately appears in another light. The abuses in the temple then come under consideration as representative of the sins of the covenant people in general, and to this representation the gross sin was far better suited than the refined, though worse in itself.

But what is the meaning of the twofold symbolical action. Here is a new difficulty, on which all those have struck who rightly perceive the symbolic meaning. They all proceed on the supposition, that the meaning in both is the same, and thus put weapons into the hands of those, who, as Lücke, to the undeniable and great prejudice of the credibility of the Evangelists, change both occurrences into one, whose chronological determination has entirely escaped the tradition! (Lücke, 439.)

We first present our view, and then proceed to its justification. Both transactions stand related to Malachi, and are only an embodying of a twofold image in him. Under the image of a twofold purification of the temple, he predicts a twofold purification of the Theocracy. First appears the messenger of the Lord, and cleanses the way before him, — the way to the temple, and in the temple, since afterwards the Lord comes to the temple, — then suddenly appears the Lord himself and the covenant angel, purifies and cleanses the children of Levi, and draws near to the sinners for judgment. The real character of both representations, is clearly presented in v. 23 and 24. First comes Elias the prophet, and seeks to set every thing right (reformation), then appears the Lord himself, and smites the land with the curse (revolution). The messenger makes the last effort to sanctify the Lord *in* his people, then the Lord sanctifies himself *upon* those in whom this effort had been fruitless. — The Saviour now announced, by the first transaction, that the idea formerly represented by John, God's mercy, which calls the sinners to repentance, would appear in its highest reality; by the second, that he would now unfold the other view of his character, and no longer act as a prophet, but as Lord and covenant angel, and destroy the obstinate sinners. In both cases the transaction, certainly not without a cause, happens in the time immediately before the festival of the covenant, the Passover. The first threatens the despisers of the covenant conditionally (comp. the פֶּן־אַבֶּה of Mal.) with the destroying angel, — if they did not restore the covenant, the only pledge of his passing over; the other absolutely.

That the first transaction has the meaning attributed to it, most plainly appears from the whole connexion in which it stands. That during that period the agency of Christ was mainly like that of John, the substance of which was *μετανοεῖτε, ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν*, we have already pointed out. With this agency, the annunciation by matter of fact of the unconditional decree of destruction at

the very beginning of his office, would have stood in irreconcilable contradiction, since the symbolic action at the commencement of his office must necessarily be an actual prophecy of his subsequent official agency. To be considered also is the citation John v. 17, from Ps. 69 : 10. This shows, that the first action was not peculiar to Christ alone. The passage could not, indeed, have been cited in respect to the second. For this did not constitute the main point of the agency common to all true servants of God in the Theocracy (comp. the "I have been *zealous* for the Lord," of Elias), but it belongs solely to Christ, the covenant angel. Our attention is still to be directed to the milder form of expression in the first, the harder in the second action, — in John the temple is *οἶκος ἐμπορίου*, in Matthew *σπήλαιον λῃστῶν*. This latter expresses more strongly the contrast between the reality and the idea, which rendered the continuance of the former impossible.

As in respect to the first, so also in respect to the second action, the meaning must be determined by the connexion. It took place immediately after the first entrance of Christ into Jerusalem as a king, an actual declaration, that now his prophetic office had ceased. As this entrance typified the fulfilment, then taking place, of the prophecy of Isaiah, which announced salvation, whose object was solely the relation of the Saviour to his people, so the going into the temple typified the now approaching fulfilment of the threatening prophecy of Malachi.* It is the Lord and the covenant angel, who comes to *his* temple. Closely connected with this (Matt. v. 18–20) is another symbolic action, the cursing of the fig-tree, of the same import, — which the interpreters have overlooked, an embodying of the image Mic. 7 : 1, by which the *οὐ γὰρ ἦν καιρὸς συκῶν* of Mark, which has been often put upon the rack, is explained. There the prophet also seeks for the harvest, and finds nothing. In the case of the spiritual fig-tree, it is its own fault, when it is not *καιρὸς συκῶν*. Of the same kind is all that follows. The purification of the temple forms the commencement of a whole series of discourses, symbolic

* That the symbolic representation of the judgment was in its place on the near approach of the crucifixion of Christ, may be seen from the following remarkable passage of Josephus, who only errs in regard to the person (*B. Jud.* 4. 5, 2) ; "I cannot be wrong in the assertion, that the death of Ananias opened Jerusalem to her conquerors ; that the walls of the city were overthrown, the Jewish state brought to the ground, from the day on which they saw the high priest, the guardian of their welfare, murdered within the city."

actions, and parables, all relating to the same object. Nowhere do the Pharisees appear as an object of reforming agency, but the calling to an account is throughout represented as decreed, the judgment as pronounced. The same which the Saviour here expresses by the action, he expresses in words, chap. 23 : 38, Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. The temple appears here as the seat of the whole nation, whose inhabitants are driven out, comp. also Luke 19 : 27. — That John does not mention the second action, admits of the simple explanation, that, in relating the last actions of Christ, he divides the task with the first evangelists, in such a manner that the outward side falls chiefly to them all, that to which the purification of the temple was the introduction; the inward side, on the contrary, to himself, to which the entrance into Jerusalem, forms, as it were, the inscription.

It must still be observed, that it was by no means accidental, that in the last times of the Jewish state, the corruption of the people was concentrated in the temple, and in like manner also, the vengeance of God, that this dispensation of the Divine Providence rather rested on the same ground, which, with Malachi, and in the action of the Lord, caused the kingdom of God to appear in the form of the temple. The abomination of desolation upon the *holy* place, becomes the more striking, when the holy place, — this is the whole covenant people, — appears as being concentrated in the seat and centre of the kingdom of God. Consider the remarkable coincidence between Malachi (3 : 1 – 6, especially v. 5) and Matthew on the one, and Josephus, *De B. Jud.* 5. 9, 4, on the other side: Οὐ τὰ κρυπτὰ μὲν τῶν ἁμαρτημάτων ἠδοξήκατε, κλοπὰς λέγω καὶ ἐνέδρας καὶ μοιχείας, ἁρπαγαῖς δ' ἐρίζετε καὶ φόνοις, καὶ ξένας καινοτομεῖτε κακίας ὁδούς· ἐκδοχεῖον δὲ πάντων τὸ ἱερὸν γέγονε. We have here again the σπήλαιον λῃστῶν, a designation which, of itself, exhibits the symbolic character of the action. It shows, that those whom the Saviour expelled, did not come under consideration of themselves, but only as representatives of far greater and more grievous sinners.

Finally, it is scarcely necessary to remark, how those two purifications of the temple afford an actual proof of the correctness of our interpretation of the prophecy of Malachi as to its chief points, particularly in respect to the identity of "my messenger," and Elias,*

* In the investigation concerning Elias as a type of Christ, and Christ as the second Elias, especially must the forty days' temptation of Elias in the

and also an explanation of Christ by matter of fact, concerning his divine nature, since, in the latter, he accomplishes what is attributed in Malachi to the Lord and the covenant angel, as his appropriate work.

Matt. 21 : 24.

Olshausen and others, here take the *ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἕνα κ. τ. λ.* as a mere counter question, and assert, that the Lord dismissed the Pharisees with their question. If we compare the prophecy of Malachi, it appears, that the counter question contained in itself the answer to the question, or at least furnished the basis for it. For had John his *ἐξουσία* for baptism = for the preaching of *μετάνοια*, and for imparting the forgiveness of sin from God; was he the messenger sent from God (comp. the *ἐξ οὐρανοῦ*), the Elias, who should bring back the hearts, so also, along with his forerunner, must his immensely greater successor, who should follow in his footsteps (*ἐξαίφνης*), already have come; and were this the case, who else should he be than Christ, who had proved himself as such, by his own words and deeds, and to whom John had borne testimony? The evasive answer is now very naturally followed by *οὐδὲ ἐγὼ λέγω ὑμῖν.* They showed thereby, that their heart was not brought back; without faith in the divine mission of John, they could not believe in Christ, for the same reason, that with this faith, they *must* believe in him. As they had not said A, so also they could not say B, and all effort to bring them to this would have been in vain.

Matt. 23 : 34.

Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς· καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, κ. τ. λ.

This passage belongs here, so far as it explains how Christ, without a contradiction, could represent himself, now as the messenger promised by Malachi and Elias, now as the Lord and covenant angel. Here also does he appear, according to the same twofold relation, first as the sender, then, as appears from the *σταυρώσετε*, as included among the sent (comp. Olshausen on the passage).

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desert, beginning with a wonderful supply of food, and ending with the appearing of God (comp. 1 Kings chap. 19), be considered in their relation to the temptation of Christ. But this would here lead us too far from our purpose.

Luke 1 : 16, 17.

The angel to Zacharias : *Καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν· καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἠλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἑτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον.*

The two chief passages which belong together, Mal. 3 : 1, and v. 23 and 24, are here combined. To the former belongs, first, the *καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ*, where the *αὐτοῦ* refers to the preceding *κύριος ὁ θεός*, affording a new proof of the Deity of Christ, and his identity with the Lord and covenant angel. Further, the *ἑτοιμάσαι*, &c., which is to be regarded as a paraphrase of the פַּנֵּה דֶּרֶךְ, *κατασκευάσει τὴν ὁδόν σου*. Grotius : "*Populum, qui paratus sit ad accipiendum regnum cœlorum.*" Bengel : "*Parandus populus, ne dominus populum imparatum inveniens majestate sua obterat.*" The rest belongs to the second passage. The care with which "and he brings back the heart of the fathers to their children, and of the children to their fathers," is explained, seems to presuppose obvious, and, at that time, current misapprehensions, such as, indeed, we find were entertained from the son of Sirach, and the Seventy, down to all Jewish, and most Christian interpreters. 1. Prominence is given to the substance alone in the words *ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν*. The renewed union with God, by true conversion, is, indeed, the foundation of the renewed union between the *pious* fathers, and the *ungodly* sons. Then the thought is more clearly explained in its proper form. This is done, when the second half of the proposition of Malachi is omitted : "and the heart of the children to their fathers, which, since the relation is mutual, is already contained in the first, and instead of it the explanatory *καὶ ἀπειθεῖς ἐν φρονήσει δικαίων* is placed. The *ἀπειθεῖς* are the present apostate generation, the *δίκαιοι* the pious fathers. The *φρόνησις*, in the sense *disposition;* in *the* disposition, i. e., "so that they have the disposition;" entirely corresponding is the usual connexion of the verbs of motion with בְּ, when the thing moved remains in the place. Bengel : "*In prudentia, inquit angelus, non in prudentiam. Sensus eorum, qui justi sunt, in conversione protinus induitur.*" The hearts of the fathers were so brought back to the children, = the affectionate relation between them renewed, that the

pious disposition of the former is again produced in the latter. Thereby they then become a *λαὸς κατεσκευασμένος*. Well to be observed is still the *πολλούς*. The misapprehension is here already guarded against, which the Saviour afterwards expressly opposes, that a *general ἀποκατάστασις* is to be expected from the forerunner of the Lord, occasioned by overlooking the fact, that Malachi speaks only of the divine gift and destination. — We pass over the different explanations, partly because they are only a simple result of the misapprehension of the prophecy of Malachi, partly because their refutation is already given in the positive establishment of our own. — Not less than the rest does the *ἐν πνεύματι καὶ δυνάμει Ἠλίου* rise above the understanding at that time current. It illustrates the doctrine, that the flesh profiteth nothing, to which so many later interpreters also have adhered, as well the defenders of the reference to the person of John, as of that to the person of Elias. Where the *pars melior* of Elias is, his spirit and his power, there is Elias.

Ver. 43.

Καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρός με;

Elisabeth here acknowledges, by an immediate illumination of the Holy Ghost (comp. v. 41), in the yet unborn child of Mary, the Lord, who, even because he is the Lord, is also *her* Lord, the covenant angel of Malachi, whose manifestation had been announced by the angel; a knowledge which belongs to the same province with its object, and which, with it, surpasses the bounds of nature.

Ver. 76.

Zacharias: *Καὶ σύ, παιδίον, προφήτης ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ προσώπου κυρίου, ἑτοιμάσαι ὁδοὺς αὐτοῦ.*

Ignorance of the reference to Malachi, has here also prevented the import of *γὰρ* from being perceived, and even suggested a change of the text. — Er. Schmidt would change the *προφήτης* into *προβήτης*. Zacharias lays at the foundation the correct proposition, that he who is promised, Mal. 3 : 1, and v. 23, is the same. Is the child, as the angel explains, forerunner, so is he also prophet (not, perhaps, *a* prophet, this would not correspond to הַנָּבִיא; comp. *v. d. Boon Mesch, Comment. in Hymn. Zachariæ* on the passage, who nevertheless fails

in the grammatical explanation; in respect to the ideas, there is only *one* prophet, and the *art.* is therefore unnecessary) of the Lord. — Eckermann (*Erkl. aller dunkeln St. des N. T.* Th. I. pp. 284, 291) and Paulus prefer to understand *πρὸ προσώπου κυρίου*, not of God, but of the Messiah. This, however, is not to be named an *illumination*, and just as little a *skilful* obscuration. For the light immediately returns, as soon as we cast a look at Malachi; even apart from the inconvenient proximity of the *ἀνατολὴ ἐξ ὕψους*. In Malachi, whom Zacharias verbally cites, no man will be able to find the Messiah in antithesis with God. If we compare him, it appears, which is also favored by the *ἀνατολὴ ἐξ ὕψους*, that the *ὑψίστου* is not to be referred to the concealed God, but to the God who was to be manifested in the Messiah. John is *prophet* of the highest, because he is forerunner of the Lord = of the highest. The appellation "the highest," instead of "the Lord," Zacharias chose, only to awaken attention to the greatness of the mercy destined for his Son. What higher calling, for one born of a woman, than to prepare the way, not, perhaps, for one of inferior rank among the heavenly hosts, but for the Highest, to be His prophet!

John 1 : 6.

The *ἀπεσταλμένος παρὰ θεοῦ* plainly refers back to "Behold, I send my messenger before me," of Malachi. The whole following representation forms only a commentary upon our prophecy. The verbal reference appears again in

Ver. 9.

Why John, instead of the *ἦν — ἐρχόμενον* did not here say the shorter and easier *ἦλθεν εἰς τὸν κόσμον*, no reason, according to Lücke, can be given, except the caprice of the writer. But *ἦν* with the *part. præs.* in the New Testament, never stands simply for the *præt.* Winer also, p. 294, agrees with us. But the reason for the apostle's language, is here obvious. The *ἦν — ἐρχόμενον* gives greater prominence to the reference to the prophecy. The great *ἐρχόμενος* of Malachi was in every mouth; comp. the *σὺ εἶ ὁ ἐρχόμενος*, Matt. 11 : 3, and the *ὁ ὀπίσω μου ἐρχόμενος* in the chapter before us, v. 15, 27, 30. The Evangelist now retains the form of the prophecy, but designates by the *ἦν* prefix, that it was already fulfilled; he *was*, even

now, one who comes. — The so great particularity in determining the relation of John to Christ, which is found in what follows, has certainly its chief reference to Malachi, and would represent Christ as the Lord and covenant angel promised by Malachi; a purpose, which was more natural to John the Divine, than the other evangelists, and which coincides more with the whole tendency of his Gospel, than the far-fetched hypothesis of Storr and others. The heavenly and the earthly messenger (comp. the ἄνθρωπος in v. 6, which, in this connexion, certainly is not = τίς) were placed in as striking contrast as possible.

Ver. 15, comp. v. 30.

Οὗτος ἦν, ὃν εἶπον· ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. Disregard of the reference to Malachi, has led Lücke to an unphilological explanation. He supposes the *ἔμπροσθεν μου γέγονεν* to designate the precedence of the Messiah in dignity, i. q. "he is before me, he is exalted higher than I." It is obvious, that the only passage, Gen. 48 : 20, *ἔθηκε τὸν Ἐφραὶμ ἔμπροσθεν τοῦ Μανασσῆ*, cited in favor of this meaning of *ἔμπροσθεν*, which can never signify any other than a mediate precedence, founded on priority of time, or superiority of place, is not conclusive. Lampe, from whom the passage with the explanation also is borrowed, cites it more correctly only as a proof, that *ἔμπροσθεν* designates not merely prior time, but place also. By the reference to Malachi, the apparent tautology which has led to this interpretation, disappears. "My successor is my predecessor, for he is (according to the prophecy, which forms the central point of my being) infinitely earlier than I." John has in view, Mal. 3 : 1, where the sacred riddle which he expresses, is already found. The same who follows after thee, "my messenger" (*ὁ ὀπίσω μου ἐρχόμενος*), is he who sends thee, "my messenger," who was, therefore, his predecessor, infinitely earlier than he, yea, than all (comp. with the *πρῶτός μου* the *ἐν ἀρχῇ ἦν*). — If the reference to Malachi is rightly perceived, the futility of the remark plainly appears (p. 313), that the Baptist did not intend by the *πρῶτός μου ἦν*, the *λόγος*; that only a sort of knowledge of the preëxistence of the *υἱὸς τοῦ θεοῦ*, "generally, and in a popular sense," may be conceded to him, and men of his stamp. If the Baptist everywhere expresses the firmest conviction, that the Messiah is the Lord, and the covenant angel of Malachi, we can by no means

perceive with what right the clear and definite knowledge of his Deity is denied to him; this concession and denial stand in irreconcilable contradiction. And if the Baptist perceived the Deity of the Messiah, and therefore expressed the *πρῶτός μου ἦν*, then in the sentence, "the Baptist certainly did not intend by the *πρῶτός μου ἦν* the *λόγος*," the *not* must be striken out before it can be correct. A time will come, when the edifice of the doctrine concerning the *λόγος*, so artfully prepared in modern times, will be pulled down, and its materials regarded as useful only for a small addition to the chief edifice, to be erected entirely out of stones from the Old Testament. If they should entirely perish, the substance would sustain no loss, though the mere interpretation of words might. That in the Lord = the covenant angel of Malachi, more nearly defined by all that the Old Testament contains concerning the מַלְאַךְ יְהוָה, the being of *his* *λόγος* is completely contained, the Evangelist shows plainly enough, by making the passage of Malachi the foundation of his treatise concerning the *λόγος*.

Ver. 21–23.

The proof that the Baptist answers the question, whether he were Elias, with *no*, only on the supposition of the false idea of the inquirers, concerning a personal reappearance of Elias, is abundantly contained in what precedes. We only call attention to the fact, that the relative affirmation is immediately opposed, in v. 23, to the relative denial. For, as John here declares himself to be the voice crying in the wilderness of Isaiah, he at the same time declares himself as the "my messenger" and the Elias of Malachi, according to the true interpretation. The proof lies, in like manner, in what precedes. We have shown, that the prophecy of Malachi is only a resumption of that of Isaiah, and that it is constantly regarded as such by the Baptist, by Christ, and by the Apostles. That the *κύριος* of Isaiah is Christ, in view of John, and he, therefore, truly God, is beyond all doubt.

Ver. 27.

Ὁ ὀπίσω μου ἐρχόμενος, οὗ οὐκ εἰμὶ ἄξιος, ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. "It was the office of a slave to bear the sandals of his master, and to loose the thongs, when they were taken off." He,

who, in Malachi, sends the "my messenger," before himself, and comes after him, is הָאָדוֹן, *the* Lord; for him, therefore, the service is too small which is rendered to *a* Lord by his servant.

Ver. 31.

Ἵνα φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων. The reference to Is. 40 : 5, is here not to be mistaken, a new proof of John's knowledge of the Deity of the Messiah. His baptism, = to the prepared way of Isaiah, the latter image, the former embodying of the *μετάνοια*, has reference to the revealing of the now concealed glory of the Lord. This reference appears the more certain by a comparison of chap. 2 : 11, *καὶ ἐφανέρωσε τὴν δόξαν αὐτοῦ.* John beholds, in the action of Christ there recorded, a fulfilment of what Isaiah predicted concerning the revealing of the glory of the Lord. Because Christ is Jehovah, so in the revelation of his glory, is the glory of Jehovah revealed. By this establishment of the Old Testament reference, the remark of Lücke, made independently of it, is rendered still more certain, "The proper idea of the *δόξα*, כָּבוֹד, is so to be conceived, that it shall designate, eminently, the *Divine* majesty or glory."

Chap. 3 : 28.

Comp. 1 : 6.

1 Cor. 16 : 22.

Εἴ τις οὐ φιλεῖ τὸν κύριον Ἰησοῦν Χριστόν, ἤτω ἀνάθεμα, μαρὰν ἀθά. The *μαρὰν ἀθά*, here so striking in a Greek epistle written to Greeks, suggests an Old Testament groundwork. The retaining of the Arimean form, is explained only by the fact, that the *dictum* in it was a sort of watchword for all believers in Israel, and a declaration could have such an import, only when it had been taken from the Scripture. Its derivation from Mal. 3 : 1, can admit of no doubt. We have already shown, that this passage is considered throughout, as the *loc. class.* of the *coming* of the Lord. In addition to this, the *ἤτω ἀνάθεμα* appears in like manner to be borrowed from Mal. 3 : 24, where the coming also is again mentioned. Then the connexion with v. 23, *ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.* The

apostle here, precisely like the prophet, places in immediate connexion, blessing and cursing, both proceeding from the ὁ κύριος. He invokes the curse no less than the blessing. For the believer must find pleasure in all which has its ground in the nature of God; and when he does it not, whether it is that he is envious because God is so good, or wishes that God's righteousness may not manifest itself, he shows thereby, that in this respect he is still carnal, and not spiritually minded, οὐ φρονεῖ τὰ τοῦ θεοῦ. Only that the *when* may in the case of no one become the *there*, or, if this has already happened, it may disappear, is with the apostle so fervent a desire, that he would himself become an ἀνάθεμα for his brethren. — In the place of the "preparation of the way," and the "bringing back of the hearts," in Malachi, we find in the Apostle, love towards the Lord Jesus. This is altogether natural. For both are only a designation of the same thing, according to different relations; one cannot be conceived without the other; Jesus alone, the Lord and the covenant angel, is the ῥυόμενος ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης, 1 Thes. 1 : 10, a passage, which, in like manner, receives its light from Malachi. As soon as the reference to the passage to Malachi is perceived, the absurd explanation of the ἤτω ἀνάθεμα by Mosheim, vanishes of itself; let him be excluded from your communion, which he thus endeavours to justify: "An apostle, a servant of God, who calls himself love, a messenger of peace, can wish nothing evil, even to the most ruthless and wicked despisers." If the servant cannot wish, how then can God do? But that He does, is shown, even apart from the word, comp., e. g., Matt. 10 : 13, 15, by the fact itself, by history. And its testimony, therefore, can be destroyed, only by denying Providence. A single fact, as the destruction of Jerusalem by the Romans, is sufficient, a belief in Providence being presupposed,* to annihilate the rationalist view of God's holiness and righteousness. — Lightfoot perceives the reference to Malachi, but infers from it, that Paul had only the Jews in view. He would have done better, had he inferred from the fact, that Paul plainly had the Christians in view; that the lifeless method of interpretation, which separates the

* The result, however, is the same; how could such a union of the highest guilt and the highest punishment be accidental? Jos. *B. Jud.* 5. 10, 5: "To speak briefly, as no other city ever experienced similar sufferings, so has there been no race of men, since the world began, more fruitful in wickedness."

prophecy from the idea, and consequently suffers it to evaporate in individual fulfilments, is erroneous.

And thus we believe we have solved our problem, and shown by example, that the exegesis of the New Testament can be perfected only in connexion with the deep and fundamental study of the Old, only when man does not separate what God has joined. The newly awakened zeal on this subject, encourages the hope that such demonstrations will not be fruitless.

THE PROPHET JEREMIAH.

PRELIMINARY OBSERVATIONS.

In Malachi, chap. 3 : 1, the Lord promises he will send his messenger, that he may prepare the way before him, who will come to his temple to judge and punish ; v. 23 : 24 : he will, before the coming of his day, the great and terrible, before he smites the land with the curse, send a second Elias, that he may bring back the heart of the fathers to their children, and of the children to their fathers. Before this prophecy was spoken in words, it had been *actually* given in the existence of Jeremiah, who, during the long period of forty-one years before the destruction, announced the judgments of the Lord; with glowing zeal and burning love, preached repentance to his people, and, even after the destruction, pursued the small remnant that was left, and sought to secure them before the new day of the Lord, which they were bringing upon themselves by their obstinate impenitence. This typical relation of Jeremiah to John the Baptist, and to Christ, anticipated, though understood in a gross and crude manner in the Jewish tradition, that Jeremiah, in the end of the days, would again appear on earth, gives to the consideration of his agency, the study of his prophecies, a peculiar charm ; and the more so, when we further regard the preaching of repentance by John and Christ, not as a dead fact, but perceive how the past lives again in the present and future.

Jeremiah, while still a youth, was called to his office in the thirteenth year of Josiah, one year, therefore, after the first reformation of this king, who, while yet in early youth, in the sixteenth year of his life, in the eighth of his reign of thirty-one years, began to seek the Lord. Such a king, unlike any of his predecessors, who turned himself to the Lord with his whole heart, his whole soul, and all his powers, 2 Kings 23 : 25, in the midst of an evil and adulterous generation, is a remarkable phenomenon, as little conceivable

from natural causes, as the existence of Melchizedek, without father, without descent, — apart from all natural developement, — in the midst of the Canaanites, who, with bold and unceasing steps, hastened to the completion of their sin. His existence has the same root with that of Jeremiah, which becomes the more evident, when we take into view the *connexion* of the regal and the prophetic office in Christ, for the salvation of the people, hastening anew to their destruction; God's covenant faithfulness, his long-suffering, which makes every effort to lead the apostate sons to repentance. The zeal of both, although sustained by manifold assistance from other sources, as by the prophetess Huldah, and the prophet Zephaniah, was unable to restrain the stream of the prevailing corruption, and, therefore, also that of the Divine judgments. The corruption had become so deeply seated, that only individuals could be rescued, as a brand out of the fire. Under the long reign of Manasseh, whose disposition must be regarded as a product of the prevailing spirit of the time, and he, not as its author, but only as its representative, it had made frightful progress (2 Kings 23 : 26, 27, 24 : 3, 4). The few fruits of his late conversion had been entirely consumed under the short reign of his ungodly son, Ammon. It had so little influence that was extensive and durable, that the author of the books of Kings passes it entirely over. It was difficult to set bounds, even to the outward idolatry; how imperfectly this was done, appears from the prophecies of Jeremiah, uttered after the reformation; and even where it was effected, where an emotion, a wish, showed itself to return to the living fountain, which had been forsaken, there the corruption soon broke forth again, only in another form. With grief does Jeremiah charge this upon the people, whose righteousness was as a morning dew, chap. 3 : 4, 5, "Hast thou not but lately called me My father, friend of my youth art thou? Will he reserve (his anger) for ever, will he keep it to the end? Behold, so spakest thou, and soon didst thou evil, thou didst accomplish it." The foolish inclination to idolatry, because the disease was not cured, but only driven out of one part of the system, was followed by an equally foolish confidence in the miserable righteousness of works, and the divine election, the only condition of the validity of which, was held to be the offering of sacrifices, &c. "Trust ye not in lying words, — must the prophet cry out to them (chap. 7 : 4), saying, The temple of the Lord, the temple of the Lord, the temple of the Lord, are they (the people, in their opinion, could not be destroyed, because

the Lord had established his perpetual dwelling among them)." — "Thou sayest, I am innocent, his anger has entirely departed from me; behold, I reckon with thee, because thou sayest, I have not sinned," 2 : 35, — "Wherefore should incense come to me out of Saba, and sweet cane, that which is good, out of a distant land? your burnt-offerings are not acceptable, and your sacrifices are not pleasant to me." — Towards the end of the reign of Josiah, the judgment of God approached nearer to Judea; the former Asiatic dominion of the Assyrians passed entirely over to the Chaldeans, whose rude and youthful strength threatened destruction to Judea, so much the more, because, along with the inheritance of the Assyrians, they had also received the enmity towards Egypt, which must give a great importance to Judea in their eyes. To the people, involved in the conflict of these two hostile powers, the death-blow was to come from the Chaldeans, according to the prediction of the prophets in general, and especially of Jeremiah, to whom the prediction of the calamity out of the north was assigned, as his chief object immediately on his call; the first severe wound, however, was given them by the Egyptians; Josiah fell in the battle with Pharaoh Necho. His death filled the people, conscious of their guilt, with anxious expectation of the things that should come. They surmised, that they now stood on the limit where grace and anger separate (comp. Vol. II. on Zech. 12 : 11), and this surmise was soon raised to more bitter certainty by their experience. Jehoiakim, who, after Jehoiachin, or Schallum, after a short reign, had been carried away by the Egyptians, ascended the throne, sustained the same relation to his father Josiah as the people to God, in reference to the mercy which he had granted to them in Josiah. A more striking contrast (see its exhibition in chap. 22) can scarcely be conceived. Jehoiakim exhibits throughout an entire want, not, indeed, merely of love for God, but even of fear of God; he furnishes the complete image of a king, whom God has given in anger. He is a bloodthirsty tyrant, an exasperated enemy of the truth. In the commencement of his reign, some influence of that of Josiah is still seen. The priests and the false prophets, rightly perceiving the signs of the time, come forward with the manifestation of their long restrained rage against Jeremiah, in whom they hate their own conscience. They accuse him of deserving death, because he predicted the ruin of the city and the temple. But the leaders of the people release him (comp. chap. 26). But soon this reflex influence

ceased. The king became the central point, around which all that was ungodly collected; which, under Josiah, had kept itself more concealed. It soon became a power, a stream, which overflowed the whole land; the more easily, the weaker were the dams which had been raised in the time of Josiah. As one of the first sacrifices to the truth, fell the prophet Urijah; the king thought that he might destroy the truth itself in its messengers; the thought, therefore, was insupportable to him, that he lived then in distant Egypt; he caused him to be brought from there (comp. the same place). That Jeremiah, under the eleven years' reign of this king, escaped every mortal danger, although he constantly threatened anew death to the king, destruction to the people, was a perpetual miracle, an illustrious fulfilment of the Divine promise, imparted to him at his call. (1 : 21) "They will contend against thee, and not overpower thee, for I am with thee saith *the Lord*, to help thee." Under Jehoiakim the divine threatening of punishment advanced several steps towards its complete fulfilment. In his fourth year, Jerusalem, for the first time, was taken by the Chaldeans (comp. *Beitr.* I. p. 52 ff.), after the power of the kingdom of Egypt had been for ever broken in the battle at Carchemish, on the Euphrates. Still, the victor for this time acted with tolerable mildness; the sin of the people was to appear in its true light, by the fact, that God gave them a time for repentance, and did not at once proceed to the utmost severity, but gradually inflicted his judgments. But here also it became evident, that crime in its highest degree becomes insanity; the nearer the people and king approached the abyss, with so much the greater haste did they rush towards it. They did not, indeed, continue entirely insensible, as the threatenings of the prophets began to be fulfilled, as appears from the day of fasting and repentance, which was appointed in remembrance of the first capture by the Chaldeans (comp. *Beitr.* p 59). But transient emotions could not restrain the course of sin. They soon became more wicked than they had been before, and so also the Divine judgments soon reached a new station. Political wisdom already counselled the king, that he should quietly submit to the comparatively light dependence on the Chaldeans. That he alone could effect nothing against the Chaldean power was obvious, and to the *unprejudiced* observer it was equally clear, that the Egyptians could not help him, and had this even been possible, he would still only have changed his master. But these political grounds, although they were so obvious, were to have no influence

upon him, according to the counsel of God, who takes away the understanding of the prudent, because his obdurate heart hindered him from regarding the religious motives which Jeremiah urged. Melancthon (*Opp.* II. p. 407 sq.) considers it as remarkable, that while other prophets, as Samuel, Elijah, Isaiah, under a promise of Divine aid, exhort to powerful resistance against the foe, and even themselves coöperate as instruments of the deliverance, Jeremiah, on the contrary, perpetually preaches unconditional submission. That this difference was not, indeed, grounded in the persons, but in the thing, is shown by the event, which is as different as the counsel. The seventy years of Chaldee servitude had been irrevocably determined upon Judah; how firm and definite was the decree, is shown, even by the exact mention of the years, elsewhere so unusual, in reference to the fate of the covenant people. They had given themselves up entirely, more fully than at any other period, to the inward power of heathenism; they must, therefore, according to a divine necessity, be given up also into the outward power of the heathen for punishment and for reformation. God himself could not change the decree, since it rested on his nature. It would be in vain, therefore, if even the greatest intercessors, Moses and Samuel, stood before him (Jer. 15 : 1 sq.). Intercession can be efficacious, only when it is offered in the name of God. Now such being his condition, how foolish was it for him to rebel against the Chaldeans, — to wish to prevent the effect, while the cause was suffered quietly to remain, to stop the brook, while the fountain continued to bubble! It would have been foolish, even if the relation of the Jews and Chaldeans, as to power, had been exactly the reverse. For, when the Lord sells a people, then one can chase a thousand, and two put ten thousand to flight (Deut. 32 : 30). But the shepherd of the people had become a fool, and asked nothing according to the Lord; therefore he could not act wisely, and the whole flock was scattered (Jer. 10 : 21). Jehoiakim rebelled against the Chaldeans, and remained some years in the delusion that he had acted prudently, since Nebuchadnezzar had to bring a more important affair to a close. Then, however, he marched against Jerusalem, and put an end both to his reign and to his life. Jer. 22 : 12, 2 Kings 24 : 2, comp. *Beitr.* p. 59. Still God's long-suffering, and therefore also the patience of the Chaldeans, were not exhausted. Jehoiachin was raised to the throne of his father. The short reign of three months gave to the young king sufficient opportunity to manifest the wicked-

ness of his heart, and his apostasy from God. His fidelity became suspected; a Chaldean host broke anew into the city, and carried away the king, and with him a multitude of people. This was the first great deportation. By the providence of God, it happened, that among those who were carried away, was found precisely the flower of the nation. The apparent calamity was for them a blessing. They were sent away from the place upon which the storm of God's anger was soon to fall, into the land of the Chaldeans, for their good, and there they constituted the nursery of the kingdom of God in the new form it was about to assume, comp. Jer. chap. 24. There now appeared nothing more to restrain the course of the Divine judgments upon the ungodly mass that remained, like the bad figs, which could not be eaten for badness; those, whom the Lord threatened, that he would make them for an abuse, for a calamity in all the kingdoms of the earth, for a reproach, and for a by-word, and for a mockery, and for a curse, in all the places whither he would drive them, Jer. 24 : 9. And yet the Lord waited still before he executed this threatening, and smote the land to a curse. Mattaniah or Zedekiah, son of Josiah, uncle of Jehoiachin, who was given to them for a king, might, at least partially, have averted the evil. But he also must experience, that the fear of God is the foundation of prudence. In recent times, he has often been exculpated; his fault, it is said, was only weakness, which made him an instrument of a corrupt party. But the Scripture judges otherwise concerning him, and he who looks deeper into his character, will find its decision correct. We can only concede to him the preference over Jehoiakim, which Ch. B. Michaelis attributes to him: "*Joiakimo durius atrociusque ingenium fuit; aliquo dei timore, quamquam servili et hypocritico afficiebatur Tsedekias, sed Joiakimus nullo penitus.*" And this preference, on a nearer examination, amounts to nothing; for it belongs to nature and not to grace. Whether corruption manifests itself as weakness, or as a carnal and strong opposition to the Divine truth, is accidental, and depends on the diversity of the physical and mental organization, especially the strength or weakness of the nervous system. That Zedekiah did not entirely put away from him the Divine truth and its messengers (Dahler: "*Il respectoit le prophète, sans avoir la force, de suivre ses conseils. Il protégeait même sa vie contre ses persécuteurs, mais il n'osoit pas le mettre à l'abri de leur vexations*), is not to be attributed to himself; it was *forced upon him*, who was unable to resist a powerful impression of any sort

whatever. In such a character as Jehoiakim, the same amount of the fear of God would require a softening of the decision, since it could not exist without some ground within. — Trusting to the aid of the neighbouring nations, especially of the Egyptians, persuaded by the false prophets and the great men, himself seized by that spirit of giddiness and intoxication, which was hurrying forward the whole people with irresistible violence to the abyss, Zedekiah broke the sacred oath which he had sworn to the Chaldeans, and, after an obstinate resistance, Jerusalem was taken and destroyed. Still the long-suffering of God, and therefore of men also, was not *wholly* at an end. The conquerors left a comparatively small portion of the inhabitants in the land; God's mercy gave to them Gedaliah, an excellent man, for their civil, Jeremiah for their spiritual, head, who preferred to remain on the smoking ruins, than to follow the splendid promises of the Chaldeans; and who, in the fulfilment of his calling, although now at an advanced age, and oppressed by grief, chose to remain to the last. But it was as if the people had resolved to drain the cup of the Divine anger to the last drop. Gedaliah was murdered; those who had not taken part in the deed, yet fled to Egypt, regardless of the word of the Lord by the prophet, who announced to them a curse if they fled, and a blessing, if they remained.

What the prophet would have to suffer under such circumstances, might readily be conceived, without inquiring of history. Had he even been free from all personal assaults, what a distress must it not have been to dwell with such a generation, to see their corruption constantly increasing, and themselves approaching nearer to the abyss, in spite of all his faithful warnings; his whole agency, at least with respect to the mass of the people, in vain. "Oh that I had in the wilderness a lodging-place of wayfaring men," — so does he speak even under Josiah, chap. 9 : 2, — "that I might leave my people, and go from them, for they are all adulterers, a band of faithless men." But from these personal assaults, he neither was nor could be exempted. Mockery, hatred, calumny, insult, plots, cursing, imprisonment, bonds, were his portion. To bear such a burden, must be hard for every temperament, but especially for such an one as his. "The more tender the heart, the deeper the anguish." He was no second Elias, he had a soft disposition, a lively sensibility; his eyes easily overflowed. And he who would so gladly have lived in peace and love with all, when he came forth in the service of the

truth, must become a second Ishmael, his hand against all, and the hand of all against him; he, who so warmly loved his people, must see this love misapprehended, and himself branded as a betrayer of the people, by those who were themselves their betrayers. All this produced in him a violent conflict, which he has repeatedly, particularly in chap. 12 and chap. 20, disclosed to us, because the Lord was glorified by the victory, which he alone could give.

That which, together with his inward consolations, the wonderful deliverances, the remarkable fulfilments of his prophecies which he himself lived to witness, sustained him, was, that the Lord caused him to behold his future salvation with equal clearness as his judgments, so that he could regard the latter only as transient, and even during the most striking contrast between the appearance and the idea, did not lose the firm hope of the final triumph of the former. This hope constituted the central point of his whole life. For a long series of years, he is somewhat restrained from the expression of it; for he has to do with secure and gross sinners, who must be terrified by the preaching of the law, and the message of wrath, but even here some beams of the sun constantly break through the thick cloud. Finally, when the entire destruction is already at the door, and his commission to break down and to destroy draws to an end, because now God himself will speak by deed, he can, in accordance with the desire of his heart, execute the second part of his calling, to build and to plant, comp. chap. 1, and how his whole heart is constantly full of this, appears from the language of his lips. The whole calling of a prophet, Calvin well comprehends in the following words: "*Dico simpliciter, Jeremiam fuisse a deo missum, ut populo ultimam cladem prædiceret; deinde ut concionaretur de futura redemtione: sic tamen, ut interponeret semper exilium septuaginta annorum.*" How this redemption, in his view, was destined, not merely for Israel, how the heathen also were to share in it, appears, not merely incidentally in the prophecies to his own countrymen, but is rendered prominent even in those against foreign nations; as in the prophecy against Egypt, 46 : 26, against Moab, 48 : 47, against Ammon, 49 : 6.

In reference to the style of Jeremiah, Cunæus well observes, *De Rep. Hebr.* lib. 3, c. 7: "*Jeremiæ omnis majestas posita in verborum neglectu est; adeo illum decet rustica dictio.*" Jerome certainly seeks very superficially the ground of this *humilitas dictionis* of the prophet, which he at the same time names *in majestate sen-*

suum profundissimum, in his origin out of the *viculus Anathoth*. The contrary would be unnatural. The style of Jeremiah stands on the same ground as the hairy garment and leathern girdle of Elijah; whoever is sorrowful and troubled in heart, whose eyes dissolve in tears, Lam. 2 : 11, adorns not himself with dress or discourse.

Among the older aids in the interpretation of Jeremiah, is the commentary of Calvin, out of the sixteenth century, that of Seb. Schmidt, Ff. 1685, 2 Bde. 4to., out of the seventeenth, — even now, in many respects, the best that we have, an extract from which are the *Anm.* of *C. B. Michaelis*, in the *Bibel* of J. H. Michaelis, — that of Venema, out of the eighteenth (Leuwarden, 1765, 2 Bde. 4to.), which, together with a mass of forced and arbitrary interpretations, has still the merit of independence, and many very good remarks. The more recent time has done little; Rosenmüller has built throughout on the *Anmm.* in the *Bibl. Hal.*, and has supplied what was deficient out of the *Observv.* of J. D. Michaelis, and Schnurrer. Dahler (*Jérémie, traduit, accompagné de Notes.* 2 Bde. Strasb., 1825, 1830) has something more appropriate, but is rather superficial. A new and thorough work is greatly needed. The problem is, however, a far more difficult one, than, according to the current judgment, one would suppose.

THE PORTION CHAP. 3 : 14–17.

The whole portion chap. 3 : 5, to the end of the 6th chap., forms one connected discourse, distinguished from the foregoing by the superscription in chap. 3 : 5, from the following by that in chap. 7 : 1. But this distinction is more external than internal; the contents and tone remain the same through the whole series of chapters, which open the collection of the prophecies of Jeremiah, and thus in such a degree, that we are compelled to doubt the correctness of the proceeding of those interpreters who would determine the chronological order of the individual portions, and the point of time in the reign of Josiah, to which each belongs. If this proceeding were in accordance with the subject, why then would the prophet in the superscription of this portion, have expressed himself in so general a way: "And the Lord spake further to me in the days of Josiah the king."

Every thing on which we can ground more accurate determinations in regard to the individual portions, vanishes on a closer examination. Thus, e. g., the twofold reference to the seeking of help from Egypt, chap 2 : 16 sq., 36 sq., on which Eichhorn and Dahler lay so great stress. We are by no means justified in supposing a reference here to a definite historical event, which, moreover, cannot be pointed out, in the whole time of Josiah, but must be assumed on entirely uncertain and groundless conjecture. It resulted from the position of Judea, in the midst of her two natural and sworn enemies, the Egyptians and the Assyrians, that, during the *whole* reign of Josiah, the minds of those who were without confidence in the God of Israel, perpetually fluctuated ; when their eye was directed to the Assyrians, they expected help from the Egyptians, and when to the Egyptians, from the Assyrians; and this fear of man, and this confidence in man, is what the prophet reproves, without regarding, which was a matter of indifference in a moral point of view, whether their expectations were realized or not. Our view is this : we have here, not so much a series of prophecies before us, every one of which was verbally thus expressed, at some particular period in the reign of Josiah, as rather a *résumé* of the whole prophetic agency of Jeremiah under Josiah ; a collection of whatever, independent of special relations of time, was destined, in general, to give an inward support to the external efforts of Josiah to promote a reformation, an example of the manner in which Jeremiah discharged the Divine commission intrusted to him a year after the first reformation of Josiah, which relation to his call is placed beyond a doubt by the mode in which chap. 2 is joined to chap. 1. We have here, therefore, before us, the same phenomenon which we have already perceived in the case of several of the minor prophets, comp., e. g., the introduction to Micah.

In the portion before us, the prophet employs himself with a twofold object, first with the prediction of prosperity for Israel, chap. 3 : 6 — 4 : 2, then with the threatening against Judah, chap. 4 : 3, to the end of chap. 5. Only in passing is it intimated, in chap. 3 : 18, that Judah also, after the threatening has been fulfilled upon him, shall participate in the salvation. It is self-evident, that both objects may be considered as lying near each other ; according to the whole connexion, the prediction of the healing of Israel can have no other object, than to inflict a wound upon Judah. This object plainly appears in v. 6 – 11. 1. Israel does not continue rejected, as the

Pharisaical Judah supposes. 2. Judah does not continue to be spared. — Ninety-four years had already passed, when the prophet entered upon his office, since the Divine judgment had fallen upon Israel. Every hope of restoration seemed to have vanished. Judah, instead of beholding in the sin of others the image of his own, in the destruction of his brethren the prediction of his own, was rather confirmed in his obduracy. His existence, after Israel had long since, and, as he supposed, hopelessly perished, appeared to him as a seal which God impressed upon his ways; he fed on the calamity of Israel, because he believed that he beheld therein the proof of his own excellency, just as, in the time of Christ, the blindness of the Jews was increased by the circumstance, that they always beheld themselves as the sole inheritors of the kingdom of God, and the heathen as excluded from it. The Saviour's prediction of the calling of the heathen, stands with the prophet's prediction of the restoration of Israel, in a like relation.

V. 14. "*Return, ye apostate sons, saith the Lord, for I marry you to myself, and take you one out of a city, and two out of a family, and bring you to Zion.*" The question arises, to whom is the address here directed, whether to Israel, as most interpreters (Abarb., Calv., Vatabl., Schmid, &c.) suppose, or, as others, especially Zickler, *Dissert.* on the passage, Jena, 1747 ("*Peccatis enarratis, quid in statu isto corrupto faciendum sit primum docet. Admonet Israelitas, v.* 13, *his peractis, jam ad alterum sermonis sui objectum, Judæos nimirum se convertit*), to the Jews. The decision has an important influence on the interpretation of the whole passage. It must, however, be given unconditionally in favor of the former view. A transition is not even intimated by a single word; precisely the same, "Return, ye apostate sons," occurs in v. 22, of Israel; the apostate Israel is, in what precedes, the standing expression, v. 6, 8, 11, while Judah is designated as an adulteress, v. 8 and 11, — a distinction to which Jarchi directs our attention: "*Israelem ubique hic vocat aversam, Judam vero perfidam, quod est gravius quiddam.*" The measure of transgression is proportioned to the measure of grace. The relation of the Lord to Judah was closer, the apostasy, therefore, the more deserving of punishment. Further, an extensive

prediction of prosperity for Judah here, where the threatening had not yet preceded, would be by no means suitable, and the reference of that in v. 14 – 17, to Israel, clearly appears in v. 18, "In those days the house of Judah will come near (properly upon) the house of Israel." According to which, the return of Judah is now first mentioned here incidentally, as a secondary matter. To Israel the prophet immediately returns, in v. 19. For that by "the house of Israel," in v. 20, and "the sons of Israel," in v. 21, Israel in the stricter sense is to be understood, is evident from the antithesis of "the house of Judah," in v. 18, and Judah and Jerusalem, in chap. 4 : 3. Finally, only on the supposition, that the address is to Israel, are the contents of v. 16 and 17 intelligible, as the interpretation will show. — In the explanation of the words כִּי אָנֹכִי בָּעַלְתִּי בָכֶם, we have for predecessors the Vulg. (*quia ego vir vester*), Luther: "I will betroth you to me," Calvin, Schmid, and others. Others, on the contrary, especially Pococke, *ad p. M.* p. 2, Schultens, on Prov. 30 : 22, Venema, Schnurrer, Gesenius, Winer, made every effort to prove that בָּעַל here, as well as in chap. 31 : 32, where it occurs in an entirely similar connexion, so that the decision must serve at the same time for both passages, is used in a bad sense. They endeavour to establish this sense by two methods. The one class entirely disregard the derivation from the Hebrew usage, and appeal solely to the Arab., where בָּעַל is supposed to mean *fastidire*, the others deduce from the Hebrew sense of reigning that of a tyrannical dominion, appealing with Gesenius to other verbs: "*In quibus subjugandi, eminendi, dominandive vis ad deorsum spectandi, despiciendi contemnendique significationem translata est.*" With respect now to the *first* derivation, even if the Arabic usage were proved, still we could not argue from it with certainty to that of the Hebrew. But this Arabic usage is very poorly made out. To be sure, if the phrase بَعَل الرجل بالامراة, *fastidivit vir mulierem eamque expulit s. repudiavit*, actually occurred in Arabic, this would not be the case; but it is only by a strange *quid pro quo*, that the interpreters, even a Schultens, have forced this phrase upon the Arab., after the example of Kimchi. The error rests upon a hasty view of *Abul Walid*, who has instead: بَعَل الرجل بامره, *any one is embarrassed in his affair*. The meaning *fastidire, rejicere*, is, in general, entirely foreign to the Arabic. The بَعِلَ signifies only *mente tur-*

batus, attonitus fuit, possessed, i. e. *deprived of the use of his powers, embarrassed, not knowing how to help himself*, comp. the *Camus*, in Schultens and Freytag. As soon as the plain connexion of this sense with the usual one is perceived, it appears, at once, that it is not applicable here. As to the *second* derivation, it is liable to the objection, that the ground meaning of *ruling*, in which that of *tyrannizing* is supposed to be included, is entirely unknown to the Hebrew. Better than the recent lexicographers, even Cocceius saw, that the ground meaning, properly, indeed, the only meaning, of בָּעַל, is that of *occupation, possession.* It can, indeed, be used also of rulers, as Is. 26 : 13, 1 Chron. 4 : 22, but not inasmuch as they *rule*, but only inasmuch as they *possess.* On the former passage: "Jehovah our God," בְּעָלוּנוּ אֲדֹנִים זוּלָתֶיךָ, Schultens indeed remarks: "*Quivis hic facile agnoscat dominium grave et imperiosius.*" But rather, that in general the land of the Lord is possessed by foreigners, is so entirely the proper point of the grief of those who complained, that the thought of the *method* of the possession scarcely occurs to them. — That the sense *to marry*, does not arise out of that of *ruling*, and is not to be explained by the unconditional and slavish dependence of the wife in the East, but rather from the sense of possession, is shown by passages like Is. 54 : 1,* 62 : 4, comp. Joel 1 : 8, where the discourse is of a relation, founded on the most cordial love; then also in another way, by passages like Deut. 21 : 10 – 13, 24 : 1, where the *copula carnalis* is designated as that whereby the בָּעַל fully takes place; and, finally, from the Arabic, where the wife is no less called בעלה, بَعْلَةٌ, than the man בעל, بَعْلٌ. — That, in the frequent combination of בָּעַל with other nouns, instead of the adjective, the meaning *Lord* is far less suitable than that of *possessor*, is obvious, comp., e. g., בעל חלמות, *the dreamer*, בעל אף, *the angry*, בעל נפש, *the covetous*, בעל מזמות, *the artful*, בעלי עיר, *oppidani*, בעלי ברית, *the members of the covenant*, &c. — If we look to the dialects, we gain the same result. Here also the sense of *possession* appears as the original, and properly the only one. In the Ethiopic, the verb means *multum possedit, dives fuit.* In Arabic, the senses are numerous, but they can all be referred to one root. Thus, e. g., בעל, بَعَلَ, means, according to the *Camus*, "*Terram*

* Vitringa on the passage, altogether correctly: "בעל proprie ὁ ἔχων, habens quamcunque rem in sua potestate, quare ad maritum refertur per ellipsin, qui integre dicitur בעל אשה, habens mulierem, Exod. 21 : 3."

tumidiorem et elatam, quæ una tantum vice quotannis complui necesse habet: item palmam, arborem, sementem, quæ non rigatur, aut quam solum cœlum irrigat," a land, a tree, a crop, which itself *possesses*, and is not obliged to *borrow* from another source. This ground of the appellation plainly appears in Dscheuhari (comp. Schultens, l. c.): "*Adhibetur in palma, quæ suis sibi radicibus potum succumve præstat, sic ut necesse non sit eam irrigare.*" For the meaning *to rule*, in the case of the verb, only the following gloss, out of the *Camus*, could be cited: "*Utrumque* (the 1. and 10. conj.) *si cum* עליה, *super illum, construatur, notat: potitus est rei, in eamque superbius se gessit.*" But this *in eamque*, &c. must be struck out. It has originated entirely out of the false reading الى in Schultens, for which (comp. Freytag) أبى, *noluit*, must be read. בעל with על accordingly means: "to be a possessor of a thing, and, as such, not to wish to relinquish it to another. — And thus is cut off the root of the interpretation of בָּעַל, in a *bad sense*, grounded on the Hebrew usage. — The same result, however, which we have gained from philological grounds, is furnished also by the context. By this, those, who, as Schultens, regard the whole verse as a threatening, are most easily refuted. What precedes and follows, breathes warm love for poor Israel. They are not, like Judah, who had not yet drunk of the cup of God's wrath, terrified by threatenings, but allured by the call, "Come unto me, ye who are weary and heavy laden, *for* I will refresh you." But even those have a difficult task, who, after the example of Kimchi ("*Ego fastidivi vos, eo scil. quod præteriit tempore, ac jam colligam vos*), refer the כִּי, not so much to the בָּעַלְתִּי, as to the לָקַחְתִּי: "for I have, indeed, formerly rejected you, but now I take," &c. (This is the only form in which the interpretation can still appear; for the interpretation of the כִּי by *although*, as found even in De Wette, is altogether arbitrary.) If the prophet wished to express this sense, nothing, surely, was further from his purpose, than the omission of precisely that on which it depended, the *formerly* and the *now*. The בָּעַלְתִּי and the לָקַחְתִּי, plainly stand here in the same relation; both together form the ground for the return to the Lord. To this must be added, according to our interpretation, the beautiful parallelism of this verse with v. 12 (Calvin: "*Aliis verbis eandem sententiam repetit Jerem.*): "Return, thou apostate Israel, saith the Lord, I will not be angry with you; *for* I am rich in love; I do not retain anger for ever." Israel's haughtiness is

broken, but now despair prevents his return to the Lord. He therefore constantly repeats his invitation, grounds it continually anew on the fact, that he delights to show mercy and love to those who have forsaken him. Entirely parallel also, according to our interpretation, is chap. 3 : 1, "When a man dismisses his wife, and she goes away from him, and becomes another man's, will he then, indeed, return to her? But thou hast whored with many lovers, and nevertheless return again to me." Under the image of a divorce was Israel's rejection represented also in v. 8, "Because apostate Israel had broken the marriage, therefore I dismissed her, and gave her a bill of divorce." What, therefore, is more natural, than that the receiving again, offered out of pure compassion, should appear under the image of a new marriage, and the more so, since the apostasy had been designated in the preceding verse, as adultery and whoredom ("*Quod disperseris vias tuas, i. e. discursaveris in loca varia, instar impudentis scorti, quærentis amasios,*" Schmid, comp. v. 6). To be compared still is v. 22, "Return, ye apostate children, (for) I will heal your apostasy." "Behold, we come to thee, *for* thou art the Lord our God." — The objection raised against our interpretation, that בָּעַל in the sense *to take in marriage*, is construed only with the *accus.*, is without force. In an entirely similar way in v. 16, זָכַר, which elsewhere occurs with the *accus.*, has the preposition בְּ. הֶחֱזִיק with בְּ occurs 1 Sam. 15 : 27, without בְּ Ps. 35 : 2. בָּעַל with בְּ entirely corresponds to our "to join to one's self in marriage," and the idiom has, perhaps, a certain emphasis, indicates that the union is close and inseparable. Still weaker is another objection, that then the *suff. plur.* could not stand. The Israelites, are, indeed, the wife, and this is the more evident, since, in what precedes throughout, and even in v. 13, they had been treated as such. And thus the determination of the sense of the passage, as it was given by Calvin: "*Quoniam poterat desperatio ita constringere Israelitas, ut horrerent accessum illum — dicit, se illis fore maritum, et se nondum oblitum esse illius conjunctionis, qua ipsos semel dignatus fuerat,*" remains the only correct one, and we thus gain, at the same time, a sure foundation for the interpretation of chap. 31 : 32; and so, on the other hand, that which is independently supplied by the above passage, would serve to confirm what is here established. — In the correct determination of the sense of the following words also, "and I take you," &c., Calvin advantageously distinguishes himself from the earlier and most of the later interpreters: "*Osten-*

dit deus, non esse cur alii alios exspectent; deinde etiamsi corpus ipsum populi putrescat in suis peccatis, tamen si pauci ad ipsum redeant, se illis etiam fore placabilem." The covenant had been concluded with the *whole* people; the individual, therefore, might suppose his repentance to be in vain. The prophet, on the contrary, "*Etiamsi unus tantum ex urbe una ad me veniat, reperiet apertam januam; si duo tantum ex una tribu ad me veniant, etiam ipsos admittam.*" According to him, Loscanus also (*Dissert.* on the passage, Frcf. 1720) has correctly determined the sense thus: "*Non paucitas deum detinebit, quominus consilium suum exsequatur.*" And thus it appears, which is alone suitable in this connexion, that the apparent limitation of the promise is in truth an extension of it. How great must not the love and compassion of God towards Israel be; in what a wide extent must not the proposition be true, Rom. 11 : 29, Ἀμεταμέλητα τὰ χαρίσματα καὶ ἡ κλῆσις τοῦ θεοῦ, even if a single righteous Lot is delivered by God out of the Sodom of Israel, if Joshua and Caleb, unhurt by the punishment of the sins of the thousands, reach the promised land, if every penitent heart at once finds a gracious God! Thus it appears, that this passage by no means stands in contradiction with others, where a *general* restoration of Israel is promised. On the contrary, the here predicted ἐπιτυγχάνειν of the ἐκλογή (Rom. 11 : 7), is a pledge of the more comprehensive and general mercy. — The interpreters here contend about the historic reference of the prophecy. The one class, as Theodoret, Grotius, think exclusively of the return from the Babylonish exile; the other, after Jerome, and the Jewish interpreters, of the Messianic time. It scarcely needs to be remarked, that this *either — or*, is here, as in many other passages, badly applied. The prophecy, so far as the substance is concerned, belongs to all times. There was a commencement of its fulfilment, when, in the time of Cyrus, many out of the ten tribes, from true love to the God of Israel, joined themselves to the returning Jews, and were engrafted again by God into the olive tree; a continuation, when this, in later times, particularly in those of the Maccabees, frequently happened; a preparation for the completion, but not the completion itself, when, in the time of Christ, the blessings of God were poured out upon the whole δωδεκάφυλον (Acts 26 : 7). We are by no means compelled to stop short at these feeble beginnings, by, "I bring you to Zion," here, and "they will come out of the land of the north, to the land that I gave to their fathers," v. 18. The idea appears here only in the

form in which it must be realized, so far as this was to be done in the time of the Old Testament. Zion, and the Holy Land, were at that time the seat of the kingdom of God, so that the return to the latter was inseparable from the return to the former. Those, who, among the Israelites, were converted to the true God, either returned wholly to Judea, or, at least, they presented there their sacrifices. But Zion and the Holy Land come into consideration, *only* as the seat of the kingdom of God, and for this very reason, the course of the fulfilment advances without cessation, even in like times, when the north also has become a Zion, and a Holy Land. — That two were assigned to a family, and only one to a city, shows that we must here think of a larger family, which was in possession of several cities; the connexion of the city with the family, implies that the discourse is here of the cities of the land of Israel, not of those which the exiles inhabited. — The false explanations of the Jewish interpreters on the one hand, as in the *Gemarah* (in Frisch. on the passage): "*Unus dignam urbem reddidit et duo omnem familiam*," and in Dav. Kimchi: "*Ob dignitatem illorum paucorum omnes ex captivitate egredientur*," and of several Christian expositors on the other, as Frischm. and Ven.: "*Non totum populum, sed paucos tantum restituendos esse ex Israele*," vanish, of themselves, when the correct view has been presented.

V. 15. "*And I give to you shepherds after my own heart, and they feed you with understanding and insight.*" The question arises, who is here to be understood by the shepherds? Calvin supposes, that they are particularly the prophets, and the priests. The wickedness of these have been the chief cause of the ruin of the people. It would be the greatest blessing for the Church, *si deus excitet veros et sinceros doctores.* In like manner Vitringa, *Obss.* lib. 6, p. 417, who thinks of Ezra and the learned men of that time in the lower, and of Christ in the higher sense. Among the fathers, Jerome also: "*Atque hi sunt apostoli et apostolici viri, qui paverunt credentium multitudinem non in Judaicis ceremoniis, sed in scientia et doctrina.*" Others refer to the leaders of every kind; thus Venema: "*Pastores sunt rectores, ductores et doctores.*" Others, finally, stop short barely at the rulers; thus Kimchi ("*Gubernatores Israelis cum rege Messia*), Grot., Cler. This last interpretation is unconditionally to be preferred, for the following reasons. 1. The image of the shepherd, and of feeding, occurs, indeed, sometimes in the wider sense, usually, however, especially of the rulers. Thus, in the

ground passage, 2 Sam. 5 : 2, of David, comp. Mic. 5 : 3, thus in our prophet, in chap. 2 : 8, "the *priests* spake not, Where is the Lord, and those who administered the law knew me not, and the *shepherds* sinned against me, and the *prophets* prophesied in the name of Baal," comp. v. 26, "they, their kings, and princes, and their priests, and their prophets." 2. כִּלְבָבִי contains a plain allusion to 1 Sam. 13 : 14, where it is said of David, "The Lord has sought for himself a man after his own heart, and placed him for a ruler over his people." 3. All doubt is removed by the parallel passage, chap. 23 : 4, "And I raise up over them shepherds, and they feed them, and they fear no more, neither are dismayed." That here only the rulers could be understood by the shepherds, is shown by the antithesis with the evil rulers of the present, mentioned in chap. 22, and also by the connexion with v. 5, where the general expression is made more definite, the concentration of the fulfilment of the preceding promise is placed in the Messiah, "Behold, the days come, saith the Lord, and I raise up to David a righteous Branch, and he reigns as king, and acts wisely, and judges the land in justice and righteousness." — This parallel passage is also of great importance, inasmuch as it shows, that our prophecy also has its final reference to the Messiah. The kingdom of the ten tribes was punished with wicked kings, for its apostasy from the Lord, and his visible representative. In the whole long series of Israelitish kings, we find no Jehoshaphat, no Hezekiah, no Josiah. Very naturally; for the foundation of the Israelitish throne was rebellion. Now with the cessation of the sin, the punishment also should cease. Israel betakes himself again to the family by which all divine blessings were conferred upon the Theocracy, and thus he again receives a share in them, particularly in their richest abundance in the exalted descendant of David, the Messiah. And thus this passage is perfectly parallel to that of Hos. 3 : 5, "And they seek Jehovah their God, and David their king," and the copious remarks there made, are applicable here also, comp. also Ezek. 34 : 23, "And I raise up for them a shepherd, and he feeds them, my servant David, he will feed them, and he will be their shepherd." — The antithesis of "after my own heart," is formed by "they have made kings, and not by me, princes which I knew not," referring to the first history of the people of Israel, Hos. 8 : 4. Formerly the rebels chose kings according to their own heart's lust, now they choose whom God chooses, and he must be an instrument of the blessing, according to

the same necessity whereby the former were instruments of the curse. — רָעָה and הַשְׂכִּיל stand adverbially; comp., on the transition of nouns into adverbs, Ewald, p. 499, 631. הִשְׂכִּיל, *to act wisely*, is in *Hiph.* only apparently intransitive, comp. Ew. p. 189. The foundation of insight and wisdom, is the living communion with the Lord; to be according to his heart, is to walk according to his will. A consequence of apostasy from him, in the case of the former rulers of Israel, was their foolish counsels, whereby they brought their people to ruin. The two ground passages are those, Deut. 4 : 6, "And ye shall observe and do (the law); for this is your wisdom and your insight." And 29 : 8, "And ye shall observe the words of this covenant and do them, that ye may act wisely." Whereupon rests, besides that under consideration, the others which follow, Josh. 1 : 7, "Deviate not from it to the right hand or to the left, that thou mayest act wisely in all thy conduct." 1 Sam. 18 : 14, 15, "And David acted wisely in all his ways, מַשְׂכִּיל, and the Lord was with him. And Saul saw that he acted very wisely, and feared before him." 1 Kings 2 : 3, "*And thou shalt observe the Lord thy God, &c.*, that thou mayest act wisely in all that thou doest, and in all to which thou appliest thyself." Is. 52 : 13, Jer. 10 : 21, "For the shepherds became *foolish* (נִבְעֲרוּ), and the Lord they sought not; therefore they acted not wisely, and their whole flock was scattered." 23 : 5. If we compare these passages with the ground passages, and with one another, we cannot sufficiently wonder at the caprice with which the interpreters and lexicographers, separating several of them from the rest, have forced upon the word הַשְׂכִּיל the purely fictitious meaning, *to be prosperous*, — (Umbright, on Prov. 17 : 8, calls it a genuine Hebrew sense!). The servants of God act wisely, because with a view to God; and, whoever acts wisely, finds prosperity for himself and his people. It is, therefore, a proof of the greatest mercy of God towards his people, when he gives his *servants* to them for kings.

V. 16. "*And it comes to pass, when ye increase and become fruitful in the land in those days, saith the Lord, it shall no more be said, the ark of the covenant of the Lord! and it will not come into the heart, neither will it be remembered, nor missed, and another will not be made.*" Let us first explain some particulars. "When," &c., alludes to Gen. 1 : 28. As God's general providence causes the fruitfulness of all creatures, so does his special providence the increase of his Church, whose ranks had been thinned by his judg-

ments, and thus the promise to the patriarchs meets its fulfilment; comp. the full investigation on Hos. 2 : 1. God's future agency, in this respect, has an analogy in his former, in Egypt, comp. Exod. 1 : 12. "The ark of the covenant" is to be understood as an exclamation, i. q, "it is the goal of all our wishes, the object of all our longing." The bare mention of the object, of which the whole heart is full, is sufficient for the lively sensibility. Feebly, and at the same time unphilologically, Ven.: "*Arca fœderis Jehovæ, scil. est,*" and De Wette: "They will no more speak of the ark of the covenant of Jehovah." How can אָמַר with the *accus.* mean "to speak of any thing"! — The phrase, עָלְתָה עַל־לֵב, is connected with זָכַר precisely as here, Is. 65 : 17, "For behold, I create a new heaven and a new earth, and the former shall not be remembered, and they shall not come into the heart," comp. also Jer. 51 : 50, 7 : 31, 1 Cor. 2 : 9. זָכַר with בְּ, does not stand in this way, without any thing further, instead of the usual connexion with the *accus.* It designates a remembering, joined with passion, with earnest desire, comp. Ewald, p. 605. פָּקַד is here taken by many in the sense *to visit*, but the meaning *to miss* (comp. Is. 34 : 16, 1 Sam. 20 : 6, 18, 25 : 15, 1 Kings 20 : 39) is recommended by the connexion with the following: "it will not again be made." This presupposes that a time will come, when the ark of the covenant will no longer exist, the time of the destruction of the temple, so repeatedly and emphatically predicted by the prophet. God will supply so rich a compensation for that which is lost, that men will no longer desire it, nor, driven by this desire, make an effort to produce it again by their own hands. — The principal question now arises, in what relation is the ark of the covenant here regarded? The answer is supplied by v. 17. The ark of the covenant is no more remembered, because Jerusalem has now become in the complete sense, the throne of God; the ark of the covenant, therefore, comes into consideration as the throne of God, in the imperfect sense. That it was so, can easily be shown, but respecting the *how*, there has been a diversity of opinion. The current view was, that God, as covenant God, had made himself known *constantly*, above the cherubim, upon the ark of the covenant in a visible symbol, that of a cloud. The first *considerable* opposition to this, proceeded from Vitringa, who, in the *Obss. s. t.* I. p. 169, &c., remarks as follows: "*Forte enim opus non fuerit statuere, in sancto sanctorum super arcam ordinariam nubem fuisse in tabernaculo, aut templo Salomonis, sed sufficiat dicere, arcam*

habitationis divinæ σύμβολον fuisse; et locum inter Cherubinos ideo dici præsens habuisse numen, quia voluntatis suæ revelatione inde profecta præsentem se Israelitis testabatur deus." This view of Vitringa, however, of the mere invisible presence of God over the ark of the covenant, experienced warm opposition; a note to the second edition shows, that he himself afterwards hesitated respecting it. Far more decidedly, and with a manifest design to carry it through, whether true or false, Thalemann, a pupil of Ernesti, presented it at a later period in the *Dissertatio de Nube super Arcam Fœderis*, Leipz. 1756. He nevertheless explains, that the thing is not to be denied, but only the sign to be contested. He found a learned opponent in Joh. Eberh. Rau, Prof. at Herborn, *Ravius de Nube super Arcam Fœderis*, Utrecht, 1760, a whole book, in which the treatise of Thalemann is reprinted. The matter is properly very simple, both sides are partly right, and partly wrong, and the truth lies between them. That, at the annual entrance of the high priest into the holy of holies, the invisible presence of God embodied itself in the symbol of a cloud, as it did elsewhere also on extraordinary occasions, as the journey through the wilderness, and the dedication of the tabernacle and the temple, is shown beyond contradiction, by the chief passage, Levit. 16 : 2. Aaron is there admonished not to enter the holy of holies on every occasion, which would evince want of reverence, but only once in the year, "For I will appear in the cloud over the lid of expiation" (this is the only correct explanation of כַּפֹּרֶת, which can never mean any thing but *lid*). The place where God makes himself known in so visible a manner when the high priest enters it, must be, for him, one of extraordinary holiness. True, Vitringa (p. 171), and still more Thalemann (p. 39 in Rau), labored to remove this objection by explanation, but with so manifest violation of all the laws of interpretation, that it is not worth while to follow them further (comp. the refutation in Rau, p. 40 ff.), although J. D. Michaelis, Vater, Rosenmüller, Hoffmann (*Archæologie* p. 29), have concurred with them. On the other hand, the supposition of an ordinary and constant presence of the cloud in the holy of holies, in respect to which such questions might arise as whether it was also visible to the Philistines, is entirely without proof; what Rau cites in its favor, relates only to the invisible presence of God, which surely cannot be placed on a level with one merely imaginary, as has been done by him (p. 35); how otherwise would it stand with the presence of God in the hearts of believers (Is. 66 : 2), and in

the Lord's Supper? Ezekiel, to be sure, *sees* the glory of the Lord over the cherubim raise itself out of the temple before the destruction, 11 : 22; but how can we conclude from the vision, which, according to its nature, must clothe every thing invisible with a body, to the reality? — Still, as already remarked, this whole dispute concerns the *how*, not the fact of the presence of God over the ark of the covenant, which here, in the wider sense, comprehends the cherubs, and "the glory of the Lord" enthroned above them. That this glory of the Lord was constantly really present over the ark of the covenant, although it made itself outwardly visible only in extraordinary cases, comp., besides Levit. 16 : 2, yet 9 : 24, where, after Aaron's consecration, for a solemn confirmation of his office, the glory of the Lord appears to the whole people, can be shown from a multitude of passages. To this purpose are all those where God is designated as sitting above the cherubim, as 1 Chron. 14 : 6, "Who sits above the cherubim, where his name is invoked." Ps. 80 : 2, "Thou Shepherd of Israel show thyself, thou who sittest above the cherubim." 1 Sam. 4 : 4, 2 Sam. 6 : 2, Ps. 99 : 1, 2 Kings 19 : 15. To this refers the designation of the ark of the covenant in the stricter sense, as God's footstool, 1 Chron. 29 : 2, David: "I had purposed to build a house, where the ark of the covenant of the Lord might rest, — and the footstool of our God." Ps. 99 : 5, "Exalt the Lord your God, worship at his footstool." Ps. 132 : 7, "We will go into the dwelling of the Lord, and pray before his footstool." Lam. 2 : 1, "God has cast the glory of the Lord from heaven to earth, he has not remembered his footstool in the day of his anger." Hence it is explained, why supplication in distress, and thanksgiving for prosperity, was always presented before the ark of the covenant, or towards it. Joshua, after the defeat before Ai (7 : 5 sq.), tore his garments, and fell upon his face to the earth before the ark of the Lord until evening, together with the elders of Israel, and they cast dust upon their heads, and Joshua said, "Ah, Lord, Lord, wherefore hast thou brought this people over the Jordan?" Solomon, after the appearance and promise at Gibeah, went before the ark of the covenant of the Lord, and offered burnt-offerings and thank-offerings, 1 Kings 3 : 15. 2 Sam. 15 : 32, it is related, that David, very sorrowful, had ascended the Mount of Olives, and when he had come to the place *where men were accustomed to worship God*, Hushai met him. It was accordingly the custom, when one had gained, on the summit of the Mount of Olives, for the first or for the last time,

the view of the sanctuary, to cast himself down before the God of Israel, who dwelt there. — To the ark of the covenant, all the passages refer, where it is said, that God would dwell among Israel, in the temple, at Zion or Jerusalem; from the promise, Exod. 29 : 45, "I dwell in the midst of the children of Israel," onwards, comp., e. g., Ps. 9 : 12, Ps. 132 : 13, 14, 1 Kings 6 : 12, 13, where God promises Solomon, that, should he only walk in his commandments, and do according to his judgments, then would he dwell among the children of Israel, and afterwards fulfils this promise by a solemn entrance into his sanctuary. Inseparably connected therewith, was the high esteem in which the ark of the covenant was held in Israel; it was the most costly jewel of the people, the central point of their whole existence. So the place, where God's glory dwelt, Ps. 26 : 8, where he made himself known in his most glorious manifestations, was named the *glory of Israel*, comp. 1 Sam. 4 : 21, 22, Ps. 78 : 61. The high priest, Eli, heard all the rest of the melancholy news, — Israel's overthrow, — the death of his sons, — with patience. But, when he who had escaped, added, "Besides, the ark of God is taken, he fell back from his seat in the door, and broke his neck, and died. His daughter-in-law, when she heard that the ark of the covenant had been taken, bowed herself in violent anguish, and brought forth; for her pains came upon her; and as she was now dying, the women, who stood near her, said, Fear not, for thou hast a young son, but she answered nothing, and laid it not to heart, and she called the child Ichabod, and said, The glory has departed from Israel, because the ark of God was taken, and said once more, The glory has departed from Israel, for the ark of God is taken." — But how can this dwelling of God upon the ark of the covenant be conceived, should the Most High, whom all heaven and the heaven of all heavens comprehends not, 1 Kings 8 : 27, whose throne is heaven, and whose footstool the earth, Is. 66 : 1, dwell in a temple made by the hands of men? Acts 7 : 48 sq., plainly, not as men dwell in a place, who are only in, and not, at the same time, out of it. Plainly, also, not, as the carnally-minded suppose, who oppose to the warnings of the prophets their "Is not the Lord among us? There can no calamity happen to us," Mic. 3; 11, or their "Here is the temple of the Lord, here is the temple of the Lord, here is the temple of the Lord" (Jer. 7 : 4), supposing that God could not forsake the place which he chose, could not withdraw the free gift of his grace. The correct view is rather as follows. The substance and central point

in the whole relation of Israel to God, is, that the God of heaven and of earth became Israel's God, the creator of heaven and earth the covenant God, his general providence in blessing and in cursing, a special one. In order to bring this relation near to the people, and therefore to make it the object of their love and fear, God gave to them as a type, and, at the same time, a prelude, of the condescension with which he, whom the universe did not enclose, dwelt in the womb of Mary, a *præsens numen*, in his sanctuary, not as a mere symbolic representation, but as an embodying of the idea, so that whoever would seek him as the God of Israel, could find him only in the temple, and over the ark of the covenant. That he held his seat precisely there, showed the difference between this real presence of the Deity, and that fancied by the heathen. There was no partiality and prejudice in favor of Israel. God's dwelling among Israel, rested on his covenant, his holy law. According as his covenant was observed, the law fulfilled or not, it manifested itself by a richer blessing, or a severer punishment. If the covenant be entirely broken, God relinquishes his dwelling, and only the curse remaining behind, greater than that which overtakes those among whom he never dwells, indicates by its greatness the greatness of the former mercy. — If, now, this was the case with the ark of the covenant, if it was the main point of the whole former economy, what was there which would not fall when it fell, and how immensely great must be the compensation for it, if it were to cause the desire after it to cease, and itself to be forgotten, as belonging to the πτωχὰ στοιχεῖα, to the image and the shadow. How every thing sacred under the Old Testament depended on the ark of the covenant, is shown by the very fact, that it was made before any thing else. Witsius, *Misc. t.* I. p. 439, says, very appositely: "*Arca fœderis, veluti cor totius religionis Israeliticæ primum omnium formata est.*" Without an ark of the covenant, no temple, — it first becomes a sanctuary by the ark of the covenant; for holy, says Solomon, is the place whither the ark of the Lord comes (2 Chron. 8 : 11), — without an ark of the covenant, no priesthood; for whom are they to serve, when no Lord is present? Without a temple and priesthood, no sacrifice. We have, therefore, here, the prediction of an entire annihilation of the previous form of the kingdom of God, but such an one as is, at the same time, the highest completion of the substance, a dissolution like that of the seed-corn, which dies only in order to bring forth much fruit, of the body, which is sowed in corruption, in order to

be raised in incorruption. — Dahler: "*Puisqu'une réligion plus auguste, un ordre de choses plus élevé remplacera la constitution Mosaïque, on n'aura pas lieu de regretter la perte du symbole de la constitution précédente, on ne s'en souviendra plus.*" It is entirely natural, that this prophecy should prove a great stumblingblock to the Jewish interpreters. That the shadow should hereafter give way to the substance, forms its contents, its high dignity; the confounding of the shadow with the substance, the rigid adherence to the former, is the characteristic of Judaism, which regards even the Messiah only as a minister of the old economy, the changes to be effected by him, as, in the main, only external. The embarrassment hence arising, plainly appears in the following words of Abarbanel: "*Ecce hæc promissio mala est et legem convellit. Ecquomodo igitur in bonum scriptura ejus faciat mentionem?*" R. Arama says, in the *Comment. on the Pentat.* fol. 101 of our prophecy: "נבוכו כל המפרשים *omnes interpretes sunt perplexi.*" The interpretations, whereby they seek to escape from this embarrassment (see the collection of them in Frischmuth, *Dissert.* on the passage, Jena, reprinted in the *Thes. Ant.*), are only suited to render it plainly manifest. Kimchi thus explains: "*Etiamsi futurum est, ut crescatis et multiplicemini in terra, gentes tamen vobis non invidebunt, nec bellum vobis inferent, neque necesse vobis erit cum arca fœderis in bellum egredi, quemadmodum olim fieri solebat, ubi arcam educebant in bellum. Sed illo tempore hac minime opus habebunt, cum eis bellum sit futurum nullum.*" The unsoundness of this interpretation is at once obvious; what is said in an entirely general manner of the ark of the covenant, is referred to an altogether special use of it, the regard to which, by the prophet, is excluded by the obvious antithesis in v. 17. Abarbanel rejects this interpretation: "*In textu enim nulla fit belli mentio; et ideo hæc expositio mihi non probatur, etiamsi Jonathan quoque eo inclinet.*" He thus gives the sense himself: "True, the ark of the covenant will even then exist, and be the seat of the Lord, but no longer the only one, the sole sanctuary." "*Tota Hierosolyma tunc arcam ratione sanctitatis et gloriæ æquabit. — Ecce enim cessabit ab eis figmentum malum, et tanta erit sanctitas in terra, ut, quemadmodum olim omnium rerum sanctissima arca erat, ita id temporis Hierosolyma sit futura thronus dei.*" The text, however, cannot be satisfied by this. That it speaks of an entire absence of the ark of the covenant, and not, perhaps, of a mere diminution of its dignity, resulting from the exaltation of that which was inferior

before, clearly appears, especially from "it will not be missed, and not be made again." But besides, this interpretation by no means accomplishes the purpose for which it was brought forward. The essence of the ark of the covenant, is, indeed, destroyed, as soon as it is placed on an equal footing with any thing else. It is then no longer *the* throne of the Lord, and for this very reason the previous form can no longer subsist, and, at the same time also, must the temple and the priesthood fall with it. Is every place in Jerusalem, every inhabitant of it, equally holy, how then can institutions still continue, which rest on the contrast between what is holy and unholy? — The question still arises, in what relation to our prophecy does the absence of the ark of the covenant under the second temple stand, whose restitution the Jews expected in the end of the days? That it has actually disappeared, there can be no doubt. Every proof of its existence is wanting. Josephus does not mention it in the catalogue of the *spolia Judaica* borne before in the triumph; he says expressly, that the holy of holies had become entirely empty, *De B. Jud.* v. 5, § 5. The Jewish writers assert, partly, that it was carried to Babylon, partly, — thus the most, after the example of the second book of the Maccabees, — that Josiah, or Jeremiah, concealed it, comp. the article by Calmet, Th. 6, p. 224 – 258, Mosh. As to the question concerning the *wherefore*, other analogous phenomena, the loss of the Urim and Thummim, and the cessation of the prophetic order, soon after the return from the exile, must not be overlooked. Every thing should make the people sensible, that their condition was only provisional; the Theocracy, under its former glory, must sink down, in order that the future, and infinitely surpassing, may the more be desired. After this determination of the *wherefore*, it is now easy to determine the relation of the absence of the ark of the covenant to our prophecy. It was the beginning of its fulfilment. In the kingdom of God, there is no decay without a renewal. The extinction of the old, is a pledge that the new is soon to be supplied. On the other side, the absence of the ark of the covenant, was, indeed, also a matter-of-fact prophecy of a mournful character. It announced to those who held fast to the form, without having embraced the substance, and who, therefore, were not capable of participating in its glorious developement, that the time was approaching, when the form to which they had fastened themselves, with their whole existence, should be broken. Had the one great privilege of the covenant people, the δόξα (Rom. 9 : 4), vanished,

how should not that soon follow, which existed only on its account, and without it had no significancy? In this relation, the non-renewal of the ark of the covenant showed, that the Chaldean destruction and the Roman belonged together, as beginning and completion; just as, in the other, that, with the return out of the exile, the realization of God's great plan of salvation was already near at hand. The emptiness in the place where formerly the glory of God dwelt, plainly predicted (since the most complete *fuga vacui* belongs to the covenant God,) the future fulness. — Finally, it still remains for us to determine the especial reference of the verse to Israel, which is entirely left out of view by most interpreters, and very superficially and erroneously explained by those, who, as Calvin, consider it. In the preceding verse, the imparting anew of the blessings had been promised to Israel, which he had lost by his separation from the stock of David, and, indeed, with interest and increase. For David's line should reach its completion in his righteous sprout. This shepherd in the fullest sense after the heart of God, which his ancestor had been only imperfectly, should feed them with wisdom and insight. *Here*, a compensation is promised for the second, yet immensely greater loss, which has been acknowledged as such, by the believers in Israel at all times. The revelation of the Lord upon the ark of the covenant was the magnet, which perpetually attracted them towards Jerusalem. Many sacrificed their whole earthly possessions, and took up their residence in Judea, others travelled out of their natural home to their spiritual, to the "throne of the glory exalted from the beginning," Jer. 17 : 12. In vain was all that the kings of Israel did to stifle this inextinguishable longing. Every new event, whereby "the glory of Israel" manifested itself as such, kindled its ardor anew. But here also is the great blessing which the believers were deprived of with pain, and the unbelievers regarded with indifference, restored to those who return, not in its former aspect, but in glorious completion. The whole people have now received eyes, and perceive the worth of the blessing in its previous form, and yet this previous form is now regarded by them as nothing, because its new and infinitely more glorious form occupies their attention.

V. 17. "*At that time they will call Jerusalem the throne of the Lord, and all the heathen gather themselves to her, because the name of the Lord is at Jerusalem, and they will walk no more after the lust of their evil heart.*" Many interpreters have here been led to an entirely false view, by proceeding on the supposition, that the

emphasis rests on Jerusalem. The ark of the covenant will then no more be the throne of the Lord, but *all* Jerusalem. Thus, e. g., after the example of Jarchi and Abarbanel, *Menasseh Ben Israel, Conciliator*, p. 196: "*Si attendamus, in tabernaculo aut templo locum, in quo divinitas considebat, fuisse arcam* (*unde Ex.* 15 : 22 : *Et loquar tecum a superiore parte operculi e medio Cherubinorum*), *comperiemus, hic dicere dominum, antea quidem arcam receptaculum divinitatis fuisse, at temporibus Messiæ non unum aliquem templi locum fore divinitate repletum, sed hanc gloriam toti urbi Hieros. datum iri, ut quicunque in ea sint, propheticum spiritum habeant.*" Had the prophet wished to express this sense, the *whole* could not have been omitted; throne of the Lord, Jerusalem had indeed been before, inasmuch as she possessed the ark of the covenant in the midst of her, and was, therefore, the residence of Jehovah, the city of the great king, Ps. 48 : 3; the parallel, "because the name of the Lord is at Jerusalem," shows that Jerusalem is named the throne of the Lord, because, as formerly, the ark of the covenant, so now the true throne of the Lord, is found in her; the antithesis with what precedes, leads us to expect a climax, not of quantity, but of quality. The emphasis rests rather upon the "throne of the Lord." This receives from the antithesis the nearer determination, "the true throne of the Lord." In the same way, Is. 66 : 1, against those who boasted that over the cherubim was God's throne, and the ark of the covenant his footstool, it is said, "The heaven is my (true) throne and the earth my (true) footstool," comp. the passages, according to which the ark of the covenant was designated as the footstool, and so the place over the cherubs of the ark of the covenant as the throne, of the Lord; comp. still, Is. 60 : 13, Ezek. 1 : 26. — The highest prerogative of the covenant people, their highest advantage over the world, is, to have God among themselves, and this they shall now experience in the fullest manner, so that the idea and the reality shall coincide. In substance, completely parallel are passages, as Ezek. 43, where the Shechinah, which disappeared at the destruction, returns to the new temple, to the kingdom of God in its new and more glorious form, v. 2, "And, behold, the glory of the God of Israel came from the east, and its voice was as the voice of great waters, and the earth was lighted by its glory." V. 7, "And he said to me, Thou, Son of man, behold there the place of *my throne*, and the place of the soles of my feet, where I will dwell among the children of Israel for ever, and the house of Israel will no more

profane my holy name." Zech. 2 : 14 (Vol. II. p. 25), "Exult and rejoice, Oh daughter of Zion. For behold, I come and dwell in the midst of thee," with allusion to Exod. 29 : 45, "And I dwell among the children of Israel, and will be their God." The full realization of this promise the prophet designates as reserved for the future. This, however, could not be, had it not been already realized throughout the whole past, in the dwelling of God over the ark of the covenant. 8 : 3, "I return to Zion, and dwell in the midst of Jerusalem." — If we inquire after the fulfilment, the *Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός*, John 1 : 14, immediately occurs to us, and the more so, as the former dwelling of God in the temple is here plainly alluded to, and the incarnation of the *λόγος* is regarded as its highest realization. From the personal appearing of God in Christ, in whom the fulness of the Godhead bodily, *σωματικῶς*, dwelt, his dwelling among his people by the *πνεῦμα Χριστοῦ*, must not, indeed, be separated, which relates to the former, as the brook to the fountain; it is the stream of living water, which flows out of the body of Christ. Both together constitute the true tabernacle of God with men, the new and real ark of the covenant; for the old is *σκιὰ τῶν μελλόντων, τὸ δὲ σῶμα Χριστοῦ*, Col. 2 : 17, comp. Apoc. 21 : 22: *Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ κύριος, ὁ θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστι, καὶ τὸ ἀρνίον.* 11 : 19 : *Καὶ ἠνοίγη ὁ ναὸς τοῦ θεοῦ ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης ἐν τῷ ναῷ αὐτοῦ.* The typical import of the ark of the covenant is expressly asserted, Heb. 9 : 4, 5, and to what it referred is indicated, chap. 4 : 16 : *Προσερχώμεθα μετὰ παῤῥησίας τῷ θρόνῳ τῆς χάριτος*, where Christ is designated as the true mercy-seat, as the true ark of the covenant. As God was formerly found of those among his people who sought him only over the ark of the covenant, so have we now, through Christ, joyfulness and access in all confidence to God, Eph. 3 : 12, and only in his name, presented in living union with him, are our prayers acceptable, John 16 : 23. — The consequence of this highest realization of the idea of the Theocracy, and at the same time a sign that it has been attained, a measure for the blessings which Israel has to expect from his reunion with the Church of the Lord, is the gathering of the heathen to it, as had been the case already by way of type and prelude, at the inferior manifestations of the presence of God among his people, comp., e. g., Josh. 9 : 9, "And they (the Gibeonites) said to him, Thy servants come out of a distant land, on account of

the name לְשֵׁם Jehovah, thy God; for we have heard his fame, and all that he did in Egypt, and all that he did to the two kings of the Amorites, &c." In an entirely similar manner also, in Zech. 2 : 15, with the dwelling of the Lord in Jerusalem is joined, "And many heathen join themselves to the Lord in that day, and they shall be to me for a people, and I will dwell in the midst of them." The לְשֵׁם יְהוָה לִירוּשָׁלַיִם is verbally to be translated, "on account of the name of the Lord of Jerusalem (belonging)," for, "because the name of the Lord belongs to Jerusalem, is native there." The name of the Lord is the Lord himself, so far as he makes known his invisible being, manifests himself. The name is the bridge between existing and being known. A God without a name = *θεὸς ἄγνωστος*, Acts 17 : 23. There is an allusion to Deut. 12 : 5, "But the place which the Lord your God will choose out of all your tribes, *that he may place his name there*, to inhabit it, that shall ye seek, and thither shall ye come." Formerly, since God placed his name only in an incomplete manner, only Israel assembled themselves, but now all the heathen. — The last words : "and they will not walk any more," &c., are not to be referred to the heathen, but to the Israelites, or even to the collective inhabitants of Jerusalem, the collective members of the Theocracy, including the Israelites. This appears from the comparison of the ground passage of the Pentateuch, as well as the parallel passages of Jeremiah. Everywhere, where the *Scherirut* occurs, the discourse is of the covenant people; everywhere, the walking according to the *Scherirut* of the heart, stands opposed to that, according to the revealed law of Jehovah, which only Israel possessed. We may say, in a certain sense, that the שְׁרִירוּת לֵב is *ἅπαξ λεγόμενον*. It occurs independently only in a single passage, Deut. 29 : 18; in the rest, eight times in Jeremiah, and besides, in Ps. 81 : 13, it is plainly derived, not from the living language, from which it had disappeared, but from the written. This will appear probable beforehand, if we consider, that Jeremiah, among all the books of the Pentateuch, has Deuteronomy most in view, and among all its chapters, none more than the 29th, and that Ps. 81 is interwoven throughout with verbal allusions to the Pentateuch. But it is placed beyond all doubt, by the closer comparison of the passage of Deuteronomy with the parallel passages. We must begin with Jer. 23 : 17, where the verbal agreement is the most manifest; and then the derivation in the other passages also (7 : 24, 9 : 13, 11 : 8, 16 : 12, 18 : 12, and here) will be perceived. From the comparison

of the ground passage, it appears, that here the eternal duration of the blessing again obtained is promised, and the thought of the possible recurrence of the former fall from grace, obviated. Of him, who walks according to the *Scherirut* of his heart, it is said, Deut. v. 19, "The Lord will not forgive him; for then will the anger of the Lord, and his jealousy, smoke against that man, and there rests upon him all the curse which is written in this book, and the Lord blots out his name under heaven." — The import of שְׁרִירוּת, cannot, with certainty, be accurately determined. So much seems to be certain, that it cannot be explained either with Jerome, from a comparison of the Arabic, by *wickedness*, nor with others by *obduracy;* that rather the expression שְׁרִירוּת לֵב is of itself indifferent, and acquires a bad meaning, only by the evil nature of the subject, the human heart. This appears from the standing connexion of the *Scherirut* of the heart with the in like manner in themselves indifferent *designs* (Jer. 7 : 24, "But they hearken not, and incline not their ear, and walk in *their* designs, in the *Scherirut* of their evil heart. 18 : 12, Ps. 81 : 13), from the frequent addition of "the evil," to "their heart" (7 : 24, 11 : 8, 16 : 12, 18 : 12, and here), and finally, from the parallel passage, Num. 15 : 39, "And ye remember all the commands of the Lord, and keep them, and ye shall no more search after your hearts, and your eyes, after which ye go a whoring." Most probably שְׁרִירוּת לֵב is to be taken, as about synonymous with יֵצֶר לֵב, the imagination of the heart, — properly the firmness, or the foundation of the heart, which sense has also in its favor the analogy of the *masc.* Job 40 : 11.

Chap. 23 : 1 – 8.

These verses form only a part of a greater whole, to which, besides the whole 22d chapter, chap. 23 : 9 – 40, also belongs. For the prophecy contained in these verses against the false prophets, and incidentally also against the degenerate priesthood, comp. v. 11, is plainly combined with the preceding against the kings, so as to make one prophecy against the corrupt leaders of the Theocracy. For the interpretation of our verses, however, only the connexion with chap. 22 is of importance, and, indeed, so much so, that without an

accurate consideration of it, they cannot be thoroughly understood. We therefore here confine ourselves to the explanation of this point.

The prophet threatens and warns the kings of Judah, first, in general, announcing the judgments of the Lord upon them and their people, the fulfilment of the threatenings, Deut. 29 : 23 sq., should they continue in their hitherto ungodly course, 22 : 1 – 9. He then, in order to make a stronger impression, exemplifies the general threatening, shows how God's avenging justice would manifest itself in the lot of the individual apostate kings. First, Jehoahaz, the son and immediate successor of Josiah, whom Pharaoh-Necho dethroned, and carried with him to Egypt, v. 10 – 12. The declaration concerning him, forms a commentary on the name *Shallum, the recompensed*, he whom the Lord recompenses according to his deeds, which the prophet gives to him instead of his proper name, *Jehoahaz*. Happy, in comparison with him, is his father Josiah, who found his death in the fight against the Egyptians. For he never more returns to his home, he lives and dies in a foreign land. Then Jehoiakim, v. 13 – 19. He is a despot, who does all in his power to destroy the people intrusted to him. Therefore, the grossest contrast will ensue between his splendid name and his miserable lot. The Lord, far from raising him up, will cast him down into the lowest depth. Not even an honorable burial is given to him. Unwept, unlamented, like a trodden-down carcass, he lies without the gate of Jerusalem, the city of the great King, which he wished to wrest from him, and to make his own possession. Then there is a digression, v. 20 – 23. The apostate Judah is addressed. The judgment upon her kings is not foreign to herself, any more than their guilt belongs to them as individuals only. It is, at the same time, a judgment upon the people, who sink down from the height on which the mercy of the Lord had placed them, in consequence of his anger, which they have provoked by their wickedness. Then Jehoiachin, v. 24 – 30. In his name "the Lord will establish." The *will* is too much. The Lord *will* reject, and cast him away as a worthless vessel. With his mother, he will be carried away out of his sweet native land, and there die. Irrevocable is the decree of the Lord, that no one of his sons will ascend the throne of David, so that he who has begotten sons in vain, is to be esteemed as one who is childless.

At the beginning of our portion (v. 1 and 2), the substance of chap. 22 is embraced in *one* sentence : "Woe to the shepherds who ruin and scatter the flock of the Lord! Woe, therefore, to *these*

shepherds who have done thus!" With this is connected, in v. 3–8, the prediction of prosperity for the poor scattered flock. For the same reason, why the Lord visits on those who have hitherto been their shepherds the wickedness of their doings, viz. because he is the Chief Shepherd, or on account of his covenant faithfulness, he will also receive them in love, collect them out of their dispersion, instead of the evil shepherds, give them a good one, David's long-promised and desired great descendant, who, as a *righteous* king, will diffuse justice and righteousness in the land, and therefore procure for it righteousness and prosperity from the Lord. So great will the mercy of the future be, that it will totally obscure the greatest mercy of the past, the deliverance out of Egypt.

That the whole prophecy belongs to the reign of Jehoiakim, cannot be doubted. Jehoiakim's end, Jehoiachin's fate, are predicted as events of the future. Only in consequence of his false ground view concerning the prophecies, as veiled descriptions of historical events, could Eichhorn (*Proph.* I. p. 201 ff.) assert the composition of the portion under Zedekiah. He very characteristically remarks, "When Jeremiah held this discourse, not only had Jehoiakim already found his disgraceful end (22 : 19), but also Jeconias with his mother was already carried away to Babylon." It is surprising, that Dahler, without sharing in the ground view, could, nevertheless, incline to its result. He appeals especially to the fact, that, v. 24, Jehoiachin is addressed as king, on which Bertholdt also relies, when (p. 1426), cutting in two the unsewed garment, he places v. 1 – 19 under Jehoiakim, v. 20 — 23 : 8 in the time when Jehoiachin had been carried to Babylon. But the weakness of this reason needs scarcely to be shown. What difficulty is there in assuming, that the prophet places himself in the time when the now crowned prince was king, and then the address is a simple result.

We have here still to make an investigation concerning the names of the three kings, occurring in chap. 22, the result of which is important to us in the interpretation of v. 5. — It must appear singular, that the same king, who, in the books of Kings is named Jehoahaz, is here called only Shallum ; the same who is there Jehoiachin, is here Jeconias, and briefly Conias. The usual supposition, that the two kings had each two names, is unsatisfactory, because the names employed by Jeremiah too plainly appear, by the connexion in which they stand, as *nomina realia*, which should remove the antithesis between name and thing, and therefore plainly are of a like nature

with the expressive name of the Good Shepherd, chap. 23 : 6, which, with entirely the same right, could be changed into a *nomen proprium*, in the proper sense, as has been actually done by the Seventy. The numerous passages in the prophets, where the name occurs as an expression of the being, e. g., Is. 9 : 5, 62 : 4, Jer. 33 : 16, Ezek. 48 : 35, clearly show, that a name, which has only prophetic authority (and such alone is found here, although the name *Shallum* occurs also 1 Chron. 3 : 15, — in the historical representation itself, on the contrary, *Jehoahaz*, as in the books of kings, 2 Chron. 36 : 1, — the name *Jeconias* also in the same place, v. 16, and Esth. 2 : 7, while, besides the author of the books of kings, Ezekiel also, 1 : 2, has Jehoiachin. For those later writers might have drawn from Jeremiah), cannot, at once, be regarded as a *nom. prop.*; rather, in all probability, it is not, and this probability becomes a certainty when the name either *alone*, as *Shallum*, or *first*, as *Jeconias*, — which also, 24 : 1, 27 : 20, occurs again, the abbreviated *Coniah*, 37 : 1, while, which is well to be observed in the *historical* representation, chap. 52 : 31, it is *Jehoiachin*, — occurs in a connexion, like that in the passage before us, especially when the phenomenon is found in a prophet, in whom, as is the case with Jeremiah (comp. Vol. II. p. 74), elsewhere also manifold traces of sacred wit, and even of verbal wit, can be pointed out. The pious Josiah had given his sons names prophetic of prosperity, with reference to the calamity with which Judah was more and more threatened. They should, according to his wish, be so many *actual* prophecies, and would have proved themselves to be such, if those who bore them had not rendered them void by their apostasy from the Lord, and occasioned the most striking contrast between the idea and the reality. This was first done by Jehoahaz. He, whom the Lord should *hold*, was carried by violence to Egypt. The prophet, therefore, names him *Shallum*, the *recompensed*, — not as Hiller, p. 24, and Simonis, p. 267, *retributio*, comp. Ew. p. 240; the same, who, 1 Chron. 5 : 38, is called *Shallum*, is called, 1 Chron. 9 : 11, *Meshallum*, — he, on whom the Lord visits the wickedness of his actions. — As to the names *Jehoiakim* and *Jehoiachin*, in the first place, their relation must be considered to the promise to David. It is there said, 2 Sam. 7 : 12, "And I set up (וַהֲקִימֹתִי) thy seed after thee, who shall come forth out of thy loins, and I establish (וְהַכִינֹתִי) his kingdom." This passage plainly contains the ground of *both* names, and this is the more easily explained, since they both

have one author, Jehoiakim. His former name, *Eliakim*, had probably been given to him by his father Josiah, in reference to the promise. When, however, Pharaoh desired him to change his name, — such an incentive to a purpose, which was afterwards approved by Pharaoh, is, as the name itself shows, to be supplied, 2 Kings 23 : 34, — he determined this change, so that he might place it in still closer connexion with the promise, in which, not *El*, but *Jehovah*, is expressly mentioned as the promiser, as, indeed, the thing proceeded from Jehovah, the God of Israel. As, from the whole character of Jehoiakim, we cannot suppose that the twofold naming proceeded from true piety, nothing is more natural, than to attribute it to opposition to the prophets. The central point of their annunciation, was the impending calamity from the north, the decline of the family of David ; the promise to David, should, indeed, be fulfilled, but not till after a previous deep degradation, in the Messiah. Jehoiakim, reviling these threatenings, will transfer the prosperity out of the future into the present. In his name, and in that of his son, he presented a standing protest against the prophetic prediction, and this must call forth a counter protest, which we find expressed in our prophecy. The prophet first overthrows the false interpretation, Jehoiakim is not Jehoiakim, and Jehoiachin is not Jehoiachin, chap. 22, and then he restores the right interpretation, the true Jehoiakim is, and remains, the Messiah, chap. 23 : 5. With respect to the former, he satisfies himself with regard to Jehoiakim with the *actual* antithesis, and neglects to substitute a truly significant name for the one assumed, which may most easily be explained by supposing, that he holds it as unsuitable to exercise any kind of wit, even that which is sacred, on the then reigning king. It was otherwise, however, in respect to Jehoiachin. The first change of the name into *Jeconias*, had its aim not in itself; both names signify entirely the same. It had respect only to the second change into *Coniah*. The future precedes, in order that he might be able by the removal of the י, to cut off hope, a Jeconias without *J*, a God will establish without *will*. In reference to these names, Grotius anticipated the truth, yet erred in the nearer determination, because he did not perceive the whole connexion of the subject, so that, according to him, it amounts to a mere play upon words : "*Aufertur Jod, quod initium facit nominis, ut significetur eventura ipsi capitis diminutio; additur ad finem Vav, ut contentus nota, q. d. Coniah ille.*" Lightfoot came nearer the truth ; yet he could gain for it no

success (comp. against him Hiller and Simonis, who consider his view as scarcely worth refuting), because he did not embrace it on all sides. He remarks (*Harm.* p. 275): "*Demta prima nominis syllaba, subinnuit deus, se nolle deinceps regnum atque imperandi dignitatem Salomonis prosapiæ continuata serie stabilire, uti videtur Jehoiakimus sibi spopondisse, cum ejusmodi nomen indiderit filio.*" Comp. besides these two, still Alting, *De Kabbala Sacra*, § 73. Finally, we yet refer to chap. 20 : 3. Who could infer from this passage, that Paschhur had been called also, by way of permutation, Magor Misabib?

V. 1. "*Woe to the shepherds, who destroy and scatter my pasture flock, saith the Lord.*" Well to be observed is רֹעִים without the article here, with it in v. 2. Ven.: "*Generale væ pastoribus malis præmittitur, quod mox ad pastores Juda applicatur. — Cum væ Jehovæ in omnes pastores improbos denuntiatum sit, propterea vos mali pastores etc.*" By the *shepherds*, several interpreters would understand only the false prophets and priests; others, those at least after the kings. This interpretation has had the most unfavorable influence on the understanding of the following Messianic prediction. It has caused entirely foreign traits to be introduced into it; only when it is perceived, that the bad shepherds are exclusively the kings, does it appear, that, in the description of the Good Shepherd, only that is suitable, which concerns him as a king. But the very circumstance, that in this, according to a correct interpretation, only such is found, is a sufficient proof, that, by the wicked shepherds, only the kings can be intended; all doubt, however, vanishes, when the close connexion of our verse with chap. 22, is considered. That by the shepherds *usually*, only the rulers are designated, we saw already, on chap. 3 : 15, comp. still 25 : 34–36, and the imitation, and first interpretation of our passage, in Ezek. 34. That this usage has for its foundation a typical understanding of the former relations of David, appears from Ps. 78 : 70, 71, "He chose David his servant, and took him from the sheep-folds, from following the ewes great with young, he brought him to feed Jacob his people, and Israel his inheritance," comp. Ezek. 34 : 23, 24, "And I raise up for them *one* shepherd, and he feeds them, my servant David, he

will feed them, and he will be their shepherd." — What is to be understood by *destroying* and *scattering*, must be determined, partly out of the foregoing chap. v. 3 and v. 13 sq., partly here out of v. 3. The former passages show, that the violent acts of the kings, their oppressions and extortions, belong here (comp. Ezek. 34 : 2, 3, "Woe to the shepherds of Israel who feed themselves. Should not the shepherds feed the flocks? The fat ye eat, and with the wool ye clothe yourselves, the fattened ye slay, &c., and with severity ye rule over them, and with violence"). The latter shows, that chiefly the heaviest guilt of the kings comes under consideration, all that, whereby they became the occasion of the carrying away of the people into exile, besides their foolish political plans, resting on ungodliness, comp. 10 : 21; the negative (Ven.: "*Quorum etiam erat curare, ut vera religio, pabulum populi spirituale, recte et rite exerceretur*") and the positive promotion of impiety, and the consequent immorality, whereby the Divine judgments were powerfully called forth. The contrast of the idea and the reality (Calvin: "*Hæc inter se contraria sunt, pastorem esse et perditorem*") contains the ground of the woe, further strengthened by the prominence given to the fact, that the flock which they destroy and scatter is God's flock (Calvin: "*Deus significat, illatum sibi esse atrocem injuriam, cum ita indigne dissipatus fuit populus*). The צֹאן מַרְעִיתִי cannot be explained by "the flock of my feeding," i. q. "which I feed." For מַרְעִית, where it occurs alone, never has the sense usually attributed to it by the lexicographers, *pastio*, *pastus*, but always rather that of *pascuum*, comp. 10 : 21, 25 : 36, Is. 49 : 9, Hos. 13 : 6. This sense, agreeing very well with the form, must, therefore, be retained, even where the word occurs in connexion with צֹאן, as a designation of Israel in relation to God. Ps. 74 : 1, 79 : 13, 100 : 3, 95 : 7. צֹאן מַרְעִית is to be regarded as *nom. compos.*, *pasture flock*, = *a flock at pasture*, and the *suff.* belongs to the whole. מַרְעִית is not to be regarded as an idle addition. Only when the flock is upon the pasture, can the virtues and the faults of the shepherds plainly show themselves. — It is remarkable, that the discourse here is only of the guilt of the rulers, and not of that of the people, while yet every deeper consideration of the subject shows the two to be inseparable, evil rulers, as arising from the condition of the people, and at the same time as a punishment sent from God, of their ungodliness. The case, however, is easily explained, as soon as we only consider, that the prophet here had to do merely with the kings, not with the

people. That their wickedness stood in a natural connexion with that of the people, was not sufficient to exculpate them. For that this *natural* connexion was not a necessary one, appears from the example of a Josiah, by whom, through the grace of God, it was broken through. Just as little were they justified by the fact, that they were rods of correction in the hand of God, to which the prophet himself refers, when he substitutes, for the "*ye* have driven away," in v. 2, the "*I* have driven away," in v. 3. *They* had only to look to their call and their duty. The execution of the purposes of God belong to him alone. From what has been said, it is evident, that my "pasture flock" would be entirely misunderstood, if we should infer from it an antithesis of the *innocent* people, and the *guilty* kings. Calvin: "*In summa, cum deus Judæos nominat gregem pascuorum suorum, non respicit, quid meriti sint, vel quales sint, sed potius commendat gratiam suam, qua semen Abrahæ dignatus fuerat.*" The moral condition of the people does not extend to the kings; they have only to look at God's covenant with the people, which is for themselves a source of obligation, so much the greater than that of heathen kings, as Jehovah is more glorious than Elohim. The moral condition of the people, is, in a certain respect, not regarded even by God. However bad it may be, he looks at his covenant, and even the outward dispersion of the flock, is, when more deeply considered, a collecting of it.

V. 2. "*Therefore, thus saith the Lord the God of Israel against the shepherds who feed my people, Ye have scattered my flock, and driven them away, and ye have not visited them; behold, I visit upon you the evil of your doings, saith the Lord.*" In the designation of God as "Jehovah God of Israel," that is already implied, which is afterwards expressed. Because God is this, the crime of the kings is at the same time sacrilege. They have profaned God. That the people were still a people of God, must, precisely here, be rendered prominent. In another very important relation, they are called *Lo Ammi* (Hos. 1 : 9), but this belongs not here. Calvin: "*Alienaverant se illi a deo, et jam ipsos suo decreto abdicaverat: sed potuit deus uno respectu censere ipsos extraneos, interea autem respectu fœderis sui agnovit suos: et ideo vocat populum suum.*" The expression "who feed my people," renders the idea more prominent and emphatic, than the bare mention of the shepherds, and thus serves to render the contrast with the reality, the more striking. The "driving away," is designated by the *fut.* with *vav conv.*, as a

consequence of the dispersion. The flock without a shepherd first disperse, and then the individual sheep lose themselves in the wilderness. "Ye have not sought them," appears at first sight, as a stronger complaint had already preceded, to be feeble. But what they had done, first appears in all its odiousness, by considering what they have not, but, according to their destination, should have done. This reference to their office, gives the greatest sharpness to the apparently mild reproof. Just so in Ezek. 34 : 3, "The fat ye eat, and with the wool ye clothe yourselves, the fattened ye slay, and the sheep ye feed not." The *visiting* constitutes the general ground of every individual act of the shepherds, so that לֹא פְקַדְתֶּם includes in itself all that which Ezekiel, in v. 4, particularizes: "The weak ye strengthen not, and the sick ye heal not, and the wounded ye bind not up, and the dispersed ye bring not back, and the perishing ye seek not." — The expression, "the evil of your doings," refers back to Deut. 28 : 20, "The Lord will send upon thee the curse, the terror and the ruin, in all thy undertakings, until thou art destroyed, and perish miserably, *on account of the evil of thy doings*, that thou hast forsaken me." The faint allusion to a former fearful threatening in that part of the Pentateuch which was the most known of all, suffices to effect the completion of what is expressly uttered out of it. Such an allusion to the passage in Deuteronomy is demonstrable, wherever the combination רַע מַעַלְלֵיכֶם, probably become obsolete in later times, occurs, comp. 4 : 4, and 21 : 12, in which two passages also, the מִפְּנֵי is introduced, Is. 1 : 16, Ps. 28 : 4, Hos. 9 : 15.

V. 3. "*And I will collect the remnant of my flock out of all the lands whither I have driven them, and I bring them back to their folds, and they are fruitful, and increase.*" Comp. the parallel passages, 29 : 14, 31 : 8, 10, Ezek. 11 : 17 sq., Mic. 2 : 12, but especially Ezek. 34 : 12, 13, "As a shepherd looks after his flock in the day, when he is in the midst of his flock, which is scattered, so will I look after my flock, and I deliver them out of all the places whither they had been scattered in the cloudy and dark day. And I bring them forth out of the nations, and gather them out of the lands, and bring them into their land, and feed them upon the mountains of Israel, in the grounds, and in all the dwelling-places of the land." A spiritless adhering to the letter has here also led several interpreters to the supposition, that the prophet has in view merely the literal return from the exile, perhaps also the blessings of the times of the Maccabees. The opposite, — even aside from the fact,

that then the fulfilment would little correspond with the promise; Canaan was for those who returned, too little Canaan, too little God's land, to allow this return to be regarded as a realization of the promise of God, — can be easily shown out of the context. Closely connected with the collection and the bringing back, appears, in v. 4, the raising up of the Good Shepherd; and this promise, according to v. 5, was to find, if not its sole fulfilment, still, in any event, its substance and central point, in the raising up of David's righteous sprout, — the Messiah. And that we can by no means here resort to the supposition of the *one after another*, appears from the comparison of v. 7, 8. The לָכֵן, with which these verses begin, referring to the whole compass of the preceding promises, shows that we must by no means separate from one another, the bringing back from banishment and the raising up of the Messiah; and the contents of both verses lead to the same result. How could it well be said of the literal bringing back from the exile, that it would far surpass the former deliverance out of Egypt, and cause it to be forgotten? The correct view was seen by Calvin: "*Non dubium est, quin propheta initium faciat a libero populi reditu, sed non est separandus Christus ab hoc redemtionis beneficio; alioqui non constaret nobis effectus hujus prophetiæ.*" We justify this concurrent reference to Christ, by the fact, that the ground of Canaan's worth to Israel did not lie in its being his native land in the inferior sense, but in its being the land of God, the place where his honor dwelt; hence it follows, that the literal return was of value to the covenant people, only so far as God showed himself as God of the land, and therefore, because before Christ this happened only in a very imperfect manner in comparison with the idea, was of very inferior importance. And, in like manner, it follows, that the bringing back and the collecting by Christ, were comprehended under the promise. For where God is, there also is Canaan. Whether it is the old stall or a new one is of very little consequence, if only the Good Shepherd is among the sheep. As a general rule, such external considerations lie without the province of prophecy, which, aiming at the substance, in regard to its form of manifestation, points simply to history. To what ridiculous notions this false cleaving to the letter leads, appears from such remarks as those of Grotius on the second half of the following verse: "*Vivent securi sub præsidio potentissimo regum Persarum.*" Worldly protection and worldly oppression were for the covenant people but little different. That, in general, heathen reigned over

them, was their distress, and this distress must therefore remain (comp. Neh. 9 : 36, 37), although, by God's favor, the true value of which consisted only in its being a prophecy and pledge of a future and greater, in the place of the former severe dominion, a mild one had succeeded. — That only to the *remnant* the collection is promised, comp. Is. 10 : 22, Rom. 9 : 27, indicates that righteousness goes by the side of compassion. Calvin : "*Iterum confirmat, quod dixi, nempe non ante fore misericordiæ locum, quam purgaverit ecclesiam suam tot et tam fœdis inquinamentis, quibus tum scatebat.*" We must be very careful not to confound the scriptural hope of a conversion of Israel in the main, in contrast with the *small* ἐκλογή at the time of Christ and the apostles, with the hope of a *general* conversion in the strict sense. The latter, according to the relation of God to the freedom of man's nature, is simply impossible; it leads, by a necessary consequence, to the doctrine of a general *bringing back.* For it is established, that God *wills*, that all men should be aided, and the *ability* in the case of all *would* necessarily follow, if all the members of *one* people were actually converted. It has no Scripture expression in its favor, except the πᾶς in Paul, which must be explained by the antithesis with the *small* ἐκλογή; but it has many against it, viz. all the passages of the prophets, where salvation is promised only to the remnant, the escaped of Israel: and, besides the words of God, his deeds also, the great types of spiritual things, in the deliverance out of Egypt, where only the *remnant* had reached Canaan, while the bodies of thousands fell in the wilderness, in the return from Babylon, where by far the greater number preferred the temporal pleasures of sin to the enjoyment of the Lord in their own land.

V. 4. "*And I raise up over them shepherds, and they feed them, and they shall no more fear, nor be terrified, neither be lost, saith the Lord.*" The reference here to 2 Sam. 7 : 12, and to the name of *Jehoiakim*, which still more distinctly appears in the following verse, is manifest, comp. p. 398. This reference also shows, that the prophecy was composed under Jehoiakim. It was, at that time, easily understood by every one; even the slightest allusion was sufficient. This reference shows further, that Venema, with several of his predecessors, here erroneously thinks of his favorite Maccabees. These are by no means alluded to, because they did not originate from David. The prophet had plainly in view, along with the antithesis of the apostasy of the people, and God's covenant faithfulness,

still another, that of the apostasy of David's family, and God's faithfulness in the fulfilment of his promises made to David. The individual apostate members of this race, although, appropriating the promise to themselves, they expected prosperity in its name, were destroyed, but God's mercy cannot depart from the stock; out of it, because God is Jehovah, a true Jehoiakim and Jehoiachin must arise. And thus it appears, that the Maccabees are as little referred to here, as Ezra and Nehemiah, who were conjectured to be by Grotius. We might sooner think of Zerubbabel; for his coming forward actually stood in a relation to the promise in David, although only as a feeble type and prelude of the true fulfilment, like the assembling out of the Babylonish exile, in comparison with that to be effected through Christ. If any one would argue from the plural, still, the verse must in no case be separated from v. 5, "First will I raise up to you shepherds, *then* the Messiah." We must rather, with C. B. Michaelis, subjoin, *imprimis unum, Messiam.* Progressive degrees in the prosperity are found in *no* prediction of Jeremiah. Everywhere the whole in its completion, the idea in its full compass, lies before him. Where this is not perceived, the whole interpretation must necessarily take a wrong course, which is most clearly seen in Venema. But there is no ground whatever to lay so much stress on the *plur.* Every *plur.* can be employed for designating the generic idea, Ewald, p. 639. And this was the more natural here, since the bad genus, to which the good is opposed, consisted of a series of individuals. To the evil pastoral care, the prophet now, for the first time, here opposes the good; then, in v. 5, he describes more particularly the individual, which should represent the genus, who should completely realize the generic idea. This explanation is confirmed by a comparison of the otherwise almost verbally coincident parallel passage, 33 : 15, where the discourse is only of *one* descendant of David, the Messiah; very naturally; for there, the antithesis with the bad shepherds, which here caused the genus to be rendered prominent at the beginning, was wanting. In like manner, by a comparison of the imitation in Ezekiel, chap. 34. In him also only *one* good shepherd occurs, in antithesis with the evil shepherds. — The expression, "and they feed themselves," stands in antithesis with "who feed my people," in v. 2. The former *should* feed the flock, instead of which they feed themselves (comp. Ezek. v. 2), the latter actually feed. The former are shepherds in name, but in fact wolves, the latter are shepherds in name and reality.

פָּקַד is to be taken in the sense *to miss*, comp. on chap. 3 : 16. There is an allusion to פִּקְדֵהֶם לֹא in v. 2. Because the evil shepherd does not visit, the sheep are not sought, i. q. they are lost, but now a grievous visitation is made by God for those who are not sought (פֹּקֵד עֲלֵיכֶם); the Good Shepherd visits, and so the sheep are not sought. "They fear not, and are not terrified," is explained by Ezek. v. 8, "For this reason; that my sheep are for a prey, and for a spoil to all the beasts of the field, because they have no shepherds, and because my shepherds do not concern themselves about the flock."

V. 5. "*Behold, days come, saith the Lord, and I raise up to David a righteous sprout, and he reigns as a king, and acts wisely, and causes justice and righteousness in the land.*" The expression, "Behold, days come," designates, according to the constant usage of Jeremiah, not, indeed, an advance in the time in relation to the foregoing, but awakens attention to the greatness of the act which is to be announced. There is, at the same time, an allusion to the contrast between the hope and the appearance, by which the former by no means seemed to be justified. May the present be ever so discouraging, *still*, the time comes; although the heart plainly says no, God's word must be more certain. Concerning the צֶמַח, comp. Vol. II. p. 4. צַדִּיק stands here in the same relation as Zech. 9 : 9, in another than Is. 53 : 11. There, where the servant of God is described as a high priest and sin-offering, his righteousness occurs as an essential condition of justification; here, where he appears solely as a king, as the cause of the diffusion of justice and righteousness in the land. To the antithesis with the former kings, Abarbanel directs attention: "*Non erit germen improbum, ceu Joiakim et filius ejus, sed justum.*" Calvin also points to the "*obliqua antithesis inter Christum et tot quasi aduiterinos filios. Certe scimus eum solum fuisse justum semen Davidis, quia etsi Ezechias et Josias fuerunt legitimi successores, si respicimus alios, fuerunt quasi monstra. Certe præter tres vel quatuor omnes fuerunt degeneres et fœdifragi.*" — The expression, "I raise up *to* David a righteous sprout," is here, as in chap. 33 : 15, by no means, i. q. as a righteous sprout *of* David. Rather, David is designated as the person to whom the action of raising up belongs, on whose account it is performed. God had promised to him the eternal dominion of his race. Although, therefore, the members of this race offend never so much against God, although the people be never so unworthy to

be ruled by a righteous sprout of David, yet must God, as surely as he is God, raise him up for David's sake. The word מֶלֶךְ is not to be overlooked. It shows, that מָלַךְ, which, standing alone, might well designate another government than a regal, as, e. g., that of Zerubbabel, must be taken in its full sense. And this nearer determination was the more necessary, since the lowest humiliation of the race of David, predicted by the prophet in chap. 22, comp. especially v. 30, was drawing near, which seemed to blast every hope of its rising to *complete* prosperity. As faith in this event, therefore, rested solely on the word, this must be as definite as possible, so that no one could pervert or misinterpret it. Calvin: "*Regnabit rex, h. e. magnifice regnabit, ut non tantum appareant aliquæ reliquiæ pristinæ dignitatis, sed ut rex floreat et vigeat, et obtineat perfectionem, qualis fuit sub Davide et Salomone, ac multo præstantior.*" — In reference to הִשְׂכִּיל, it has already been shown, on chap. 3 : 15, that it never means *to be prosperous*, but rather always *to act wisely*. How the connexion here demands the latter signification, has been shown by Calvin: "*Videtur hic potius loqui proph. de recto judicio, quam de felici successu, quia hæc conjunctim legenda sunt, prudenter aget, deinde faciet judicium et justitiam. — Fore præditum tam prudentiæ, quam rectitudinis et æquitatis spiritu, ut omnes numeros boni ac perfecti regis impleat.*" Still, Calvin has not exhausted the argument derived from the connexion. The *whole* verse treats of the gifts of the king; all that follows of the prosperity that is to be imparted by these gifts to the people. Besides, there is a manifest antithesis with the folly of the former shepherds, owing to ungodliness, as it had been represented in the foregoing chapter as a ground of their destruction, and that of the people, comp. 10 : 21, "The people had become foolish, and they seek not the Lord, therefore they act unwisely, and their whole flock is scattered." But if the sense *to act wisely*, is established here, so is it also in those passages where הִשְׂכִּיל occurs of David, comp. on chap. 3. For that the prophet had these passages in view, that, according to him, David's reign should revive in a more illustrious form in his righteous sprout, is evident from the fact, that the remainder also has for its foundation the description of David's reign in the books of Samuel. Thus: "And he reigns as a king, — and causes justice and righteousness in the land," refers back to 2 Sam. 8 : 15, "And David reigned over all Israel, and David provided justice and righteousness for his whole people." The groundwork of the commencement of

v. 6, is formed by v. 14 (comp. v. 6) in the same place: "And the Lord gave prosperity (וַיַּשְׂכֵּל) to David in all his ways." But if הִשְׂכִּיל, where it occurs of David, is thus to be taken, the Seventy also, Is. 52 : 13, are right in their translation *συνήσει*, for there, as here, regard is had to David as a type of the Messiah. — The phrase עָשָׂה מִשְׁפָּט וּצְדָקָה is commonly translated by De Wette, "to *practise* justice and righteousness." But that this interpretation is false, appears from the fact, that, on Ps. 146 : 7, he felt compelled to relinquish it. עָשָׂה is rather to be explained by *to provide, to cause.* מִשְׁפָּט and צְדָקָה are, indeed, to be distinguished, but not in the arbitrary manner of Schindler and Dassov (*Diss. in loco*, Witt. 1674), who assert, that מִשְׁפָּט stands *de sontium coercitione*, צְדָקָה *de justorum defensione.* מִשְׁפָּט is here, as always, the objective *right*, צְדָקָה the subjective *righteousness.* The providing of the *right* is the means whereby *righteousness* is provided. The forced dominion of justice is necessarily followed by the voluntary, as God's judgments, whereby he sanctifies himself *upon* men, are at the same time the means whereby he sanctifies himself *in* them. The high calling of the king, to provide justice and righteousness, rests on his dignity as a bearer of God's image, comp. Ps. 103 : 6, "The Lord provides righteousness (properly righteousness, i. q. everywhere righteousness) and justice to all that are oppressed." Ps. 146 : 7. Chap. 9 : 23, "For I, the Lord, create love, justice, and righteousness in the land." To be compared, finally, is chap. 22 : 15, where it is said of Josiah, the true descendant of David, "He created justice and righteousness," and chap. 22 : 3, where his spurious descendant is admonished: "Create justice and righteousness, and deliver the oppressed out of the hand of the oppressor; and the stranger, the orphan, and the widow, oppress not, do not injustice, and shed not innocent blood in this place." To be observed still is the order: "the king is righteous, his righteousness extends from him to his subjects;" now follow the salvation and righteousness of the Lord. With interpretations like that of Grotius, who, by the righteous sprout, understands Zerubbabel, we need here the less delay, since we have already sufficiently examined them on the parallel passages, and since their obvious erroneousness appears from the circumstance, that he is without a predecessor, and a respectable follower. Indeed, if we could rely on the declaration of Theodoret (*Ταῦτα οἱ ἐμβρόντητοι Ἰουδαῖοι εἰς τὸν Ζοροβάβελ ἔλκειν ἀναιδῶς ἐπιχειροῦσιν*, then the refutation), the older Jews would have broken the way to this

perversion. But we have already frequently seen, that we cannot confidently rely upon such assertions of Theodoret. And in the Jewish writings themselves, there is no trace of such an interpretation. The Chaldee is decided in favor of the reference to the Messiah, הא יומיא אתן אמר ׳׳ ואקים לדויד משיח דצדקא (not דצדיקיא, *justorum*, as several absurdly read; comp. 33 : 15, "*Ecce dies veniunt et suscitabo Davidi Messiam justum.*" Eusebius, comp. Le Moyne, *De Jehovah Justitia Nostra*, p. 23), and refutes, indeed, that to Joshua, the son of Jehosedeck. But we cannot thence infer, that this interpretation found defenders in his time. He designs only to guard against the false understanding of the Ἰωσεδέκ of the foregoing verse in the Alex. Version (*Καὶ τοῦτο τὸ ὄνομα αὐτοῦ, ὃ καλέσει αὐτὸν κύριος*, Ἰωσεδέκ). That the translators themselves proceeded on this false understanding is not to be supposed. Jehosedeck is, indeed, the father of Joshua, the high priest, and an entirely undistinguished person. Certainly they only designed, by retaining the Hebrew form, to express that here a *nom. propr.* occurred, to which they were led, especially by the circumstance, that, in their time, this name was generally current, as one of the proper names of the Messiah.

V. 6. "*In his days will Judah be provided with salvation, and Israel dwell securely, and this is the name which shall be given to him, The Lord our righteousness.*" How the first words refer back to David has been already shown. What Jeremiah here says in several words, is more briefly expressed by Zechariah, when he calls the sprout of David, צַדִּיק וְנוֹשָׁע, "righteous, and protected by God," comp. Vol. II. p. 90. The correctness of the interpretation of נוֹשָׁע there given, is placed beyond all doubt by the comparison of this ground passage. That their prosperity, the inseparable companion of righteousness, is attributed to the king, its possessor, and here to the people, makes, indeed, no difference. For there also is the prosperity attributed to the king, who comes for Zion, for the benefit of his subjects, as he is also righteous for Zion's sake. — Israel is here to be taken in a narrower sense, or in the widest; either the ten tribes *alone*, or these *with* Judah. The participation of the ten tribes in the prosperity of the future is a favorite thought of Jeremiah, which returns in all his Messianic prophecies. He has a true tenderness for Israel; his bowels resound, when he thinks of his long forsaken and rejected people. The liveliness of his hope for Israel, is a great testimony for the liveliness of his faith. For,

in respect to Israel, in what appeared, there was still less ground for hope than in the case of Judah. There is an allusion to Deut. 33 : 28 (And he drives out from thee thy enemy, and says, Destroy), "And Israel dwells securely, וַיִּשְׁכֹּן יִשְׂרָאֵל בָּטַח, alone, Jacob looks upon a land of corn and must, and his heaven drops down dew." This allusion can the less be questioned, since, besides Deuteronomy and here, the phrase occurs only 33 : 16, since a reference to the majestic close of the blessing of Moses, which was certainly in the heart and mouth of all the pious, was peculiarly natural, and since also תִּוָּשַׁע has there its analogy in v. 29, "Prosperity to thee, O Israel, who is like thee, a people prospered, נוֹשַׁע, by the Lord, thy blessing-shield, thy proud sword, and thine enemies flatter thee, and thou treadest upon their high places." This glorious destination of the covenant people, hitherto only very incompletely realized, but the most manifest under David (comp. 2 Sam. 8 : 6, 14), should become so apparent under the reign of the Messiah, that idea and reality would entirely coincide. The covenant people should appear in their whole dignity. — In the second half of the verse, the reading must first be established. For יִקְרָאוֹ, standing in the text the 3 *sing.* with the *suff.*, several manuscripts (comp. De Rossi) have the 3 *plur.* יִקְרָאוּ. The latter reading is declared by several polemics, as Raim. Martini, p. 517, and Galatinus, 3. 9, p. 126 ("*Judæi nostri temporis aiunt Jeremiam hic non vocabunt, ut nos habemus, sed vocabit dixisse. Quare sensum verborum hunc esse asserunt: hoc est nomen ejus, qui vocabit eum: scil. Messiam, deus justus noster*") as unconditionally correct, who assert, that the other has originated from intentional Jewish corruption, from the effort to set aside the disagreeable doctrine of the Deity of the Messiah. This allegation, however, is certainly unfounded. It is true, that some Jewish interpreters use the reading יקראו for the alleged purpose; thus, R. Saadias Haggaon, in Abenezra, and Manasseh Ben Israel, who explain, "And this is the name which the Lord will name him, Our Righteousness." But it does not follow from this, that they invented the reading; they might have connected their perversion with the reading that already existed; and that this was actually the case, appears from the fact, that by far the greater portion of the Jewish interpreters and polemics reject this perversion, as inconsistent with the accents (comp. particularly Abenezra and Norzi, *in loco*), and acknowledge *Jehovah Zidkenu*, as a name of the Messiah. The reading יִקְרָאוּ, is decidedly to be rejected, even because it has by far the

least external authority in its favor. It is true, that its defenders (comp. especially Schulze, *Vollst. Critik der gewohnl. Bibelausgaben*, p. 321) have sought to supply what was deficient in manuscript authority, by an appeal to the ancient translators, who are supposed to have employed it with the single exception of the Seventy. But this supposition is entirely groundless. The *vocabunt eum* of Jonathan and the Vulgate is the correct translation of יִקְרָאוּ, *one calls him.* Jerome, when he remarks in opposition to the Seventy, according to the Hebrew it means *nomen ejus vocabunt*, does not contend against their use of the singular in itself considered, but only their arbitrarily supplying *Jehovah* as the subject: "the Lord will call," instead of "one will call." How the false reading יקראו first arose, is manifest from the grounds which its later defenders deduce in its favor, comp. especially Schulze, l. c. The chief ground is the supposition, that only the 3 *plur.* can stand impersonally; comp. on the contrary, Ew. p. 644, "Where the more definite subject is not mentioned, because it can be easily inferred from the sense, the *plur. commonly* stands, the *sing.* much more seldom; this, however, is especially frequent in the phrase שָׁם קרא." To this must be added, the more seldom י of the *suff.*, instead of the more usual הוּ, comp. Ew. p. 181. On internal grounds also, the reading יקראו is unconditionally to be rejected. The designation of the object of the naming, can by no means be omitted. — We come now to the phrase *Jehovah Zidkenu.* There is a great diversity in the explanation of these words. The better Jewish interpreters take the words, indeed, as a name of the Messiah, but not so that he would be named *Jehovah*, and then in apposition, "our righteousness," but rather so that *Jehovah Zidkenu* is an abbreviation of a whole sentence. Thus the Chaldee, which paraphrases "*Et hoc nomen ejus, quo vocabunt eum: fient nobis justitiæ a facie domini.*" Kimchi: "*Israel vocabit Messiam hoc nomine: dominus justitia nostra, quia ejus temporibus erit domini justitia nobis firma, jugis, et non recedet.*" The ספר עקרים in Le Moyne, p. 20, "*Vocat scriptura nomen Messiæ: dominus justitia nostra, quia est mediator dei et consequimur justitiam dei per ejus ministerium.*" They appeal, besides to 33 : 16, to passages, as Exod. 17 : 15, where Moses calls the altar, *Jehovah my banner*, to Gen. 33 : 20, where Jacob attributes to it the name *El Elohe Israel.* Grotius joins these interpreters, only that he more dilutes the sense. The other older Christian interpreters (the Vulgate excludes every other meaning by its translation, *dominus justus noster*), on the contrary,

earnestly contend, that the Messiah is here called *Jehovah*, and, therefore, must be truly God. What Dassov *in loco* says : "*Quia itaque Messias appellatur Jehovah, hinc firmiter concluditur eum verum esse deum, cum nomen hoc vero deo proprium sit et essentiale,*" belongs to them all. Le Moyne wrote a whole book, that already cited, out of which but little is to be learned, in defence of this interpretation. Even a Calvin, who elsewhere often erred from an excessive dread of doctrinal prejudice, decidedly adopts it. "*Quicunque,*" he remarks, "*sine contentione et amarulentia judicant, facile vident, idem nomen competere in Christum, quatenus est deus, sicuti nomen filii Davidis respectu humanæ naturæ ei tribuitur. — Omnibus æquis et moderatis hoc constabit, Christum hic insigniri duplici elogio, ut in eo nobis commendet prophcta tam deitatis gloriam, quam veritatem humanæ naturæ.*" By righteousness, he understands also justification by the merit of Christ : "*Est nostra, quia Christus non sibi justus est, vel in se, sed justitiam accepit, quam communicet nobiscum*" (1 Cor. 1 : 30). — In reference to this interpretation, we make the following remarks. 1. Its chief fault is, that it is not considered how the prophet here expresses the nature of the Messiah and of his time in the form of the *nom. prop.* If it read, "And this *is* Jehovah, our righteousness," it would then be perfectly correct to take Jehovah as a personal designation of the Messiah. In a name, on the contrary, it is as usual as natural, that only the chief words should be selected from a whole sentence, and that it should be left to the hearer or reader to supply the rest. Brevity is inseparably connected with every instance of *naming*, as it appears in the usual abbreviation of the name, even when consisting of one word. A whole proposition as *nom. propr.* is not to be found ; as an example, the two cases already cited by Kimchi may serve. "Jehovah, my banner," stands concisely for "this altar is dedicated to Jehovah, my banner;" El Elohe Israel, for "this altar belongs to the Almighty, the God of Israel." A multitude of other examples might easily be cited. One needs only look at the combinations with *Jehovah*, in the *Onomasticis* of Hiller and Simonis. Thus, *Jehoshua*, "salvation of Jehovah," stands concisely for "Jehovah will provide salvation for me;" Jehoram, *Jehovah altus*, for "I am consecrated to the high God of Israel." Most completely analogous, however, is the name of *Zedekiah*, "the righteousness of God," for "he, under whose reign the Lord will impart righteousness to his people." This name seems, moreover, to stand in direct reference to our prophecy. As

the former *Eliakim*, by causing his name to be changed into *Jehoiakim*, would represent himself as the person in whom the prophecy, 2 Sam. 7, would be fulfilled, so the former *Mattaniah* caused his name to be changed into *Zedekiah* by Nebuchadnezzar (who had, indeed, no other interest, than that, as a sign of his dominion, the new name should be different from the former, and who left it to be determined by him who was to be named), thinking at so cheap a rate to become the Jehovah Zidkenu predicted by Jeremiah, and desired by the people. 2. The preceding argument only shows, that the explanation of Jehovah Zidkenu by "he by whom and under whom Jehovah will be our righteousness," is liable to *no objection.* A positive argument in its *favor*, is furnished by the parallel passage, chap. 33 : 15, 16, "In those days, and at that time, I will cause a righteous sprout to spring forth to David, and he provides justice and righteousness in the land. In those days Judah will be delivered, and Jerusalem dwell securely, and this is the name which shall be given to *her*, The Lord our righteousness." Here Jehovah Zidkenu appears as a name, not, indeed, of the Messiah, but of Jerusalem in the Messianic time. The efforts which have been made to set aside this troublesome argument are in vain. They only show the impossibility of the task. Le Moyne, p. 298 ff., "*Ut nulla elabendi rima hostibus relinquatur*," brings forward five different expedients. But even their diversity is a manifest sign of capriciousness, and this appears still more evident, as one proceeds to examine them in detail. Several resort to Enallage *generis* לה = לו, "and thus will they name *him;*" Le Moyne supposes (p. 305) the assumption of such an analogy to be entirely indubitable. Others explain, "*Et ille, qui vocabit*, = *invitabit illam, est Jehovah justitia nostra*," which is sufficiently refuted by the passage before us; the parallelism is too close to allow יִקְרָא to be taken in an entirely different meaning in the second passage. The same reason also refutes the interpretations of Hottinger (*Thes. Philol.* p. 171) and Dassov : "*Hoc erit, accidet, quando dominus vocabit eam, dominus justitia nostra*," not to mention that אֲשֶׁר cannot possibly mean *when, &c.* 3. Besides, צִדְקֵנוּ is not altogether correctly understood in the older interpretation, when it is referred to the forgiveness of sin. This is, indeed, often extolled, as the chief blessing of the Messianic time, but it is not intended here. According to the connexion, the discourse here is of personal righteousness, prosperity according to another mode of considering the subject, comp. on Mal. 3 : 20, p. 320. Forgiveness of sin pre-

supposes, indeed, righteousness in the former sense, but also righteousness of life. Righteousness stands here in the parallel with prosperity; the order is as follows: "righteousness of the king, righteousness of the subjects, now prosperity and righteousness as a reward from God." In addition to this is the antithesis with the former time. In connexion with the unrighteousness of the kings, stood the unrighteousness of the people, and therefore was the land deprived of its prosperity, and smitten by the judgments of God. What Jeremiah compresses in the name *Jehovah Zidkenu*, Ezekiel exhibits at large in the parallel passage, chap. 34 : 25 – 31. The Lord concludes with them a covenant of peace; a rich blessing is imparted to them; he breaks their yoke; he frees them from servitude; they become not a prey to the heathen. — We must not, however, omit to remark, that the chief error in the older interpretation, consisted in attempting to force out of the word what it did not contain, but what lay, indeed, in the subject. Only a sprout of David, who was at the same time a sprout of the Lord (comp. Is. 4 : 2, from which passage Jeremiah has derived the צֶמַח, and to which he alludes), could realize in all its extent the promise here given. *Righteous*, in the full sense, is no one born of a woman, and if there is a defect in the personal righteousness of the king, then the procuring of justice and righteousness is equally defective, and prosperity and righteousness are not imparted from above in all their fulness. Of all the former kings, the predicate צַדִּיק was more suitable to none, than to David, and yet in what an incomplete sense was it applicable to him! What suffering this imperfection brought upon the nation, is shown, e. g., by the numbering of the people. To this imperfection of the will to provide justice and righteousness, was added the imperfection of the power, and the limitation of the knowledge. Only he who truly reigns as a king, and is truly wise (comp. וּמָלַךְ מֶלֶךְ וְהִשְׂכִּיל), can satisfy the idea which he strove after in vain. All the three offices of Christ, the regal, not less than the prophetic and sacerdotal, presuppose his Deity; and that, in the way hitherto pursued, nothing had been effected, that only by the entrance of the divine into the earthly such splendid promises could be fulfilled, must have been plain to a Jeremiah, whose deep feeling is, that "all flesh is grass," and who lived in a time which was more suited than many others to remedy Pelagianism, which always seeks to gather grapes from thorns. If, now, we still consider, that Jeremiah had before him the clear declarations of older prophets, in reference

to the Deity of the Messiah (comp. Vol. I. p. 162), we can explain his not expressly mentioning it, only from the fact, that it was not suitable in this connexion, in which only the *that*, and not the *whence*, came under consideration.

V. 7. "*Therefore, behold, days come, saith the Lord, when it shall no more be said, So truly as the Lord lives, who brought the children of Israel out of the land of Egypt;* V. 8. *But so truly as the Lord lives, who led and who brought the seed of the house of Israel out of the land towards the north, and out of all lands whither I have driven them, and they dwell in their land.*" The sense is: the prosperity of the future will far exceed the greatest prosperity of the past. Calvin: "*Si per se æstimetur, erit dignum æterna memoria; sed si incipiat conferri cum secunda liberatione, propemodum evanescet,*" comp., besides chap. 16: 14, 15, where the verse almost verbally occurs, chap. 3: 16, where, in the same sense, the ark of the covenant is designated as to be forgotten in future times. Is. 43: 18, 19, 65: 17. — The חַי־יְהוָה, *living Jehovah*, is an abrupt expression of passion, as is natural to the solemnity of an oath, for "so surely as Jehovah lives." It is entirely natural to designate God as the *living*, when one appeals to him as a witness and judge; and equally so, to refer to the greatest sign of life which he has given respecting himself. Now, under the Old Testament, this was the deliverance out of Egypt, which, among all the matter-of-fact refutations of the notion that God walked upon the vault of heaven, and judged not through the obscurity, was the strongest. In the future, one still stronger shall succeed to its place. Accordingly the form of the oath is altogether general; the deliverance out of Egypt comes under consideration as a manifestation of life, and not as a showing of mercy. This Calvin overlooks, when he remarks: "*Quoties videbant se ita premi, ut non esset alius exitus malorum, quam in dei gratia, dicebant eundem deum, qui olim fuerat populi sui redemtor, adhuc vivere et nihil diminutum esse ex ejus potentia.*"

Chap. 31. V. 31 – 40.

The thirtieth and thirty-first chapters might justly be regarded as the hymn of Israel's deliverance. They are joined in one whole, not

merely by a material, but also by a formal unity; so that we cannot sufficiently wonder at those, who, like Venema and Rosenmüller, assume a compilation out of loose fragments, composed at different times. The prophet begins, in chap. 30, with the promise of prosperity for *all* Israel. True, although he even now finds himself, as to *both* parts into which he had been divided, far from the land of the Lord, in a state of banishment, still the end of his oppression has not yet arrived; the distress will rise still higher; but even this, as formerly in Egypt, is a prelude of the prosperity; it is the preparation for a better future, whose glory, the prophet, after a full description in v. 22, comprehends in the brief, but immensely rich and all-comprehensive words, "and ye shall be my people, and I will be your God." The threatening for the apparent Israel in v. 23, 24, forms the majestic close of the promise for the true Israel, analogous to the "there is no peace to the wicked," in Isaiah. Let them not, in foolish delusion, seize the promise for themselves. That time of the highest blessing for the pious, and for those who desire it, the Acharith Hajjamim, will be at the same time for the wicked a time of the heaviest curse. By the side of the climax of the manifestation of mercy, proceeds that of the manifestation of righteousness, as its inseparable attendant. "Behold the tempest of the Lord, glowing fire goes forth, a *constant* storm; on the head of the ungodly will it rest; the glowing anger of the Lord will not return until he has executed the thoughts of his heart; in future days ye shall consider it!" The prophet had already, chap. 23 : 19, 20, uttered the same words in a threatening prophecy before the exile. By its verbal repetition he points out, that the case was not finished with the exile, that this must not be considered as the absolute and last penitence for the sins of the whole nation, that, as surely as God is Jehovah, so surely do his words also revive, as often as the thing again exists to which they refer.

The more specific the consolation, the more impressive is it, the more does it reach the heart. The prophet, therefore, causes the prediction of prosperity for all Israel, to be followed by that for the two divisions. He commences with Israel in the narrower sense, the ten tribes (chap. 31 : 1 – 22), and with these he delays the longest, because, in appearance, they are the most irrecoverably lost, and seem to be for ever rejected by the Lord. The thought of an originally independent prediction of prosperity for Israel, is set aside by the relation of v. 1 to v. 22 of the foregoing chapter, which are

closely connected, since v. 23 and 24 contain only an intervening remark, an *odi profanum vulgus et arceo*, for those to whom the promise did not belong. The "ye shall be my people, and I will be your God," is followed, the order being reversed, by the "at that time, saith the Lord, will I (particularly) be the God of all the families of Israel, and they shall be my people." After Israel, v. 23 – 26, follows Judah. The prediction is closed in v. 26, with the variously misunderstood words, "therefore, I awoke, and saw, and my sleep was sweet to me." The present has vanished from the prophet; he is not susceptible of its impressions, like one asleep, Vol. II. p. 41. Then he awakes for a moment out of his sweet dreams, which are not, as dreams usually are, entirely groundless. He looks around; all is troubled, desolate, and cold; nowhere is there consolation for the weary soul. "Ah," he exclaims, "I have sweetly dreamed;" and immediately the hand of the Lord seizes him again, and removes him from the present.

A peculiar prosperity is by no means destined separately for Israel and Judah; it was one prosperity, in which both should participate, having been reunited as one covenant and fraternal people. The description, therefore, in v. 27 – 40, returns from the parts to the whole, with which it commenced and is completed, in such a manner, as to close with the crown of the promises, the substance of the declaration, repeated here in v. 33, "and I will be their God, and they shall be my people."

The whole description, in both chapters, is Messianic, and a procedure like that of Venema, who divides the whole into small sections, and assumes here an exclusive reference to a return out of the exile, there to the Maccabees, whom he exalts to a sort of Saviours, there to Christ and his kingdom, is utterly to be rejected, as is sufficiently evident from what has been already often remarked. The interpretation of the *whole* portion, therefore, would properly belong here. Still, we are compelled by external grounds to limit ourselves to the interpretation of the chief portion, chap. 31 : 31 – 40.

Only we will first briefly explain chap. 31 : 22, because this passage, in former times, has been interpreted by very many commentators, as personally Messianic. "How long wilt thou ramble about, thou inconstant daughter? For the Lord creates a new thing in the land, woman will encompass man." The older interpreters explain the last words, commonly, of the birth of Christ by a virgin. Thus, e. g., Cocceius: "*Non poterat apertius dici, non sine ænigmate, nisi*

diceretur virgo peperit Christum filium dei." But in opposition to this, not to mention other grounds, is the obvious remark, that here precisely that would be given which is *not* peculiar to the birth of Christ by a virgin ; גֶּבֶר and נְקֵבָה are a designation of the sex ; that the wife bears the man, if גֶּבֶר designates *proles mascula*, is something altogether usual ; precisely that which is important, that the woman is a virgin, the man, Son of God, is wanting. But certainly no better than this interpretation is that which recent interpreters (Schnurrer, Rosenmüller) have placed in its stead : "the woman will protect the man, perform for him the *munus excubitoris circumeuntis*. This is, indeed, a *ridiculus mus*. Schnurrer must, indeed, be allowed to be right, when he remarks, "*Sane novum quid hoc est, insolitum, inauditum ;*" only not every thing *new* is suited to furnish an efficacious motive for conversion. The correct view is as follows : the prophet grounds his exhortation to return to the Lord, on the most efficacious of all motives, viz. that the Lord would return to her, that the time of anger was now over, that she need only hasten to his open arms of love. Without hope of mercy there is no conversion ; the perverse and desponding heart of man must be allured by the preventing love of God to draw near to him. The importance of the new state of things, the prophet designates by the choice of the expression. The *nomina sexus* are here exactly suitable ; even the omission of the article is intentional. The relation is presented in its universality, and thereby the view is steadily directed to its substance : "Woman will encompass man ; the strong will again take the feeble and tender into intimate fellowship, under its protection, its affectionate care. The woman art thou, O Israel, who hast hitherto sufficiently experienced what the woman is without a man, a reed, the sport of all the winds ; the man is the Lord. How foolish if thou dost still persist in thy independence and alienation, and wilt not return to the sweet relation of dependence and unconditional surrender, which, because it is alone natural, is alone the source of prosperity !" This interpretation is favored by the manifest reference of תְּסוֹבֵב to תִּתְחַזָּקִין, and to הַשּׁוֹבֵבָה, which, in reference to the latter, is outwardly expressed even by the alienation. "How foolish would it be still further to *depart*, since now the great time dawns when the Lord draws near." That, even according to our interpretation, the Messianic character of the prophecy remains, is obvious.

The contents of the portion v. 31 – 40, is as follows. The Lord, far from punishing the contempt of his former gifts by a total rejection, will rather renew, and render for ever indissoluble by a *twofold* mercy, the bond between him and the people. The foundation of this is the forgiveness of sin; a consequence of which is a richer imparting of the Spirit, and now Israel, since the law no longer comes as an outward letter, but is written in his heart, reaches his destination; he becomes truly a people of God, and God truly his God. V. 31 – 34. Such a proof of the enduring election, is incredible to the people, conscious of their guilt, and sighing under the judgments of God. That this election still continues, and must perpetually endure, so surely as he is God, God most emphatically assures them. V. 35 – 37. Gloriously will the city of God arise out of its ashes. While formerly the unholy abomination forced its way into her, the holy, she will now extend her boundaries beyond the limit of the unholy. And the Lord, sanctified *in* her, will also sanctify himself *upon* her; there will be no more destruction.

V. 31. "*Behold, days come, saith the Lord, and I make with the house of Israel, and with the house of Judah, a new covenant.* V. 32. *Not as the covenant which I made with your fathers in the day when I took them by the hand to bring them forth out of the land of Egypt, which my covenant they have broken, but I marry them to me, saith the Lord.*" We must here first inquire, what is to be understood by the making of the covenant? A formal transaction, a mutual contract, like the covenant concluded on Sinai, is not here to be thought of. This appears from v. 32, according to which the old covenant was made in the day when the Lord took Israel by the hand, in order to bring him up out of the land of Egypt. But at that time, there was as yet no proper covenant transaction. Most interpreters arbitrarily assume, that by the "In the day," &c., the abode at Sinai is designated. Since it is commonly thus spoken concerning the *day* of the deliverance out of Egypt, comp. Exod. 12 : 51 sq., since this day, as such, was marked by the yearly returning passover, so also must the יום here be taken in its proper sense. 2. In reference also to the new covenant, the discourse is by no means concerning the assuming an obligation. Gifts are

mentioned, and nothing but gifts. But shall we now with Frischmuth (*De Fœdere Nov.* in the *Thes. Ant.* I. p. 857), and many other interpreters and lexicographers, say, that בְּרִית designates not merely "*Fœdus, quod duo aut plures paciscuntur, sed etiam πρόθεσιν, propositum dei, ἐπαγγελίας, promissiones gratuitas et ab omni conditione liberas, stabiles item ejus ordinationes?*" This would still be arbitrary; כָּרַת בְּרִית can *mean* nothing else than to conclude a covenant. But the question arises, whether the concluding of a covenant may not also be spoken of where no transaction between two parties, no mutual agreement, exists. Plainly, the substance of the covenant precedes its outward conclusion, and forms its groundwork. This does not first make the relation, but is only a solemn acknowledgment of that which already exists. Thus, even in human relations, every contract, the substance of which does not already exist before it is concluded, is unnatural. Thus, still more in the things of God. Every one of his benefits imposes an obligation upon him who receives it, whether this may have been expressed by God, and the receiver may have outwardly acknowledged it, or not. This is very manifest in the present instance. At the giving of the law on Sinai, the binding power of the commands of God rested on the fact, that God had brought Israel out of Egypt, out of the house of servants; and thus it appears, that the covenant of Sinai, in substance, existed simultaneously with the deliverance out of Egypt. Apostasy from God would have been a breach of the covenant, even without the solemn confirmation of it at Sinai, as, indeed, it actually was in the time between the Exodus and the giving of the law; it would have been a breach of the covenant, if the people had answered the solemn demand of God, whether they would conclude a covenant with him, with *no*. This appears the more evident, when we reflect, that the new covenant was not, indeed, sanctioned by any such solemn and outward transaction. Is this nevertheless a covenant in the strictest sense, is the relation here independent of its acknowledgment, then also must this acknowledgment under the Old Testament have been a secondary matter. This is equally true of all other passages which are commonly cited as proof, that כָּרַת בְּרִית can stand even for a bare gift and promise. Thus, e. g., Gen. 9 : 9, "And behold, I establish my covenant with you, and with your seed after you." The promise, that henceforth the course of nature should, on the whole, remain undisturbed, is not here designated as a covenant, in itself considered, but only so far as it

laid upon those who received it the obligation to honor the Lord of nature by their conduct. This obligation is afterwards in part outwardly established in the ordinances concerning murder, eating of blood, &c. Gen. 15 : 18, "In that day, God made with Abraham a covenant, saying, I give this land to thy seed." In what precedes, there is only a promise, but this itself is at the same time an obligation, and what was afterwards first solemnly undertaken by receiving the sign of the covenant, circumcision, already existed. Exod. 34 : 10, "And he said, Behold, I make a covenant; before thy whole people will I do wonders, which have not been done upon the whole earth and among all nations, and the whole people, in the midst of whom thou art, shall see the work of the Lord; for fearful is that which I will do with thee." The concluding of the covenant on Sinai was here already passed; the new concluding of a covenant here spoken of, consists in the favors whereby God will show himself to the people as their God. Each of these favors includes a new obligation for the people in itself, each one is in fact a question, "This do I to thee, what dost thou to me?" — We can now determine in what sense an antithesis of the old and the new covenant is here presented. The discourse cannot be of a new and more complete revelation of the law of God, for this is common to both economies; no jot or tittle of it can be lost under the New Testament, nor can a jot or tittle be added to it; God's law rests on his nature, and this is eternally immutable, comp. Mal. 3 : 22; the revelation of the law belongs not to the Exodus out of Egypt, to which the former concluding of the covenant is here attributed, but to Sinai. Just as little can the discourse be of the introduction of an entirely new relation, which by no means has the former as its groundwork. In this relation Dav. Kimchi rightly remarks: "*Non erit fœderis novitas, sed stabilimentum ejus.*" The covenant with Israel is eternal, Jehovah would not be Jehovah, if an absolute new beginning could take place. *Λέγω δὲ*, says the Apostle, Rom. 15 : 8, *Ἰησοῦν Χριστὸν διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων, τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν θεόν.* The sending of Christ with his gifts and blessings, the concluding of the new covenant, is, therefore, a consequence of the covenant faithfulness of God. When, therefore, the subject of discourse is here the antithesis of an old and a new covenant, the former must designate, not the relation of God to Israel in itself, and in all its extent, but rather only the former manifestation of this relation, that, whereby

the Lord, until the time of the prophet, had made himself known as the God of Israel. To this earlier, more imperfect form, the more complete future form, under the name of the new, is here opposed. The new, which should displace the old, so far as the form is concerned (comp. Heb. 8 : 13, Ἐν τῷ λέγειν καινὴν πεπαλαίωκε τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον, ἐγγὺς ἀφανισμοῦ), is, in respect to the substance, the highest realization of the old. — These remarks entirely harmonize with what has already been said respecting the import of בְּרִית כָּרַת. We saw that this does not designate barely one specific act whereby a covenant is solemnly sanctioned, but rather stands for every action whereby a covenant relation is instituted or confirmed. If, now, the old covenant is the former, the new covenant the future, form of the covenant with Israel, it may be further asked, which, among the manifold differences between these two forms, was here in the contemplation of the prophet. The answer is supplied by what the prophet says concerning the new covenant. For, as this should *not* be as the former, so must the advantages of the new be just so many deficiencies of the old. Now all these advantages are purely internal, first, the forgiveness of sins, then the inscribing of the law on the heart. Hence it follows, that the blessings of the old covenant were *chiefly* outward (for that there was by no means a total absence of these inward blessings, that the antithesis of the old and new covenant in this respect was only relative, not absolute, we shall hereafter see), and this also is evident from the more particular designation of the old covenant, as concluded at the bringing forth out of Egypt, which comprehended in itself all similar later deliverances and blessings, the earnest of which was the passover, founded upon it. The prophet, if any one, had experienced, that, in the way hitherto pursued, the end could not be accomplished; the sinfulness of the people had exhibited itself in his time in so fearful an outbreak, that, considering the subject in a human point of view, he must already have most deeply felt, that little could be done for the people by outward blessings, by an outward deliverance from bondage. What availed the manifestation of mercy, which must, by divine necessity, be immediately followed by so much the severer punishment. The condition of the true and lasting gift of outward prosperity, is the imparting of that which is internal; without the latter the former is only a mockery. It is, therefore, the highest object of the prophet's desire; he points to it here, as the highest good of the future, comp. also 32 : 40, "And I make with

them an everlasting covenant, that I will no more turn away from them to do them good, and I will put my fear in their heart, that they shall not depart from me." The last words of v. 32 are variously misunderstood. Of less importance is the false interpretation of אֲשֶׁר by *quia*, which is found in most interpreters. In this sense אֲשֶׁר never occurs. The correct view is given by Ewald, p. 649, who connects אֲשֶׁר with אֶת־בְּרִיתִי, — "I, whose covenant," — unless we choose to take אֲשֶׁר as a mere general sign of the relation, as a mere indication, that the proposition stands related to the foregoing, without a more particular description of the nature of this relation, comp. Ewald, p. 647. More important is the diversity in the interpretation of בָּעֲלָתִי. By far the most interpreters take this *sensu malo*, the more ancient, with an appeal to the *κἀγὼ ἠμέλησα αὐτῶν*, Heb. 8 : 9, which, however, can prove nothing. For the author, whose sole purpose it was to show the superiority of the New Testament to the Old Testament, — the insufficiency of the latter, as the declaration of the prophet shows, was perceived even by those who lived under it, — has, in these words, standing in no relation to his purpose, simply followed the Seventy. It is, however, a suspicious sign of capriciousness, that these interpreters greatly differ in the nearer determination of the sense. The one class explain בָּעַל by a comparison of the Arabic, by *fastidire*, the other, as they allege out of the Hebrew usage, by *tyrannize*. Thus, e. g., Buddeus, *De Prærogat. Fidelium N. T.* in the *Miscell.* p. 106 : "*Durior quævis castigatio per gentes vicinas haud raro facta commode intelligi poterit : illi in testamento meo non manserunt, idcoque jugum aliorum eos subire passus sum, ἠμέλησα αὐτῶν, neglexi eos.*" But we have already seen, on chap. 3 : 14, that both meanings are altogether groundless, and this has also been felt by those, who, in order to extort a bad meaning, which the context is supposed to require, would change the reading, as Cappellus, who would read גיעלתי, and Grotius, who prefers בחלתי. The meaning of בָּעַל with בְּ, *to marry to one's self*, there vindicated, which the Chaldee seems to have had in view, which translated אתרעית, *cupio vos*, *delector vobis*, is here also perfectly suitable. Who then affirms, that the ground of the abolition of the old covenant must be given here? This has already been sufficiently expressed, as the author of the Epistle to the Hebrews has shown. In the very announcement of a new covenant the declaration of the insufficiency of the old is included : *Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος* (v. 7), and wherein

this insufficiency, — grounded in human sinfulness and hardness of heart, which is not relieved by blessings which are chiefly of an outward nature, be they never so great, and to their future greatness, the expression indicating the most tender love, "when I took them by the hand," points (to this subjective ground of the insufficiency, the *μεμφόμενος γὰρ αὐτοῖς λέγει*, Heb. v. 8, refers. De Wette erroneously : "for finding fault he says to them ;" the dative belongs to *μεμφόμενος*; comp. Matthiä, p. 705), — consisted, why a better covenant, such an one *ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται*, v. 6, was required, sufficiently appears from what is predicated, in v. 33, 34, of this new covenant in opposition to the old. The reference is rather here, and this thought is surely in the connexion the most appropriate of all, to God's infinite love, and the greatness of his covenant faithfulness. הֵמָּה and אָנֹכִי stand in the most emphatic antithesis. *They*, in wicked ingratitude, have broken the former covenant, have violated the obligations which the former mercies imposed upon them. *God* might now be expected, on his part, to annul the old covenant, and withdraw for ever the former favors. But, instead of this, he provides the new covenant, the greater favor. He marries the apostate Israel to himself anew, and, indeed, in such a manner, that the bond of love now becomes firm and indissoluble.

V. 33. "*For this is the covenant which I will conclude with the house of Israel after those days, saith the Lord, I put my law within them, and I will write it upon their heart, and I will be their God, and they shall be my people.*" The כִּי is here supposed to mean *but*; this, however, is correct, only so far as but *also* might stand. The *for* is here entirely in its place. The expression, "not as the covenant," is founded on the positive definition of the substance of the new covenant. *Because* it is so, it is not as the former. הַהֵם does not, indeed, refer, according to Venema's erroneous supposition, to the days mentioned in v. 31, in which the new covenant is supposed to have been concluded. The expression, *these days*, designates rather the present, after these days, = בְּאַחֲרִית הַיָּמִים, in the sequence of these days in the future. The prophet points so repeatedly and emphatically to the future, because, to unbelief, and to weak faith, the history of the covenant people appeared to be finished with the present, and the future to be cut off from them. Calvin : "*Perinde est, acsi diceret, non posse apprehendi gratiam, de qua vaticinatur, nisi fideles ipsi teneant mentes suas suspensas et patienter exspectent, donec tempus promissæ salutis advenerit.*" With respect to the

following enumeration of the blessings, in and through the imparting of which, the new covenant relation should be established, Venema thus correctly remarks: "*Bona distinguuntur in radicale seu causale, et consequentia seu derivata.*" The second כִּי in v. 34 gives the ground of this imparting, "*for* I will forgive their sins." — Many interpreters take תּוֹרָה here in the sense *doctrine*. Thus Buddeus: "*Legis nomine totam doctrinam N. T. intelligit.*" This interpretation is, however, to be entirely rejected, as destructive of the sense. תּוֹרָה *never* means *doctrine*, but always *law*, and that here the discourse can be only of the law of God, the eternal expression of his eternal being, and therefore common to the Old and the New Testament, and by no means of a new constitution, for the latter is evident from the reference of the giving in the inward parts, and of the writing upon the heart (the tables of the heart), to the outward giving, and the writing on the stone tables on Sinai. The law is the same, only the relation different, in which God exhibits it to man ("*Lex cum homine conciliatur quasi*," C. B. Michaelis). One might easily deduce from the passage before us, a confirmation of the error, that the law, under the Old Testament, was only an outward, dead letter. Against this, Buddeus contends, who, p. 117, decides, that the discourse is here only of a relative difference and antithesis: "*Quod licet et fidelibus V. T. contigerit, hic tamen uberiorem copiam et gradum hujus beneficii deus promittit.*" Calvin declares the opinion, that, under the Old Testament, no regeneration took place (comp. p. 472), as absurd: "*Scimus raram et obscuram fuisse gratiam dei sub lege, in evangelio autem* effusa *fuisse dona spir., et deum multo liberalius egisse cum ecclesia sua.*" The idea of a purely outward giving of the law, is, indeed, inconceivable. God would then have done for Israel nothing further than he did for the betrayer Judas, in whose conscience he proclaimed his holy law, without giving him any power to repent. Such a proceeding is conceivable, only where there is a subjective impossibility of the ἀναζωπύρειν εἰς μετάνοιαν. Besides, every outward revelation of God must be accompanied by an internal, in accordance with the constitution of human nature, since we cannot suppose that he who knows it, would mock us with the semblance of a blessing. So soon as we know the outward fact of the deliverance out of Egypt, we know also that God, at that time, powerfully touched the heart of Israel; as soon as it is established, that the law was written on Sinai by the finger of God on tables of stone, so also is it, that it was written on the table

of Israel's heart. But what lies in the case itself, is confirmed also by history. Even in the law, circumcision is designated as the pledge and seal of the imparting, not, indeed, of mere outward gifts, but of the circumcision of the heart, the removal of the sin which cleaves to every one from his birth, so that man can love God with all his heart, all his soul, and all his powers, Deut. 30 : 6. This circumcision of the heart, at the same time *required* and promised by God in the outward circumcision, comp. Deut. *l. c.*, with 10 : 16, is not different in substance from the inscribing of the law on the heart. Further, had the law of the Lord for Israel been a mere outward letter, how can the animated praise of it in the holy Scriptures be explained, e. g. Ps. 19? Truly, a bridge must already have been formed between the law and him who can designate it, as rejoicing the heart, as enlightening the eyes, as bringing back the soul, as sweeter than honey and the honey-comb. This is no longer the law, in itself considered, which worketh wrath, it is the law in its connexion with the Spirit, whose commands are not grievous. A new heart was created also under the Old Testament, comp. Ps. 51 : 12, and not to know the nature of this creation, was, for a teacher in Israel, the highest shame, John 3 : 10. Indeed, what is here promised for the future, a pious member of the old covenant in Ps. 40 : 9, expresses, in the *same form*, as already vouchsafed to him, as his present spiritual condition, "I delight to do thy will, O Lord, and thy law is within my heart," with entirely the same contrast with the law as an outward letter, as written on the stone tables; comp. Prov. 3 : 1 – 3, "My son, forget not my law, and let thine heart keep my commandments, — bind them upon thy neck, write them upon the table of thy heart." 7 : 3, "Bind them upon thy finger, write them upon the table of thine heart." But how is it to be explained, that the antithesis, in itself relative, here appears under the form of the absolute; the distinction of degrees, under the form of the specific difference? Plainly, in like manner as the same appearance, the misapprehension of which has occasioned so many errors, elsewhere also, e. g. John 1 : 17, where it is said, that the law was given by Moses, grace and truth by Christ. The gift of the Old Testament, highly important and valuable in itself considered, appears, in comparison with the infinitely more important and richer blessing of the New Testament, as so small, that it vanishes entirely out of sight. The case is entirely similar, when the prophet, in chap. 3 : 16, describes the highest sanctuary of the Old Testament, the ark of the

covenant, as sinking into entire forgetfulness in the future, and in chap. 23 : 7, 8, the deliverance out of Egypt, as no longer worth mentioning. — Parallel with our passage, finally, is the promise of Joel concerning the outpouring of the Spirit, chap. 3 : 1, 2, so that what has there been remarked, is also applicable here. There the relative nature of the promise is made more prominent than here; as under the New Testament in general, in relation to the Old, there is nowhere an absolutely new beginning, but only completion, — precisely as under the New Testament itself, in the relation of the *regnum gloriæ* to the *regnum gratiæ*, — so also, in reference to the imparting of the Spirit, Joel only causes the abundance to take the place of the scarcity, the much of the little, comp. besides, chap. 24 : 7, "And I give to them a heart, that they know me, that I am the Lord, and they become to me for a people, and I become God to them." 32 : 39, "And I give to them a heart, and a way, that they fear me henceforth for their good, for themselves, and for their sons after them;" but especially Ezek. 11 : 19, 20, 36 : 26, 27, comp. on the passage. — How strong, finally, the Old Testament contradicts the carnal Jewish notion concerning the nature of the Messianic kingdom, analogous to the expectations of the revolutionists concerning the future, arising from the same fountain of the heart, an opinion, which is most crudely exhibited in the passage of the *Talmud, Massechet Sanhedrin f.* 191 : "*Non est inter dies Messiæ et hunc mundum discrimen, nisi tantum servitus regnorum,*" appears from the remarks of the Jewish interpreters on the passage before us, wherein they are obliged to perceive the purely moral revolution, in opposition to one merely external, is foretold. Thus R. Bechai remarks (in Frischmuth) : "*Significat ablationem concupiscentiæ malæ et instinctus omnia appetendi;*" Moses Nachmanides in the same place (p. 861) : "*Atque hoc nihil aliud est, quam ablatio pravæ concupiscentiæ et cum cor operatur natura sua, quod decet. — Messiæ diebus nullum desiderium locum obtinebit, sed operabitur homo natura sua, ut æquum est. Atque idcirco non erit innocentia vel peccatum, quippe quæ a concupiscentia dependent.*" But that a preconceived opinion, when it has once determined upon it, can overcome every, even the strongest contradiction in the subject, is shown here by the example of a Grotius : "*Efficiam ut omnes legem meam memoriter teneant, nempe in sensu primo per multitudinem synagogarum, quæ structa illo tempore, ubi ter in hebdomade docebatur.*" Three times in a week! That still must all the people give, viz. such as are described Is. 58 : 2. — "And I will be to

them God," &c., follows, not without reason, upon "and I put my law in their inward parts," &c. The law is the copy of God's being; only by the inscription of the law on his heart can man be a partaker of the nature of God, can his name be sanctified in him; but this participation in the nature of God, this sanctification of his name, forms the foundation of "I, their God," and "they, my people." The relation cannot exist without this, so surely as God is not an idol, but the holy and righteous one. It declares, as Buddeus, p. 94, rightly remarks: "*Quod se totum illis impertiturus sit.*" But how could God, with his gifts and blessings, bestow himself wholly and unconditionally upon those who are not of his family? Of all unnatural things this would be the most so. Finally, the relative nature of the promise is here manifest. God had already promised to Abraham, that he would be to *him* a God, and to his seed after him, and this promise he had afterwards repeated to the whole people Israel, Lev. 26 : 12, comp. Exod. 29 : 45, "And I dwell in the midst of the children of Israel, and be to them as God." In the consciousness that this promise was fulfilled in the present, David, Ps. 33 : 12, exclaims: "Happy the people, whose God is Jehovah, the family, that he chooses for an inheritance." Therefore, here also is nothing absolutely new. Were that the subject of discourse, the whole kingdom of God under the Old Testament would at once be changed into a mere appearance and delusion. But the small measure of the condition, from which even God himself cannot depart, though he can vouchsafe a richer measure, the writing of the law in the heart, whereby man becomes a transcript of God, of the personal law, has the small measure of the consequence, as a necessary attendant. So, therefore, the complete fulfilment of the declaration of God to Abraham and Israel, to which the prophet here alludes, must be desired first from the future.

V. 34. "*And they shall no more teach one his neighbour, and one his brother, for they will all know me, small and great, saith the Lord, for I will forgive their iniquity, and remember their sins no more.*" The first half of the verse has created embarrassment to the interpreters, even from ancient times, from which, but few, not excepting even a Calvin, have skilfully extricated themselves. The proposition, that because all are to be taught of God, human instruction in divine things should cease, has, at first sight, something fanatical, and was used by the Anabaptists, and other enthusiasts, in vindication of their delusion. Many betook themselves even to another

life; thus Theodoret, Augustin, *De Spir. et Lit. c.* 24, and Este, who remarks: "*Difficultatem hanc compendio videntur effugere, qui promissionem hanc in futurum seculum rejiciunt, ubi procul dubio omnis cura docendi cessabit.*" The case, however, is properly by no means difficult. One needs only consider, that here, human instruction is excluded only so far as it stands opposed to the divine instruction concerning God himself; that here, therefore, the discourse is of a *mere* human instruction, of a teaching and institution in religion, as in any other matter of common knowledge, whose result is a learning perpetually, and yet without ever coming to the knowledge of the truth. By such a reliance on human authority, the nature of religion is entirely destroyed. Even the true God becomes an idol, when he is not known through God, when he does not make himself a dwelling in the heart. He is, and remains, a mere thought, which, in the conflict with sin, which is an actual power, can supply no strength, in affliction, no consolation. Under the Old Testament, now, such a condition was very frequent; the mass possessed only a knowledge of God, which, if not exclusively, was chiefly mediate. The new covenant was to bring richer gifts of the Spirit, in which, likewise, a larger number were to participate; under it the antithesis of the teaching of God, and the teaching of men, was to cease. Teachers teach not on their own authority, but they teach as servants and instruments of God; it is not they who teach, but the Holy Ghost in them; the disciples hear the word through men, not as the word of men, but as the word of God, not because it satisfies their limited human reason, but because the Spirit testifies, that the Spirit is truth. How this antithesis was done away in a higher unity, is shown, among other passages, by 2 Cor. 3 : 3, "Ye are an epistle of Christ, by our ministry, written by us, not with ink, but with the Spirit of the living God." They are *θεοδίδακτοι*, but by the ministry of the apostle, who, so far as he executes this ministry, is not different from God, but only a conductor of his power, a tube by which the oil of the Holy Ghost flows to the Church of God, comp. Vol. II. p. 43. In like manner, 1 John 2 : 20: *Καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα. Οὐκ ἔγραψα ὑμῖν, ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ᾽ ὅτι οἴδατε αὐτήν.* V. 27: *Καὶ ὑμεῖς τὸ χρίσμα, ὃ ἐλάβετε ἀπ᾽ αὐτοῦ, ἐν ὑμῖν μένει, καὶ οὐ χρείαν ἔχετε, ἵνα τις διδάσκῃ ὑμᾶς, ἀλλ᾽ ὡς τὸ αὐτὸ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, κ. τ. λ.* The *διδάσκειν* designates here the human teaching, in opposition to the divine, such an one as makes the knowledge in that which is taught,

independent. Such a teaching cannot exist under the New Testament. The ground knowledge dwells already in its members; the Paraclete, the Holy Ghost, teaches them alone, John 14 : 26; he guides them into all truth, John 16 : 13. But even just because it is so, the instruction by those whom God places in his Church for apostles, for prophets, for evangelists, for teachers, Eph. 4 : 11, to whom he imparts his *χαρίσματα*, is in its place. The apostle writes precisely, *because* they know the truth; without this, his labor would be entirely in vain. What avails it to impart instruction in colors to the blind. In divine things, the truth first becomes truth, for the individual, only by its existing in him, and this can be effected only by his being united with God by God's Spirit. Being, life, and, therefore, also real, living knowledge, can proceed only from the fountain of all being and life. But where knowledge is imparted by the Spirit, consequently exists in its elements, there it can and must be carried on to perfection by those to whom God has imparted his gifts, for its developement and completion. A view into the depths of our passage, was enjoyed by the author of the book *Jelammedenu*, cited by Abarbanel, in Frischmuth, p. 863: "*Hoc seculo Israel discit legem ab homine mortali, ideo ejus obliviscitur; ut enim caro et sanguis præterit* (comp. Matt. 16 : 17, where the most striking antithesis is exhibited between the knowledge of divine things, which rests on human, and that which rests on divine authority), *ita ejus informatio præterit. — Sed futurum est, ut aliquando non discat, nisi ex ore dei benedicti, quia dicitur: omnes filii tui docti a deo erunt* (*Jes.* 54 : 13). *Quo ipso significarunt, hactenus legis cognitionem artificialem fuisse et per homines mortales peractam. Ideo haud ita diu eam duraturam; effectus enim refertur ad suam causam. Sed tempore liberationis fiet legis cognitio miraculoso modo.* — That, finally, this promise also is to be understood relatively, is obvious. All the pious of the Old Testament were *θεοδίδακτοι*, and under the New Testament the number of those is immensely great, who, through their own fault, stand in a connexion with the truth, which is entirely, or chiefly mediate. — That in the last words of the verse, the fundamental blessing is promised, we have already seen. But whether the כִּי refers to the immediate context, or to all that precedes (Venema: "*Vocula* כי *non ad proxime præcedentia referenda, sed ad totam pericopam, qua bonâ fœderis recensita sunt, extendenda*"), amounts to the same thing. For that which immediately precedes, includes the rest. We have before us only designations of the same

thing, according to different relations; all teaches the richer imparting of the gifts of the Spirit. This has the forgiveness of sin as its necessary groundwork. Before God can give, he must take. The sins, which separate the people and their God from one another, must be taken away; not till then can the inward means be vouchsafed to the people, whereby they become truly a people of God, and his name is sanctified in them. That here also the discourse can be only of a relative difference between the Old and New Testaments, is obvious. A covenant people without forgiveness of sins, is an absurdity; a God with whom there is not forgiveness, that he should be feared, who heals not the bones which he has broken, who, in this respect only, gives a bond for the future, is no God and no good. For if he bestows not this, then can he bestow nothing else, since all the rest presupposes this, and, without it, is of no value. Forgiveness of sins is the essence of the passover, as the feast of the covenant; without it, the sin-offerings appointed of God are a lie; without it, that which God says of himself as the covenant God, that he is gracious and merciful, is untrue. That God *has* forgiven the sins of his people, the holy psalmists often confess with praise and gratitude, comp., e. g., Ps. 85 : 3, "Thou hast taken away the iniquity of thy people, and hast covered all their sins." In like manner they loudly praise the great blessing of forgiveness for individuals, comp. Ps. 32 : 51. The consciousness of the forgiveness of sins, is the ground of that state of the heart which we perceive in the writers of the Psalms. "*Quanta quæso πληροφορία*," remarks Buddeus, p. 109, "*quanta fiducia, quantum gaudium tranquillæ lætissimæque conscientiæ in Psalmis precationibusque Davidicis elucescit.*" We have, therefore, here, only a difference in degree. The sin of the covenant people appeared at that time to believers to be too great ever to be forgiven; driven away from the presence of the Lord, this people, they supposed, would terminate its sorrowful existence in the land of Nod, never would the *καιροὶ ἀναψύξεως return*. Not merely will they return, explains the prophet, on the contrary, in the name of the Lord, they will first *come* in the full and complete sense. Where you believe that you behold the end of the forgiveness of sin, there is its proper commencement. Where sin has abounded, there will grace much more abound. Only do not despair, and thus place a barrier in the way of the mercy of God! Your God exists, not merely in the future, he will first sow and then afterwards reap, as surely as he is God, the gracious and merciful.

V. 35. "*Thus saith the Lord, Giving the sun for light by day, and the laws of the moon and of the stars for light by night, who raises up the sea, and its waves roar, the Lord Sabaoth his name.* V. 36. *When these laws shall cease before me, saith the Lord, so also shall the seed of Israel cease to be a people before me, always.*" The interpreters usually assume, that already, in v. 35, the discourse is of the firm and unchangeable divine laws, which every thing must obey. But this is decidedly contradicted by "who raiseth up the sea, so that its waves roar," where no definite, perceptible rule, no uninterrupted repetition, occurs. In addition to this, is a comparison of the ground passage, Is. 51 : 15, where only the omnipotence of God is to be exalted. "And I am the Lord thy God, who moves the sea, that its waves roar, Jehovah Sabaoth is his name." It appears, therefore, that in v. 35, the discourse is only of God's omnipotence, which establishes, that he is God, and not man, and thus forms the basis of the proposition set forth in v. 36, so full of consolation for the despairing covenant people, that while all men are liars, he lies not, that he can never repent of his covenant and his promises. The *laws* are mentioned even in v. 35, because, just the fact, that sun and moon, according to eternal and inviolable laws, must daily appear at an appointed time, and this through hundreds and thousands of years, testifies more strongly for God's omnipotence, for his universal rule, subject to no foreign influence or interference, than if they now appeared, and now failed to appear. God's omnipotence, as a look at nature testifies (Calvin : "*Contentus est proponere, quod pueri etiam ipsi cognoscunt, nempe solem quotidie circuire totum mundum, idem facere lunam, et stellas vicissim succedere, ita ut luna quasi principatum noctu teneat cum stellis, deinde sol regnet interdiu*"), results from the fact, that he is the pure being (Jehovah his name, comp. on Mal. 3 : 6), and just because he is this, must his counsels, unconditionally expressed, be immutable. To believe that he has for ever rejected Israel, is to degrade him, to make him an idol, a creature. — When in v. 36 the unchangeableness of God's dispensation of mercy is placed on a level with the unchangeableness of his ordering of nature, this is done in respect to the weakness of the people, before whom, that which is most settled among visible things is placed, as a pledge of the constancy of their election, so that every rising of the sun and the moon gave them an assurance of it. But, in itself considered, the constancy of the reign of grace is far greater than that of the course

of nature. "The heavens wax old as a garment, and as a vesture he changes them, and they are changed" (Ps. 102 : 27 – 29). "Heaven and earth shall pass away, but God's word shall not pass away." — Why גּוֹי stands here, and not עַם, appears from chap. 33 : 24, "They despise my people (עַמִּי), that it should be no more a people (גּוֹי) before them." The covenant people supposed, in their despair, that their national existence, annihilated for the present, had ceased for ever, but if this was secure, so also their existence as a covenant people. For as they had become not a people, in consequence of being not a covenant people, so could they become again a people, only as a covenant people.

V. 37. "*Thus saith the Lord, if the heavens are measured above, and the foundations of the earth searched out beneath, so will I also cast away the whole seed of Israel, on account of all that which they have done, saith the Lord.*" Not without reason does the prophet so frequently repeat "saith the Lord." This forms the Alpha and the Omega; his word was the *sole* ground of hope for Israel; aside from it despair would be as reasonable as it was now unreasonable. The measuring of the heavens and the exploring of the depths of the earth, are here considered as an impossibility. The expression, "The whole seed of Israel," takes from the hypocrites the consolation which they could draw from these promises. It is just as contrary to the nature of God, that he should suffer the whole seed of Israel, the believers with the unbelievers, to go to destruction, as that he should deliver the whole seed of Israel, the unbelieving with the believing. Both the promise and the threatening always leave a remnant. The covenant provides only that the *whole* should not go to ruin; for individuals, it gives no security. The expression, "on account of all that which they have done," is added by design, because the greatness of the sins of the people was the main point in the despair of the believers in the mercy of God. Calvin: "*Consulto proph. hic proponit scelera populi, ut sciamus superiorem fore dei clementiam, nec congeriem tot malorum fore obstaculo, quominus deus ignoscat.*"

V. 38. "*Behold, days, saith the Lord, and the city is built to the Lord, from the gate of Hananeel to the corner gate.* V. 39. *And the measuring line goes opposite to it still further over the hill Gareb* (of the leprous), *and turns towards Goah* (place of execution). V. 40. *And the whole valley of carcasses, and ashes, and all the plains, to the brook Kedron, and from there to the horse-gate east-*

ward, (all this is) *a holy place to the Lord. No more shall it be destroyed, and it shall not be laid waste to eternity.*" This prophecy embraces two events; *first*, the restoration of the kingdom of God, presented under the image of a restoration of Jerusalem, its seat and central point under the old covenant. Zechariah in his resumption, chap. 14 : 10 (comp. Vol. II. p. 274), has given prominence to this alone. And, *secondly*, the glorification of the kingdom of God, which is now made so powerful, that it can undertake to assail the kingdom of darkness, and make it tributary to itself, while heretofore it has been compelled to act on the defensive, and often could not prevent the enemy from penetrating to the very heart of its dominion. The prophet clothes these thoughts in a sensible form, by causing the unholy places by which Jerusalem the holy city was surrounded, to be included in its circumference, to become a sanctuary of the Lord. In the former time, the victory of the world over the kingdom of God had been embodied in the fact, that the abominations of sin and idolatry were brought even into the temple, comp. 7 : 11, "Is then this house a den of robbers, over which my name is called, saith the Lord?" Other passages, Vol. II. p. 361. By a divine necessity, this inward triumph must be followed by that which is outward, the covenant people, which had inwardly subjected themselves to the world, and profaned themselves by their guilt, were also outwardly given up as a prey to the world, and profaned by punishment, and this profanation by punishment, embodied itself again precisely where the profanation as guilt had chiefly been exhibited, in the holy city and in the holy temple. With reference to this former embodying of the victory of the world over the kingdom of God, the victory of the latter over the former is now here described, though, at the same time, the covering does not become any thing more than a covering. To the outward holiness of the city and the temple, the outward unholiness of the places round about Jerusalem stands opposed. Had the victory of the world over the kingdom of God manifested itself in the desecration of these holy places, so now the victory of the kingdom of God appears under the image of the sanctification of these formerly unholy places. Now the means whereby this great change should be effected, the kingdom of God, which now lay so entirely helpless, should obtain energies which it had never possessed before, and from a servant become a lord, it was unnecessary that the prophet should here point out; this had already been done in v. 32 – 34. The difference consists in the fact, that the new

covenant is not like the old, that it brings with itself the proper weapons whereby sin and the world may be overcome, an immensely richer measure of the forgiveness of sins, of the gifts of the Spirit. — There is still one general remark to be premised concerning the determination of the boundaries of the New Jerusalem here given, because this must be our guide in the determination of the particular doubtful places. The correct view is unquestionably found in Vitringa, on Is. 30 : 33 : "*Proph. reducibus promittit instaurationem urbis Hieros. in omni ejus ambitu, quem ita describit, ut incipiendo a muro orientali per clima septentrionale transiens ad occiduum, et inde per meridionale redeat ad eoum.*" The prophet begins with the tower of Hananeel, which lay on the east side of the city, near the sheep-gate, comp. Vol. II. p. 274. From there he proceeds to the corner gate, which lay in the angle where the north and west met (comp. the same place), and therefore embraces the whole north side. He finishes with the horse-gate, which he expressly designates as lying towards the *east*, and so informs us, that he has returned to the place from which he set out. And thus we have gained a sure foundation for determining those of the places mentioned, whose position is in itself doubtful. — We now come to particulars. After יָמִים the *Keri* inserts בָּאִים. It is true, that this fuller expression is the usual one with the prophet, but, on this very account, the more concise one, which alone has the authority of the manuscripts in its favor (the *Keri* is mere conjecture, and perhaps not even that), is to be preferred. Because the full phrase had already occurred too often in the passage before us, the prophet, for the sake of variety, satisfies himself here at the end, with the bare intimation. The prophet says intentionally, "the city will be built to the Lord," where the phrase, "is built," is to be referred to the Lord, not "the city of the Lord." The latter had become so entirely a proper name of Jerusalem, that the full depth of its meaning is no more thought of. This new city should no more be called the city of the Lord, it should be really built to the Lord, so as to belong to him. In the two first points of the boundary, the tower of Hananeel, and the corner gate, the second chief thought of the passage does not yet appear. This is explained simply by the fact, that on the whole north side of the city, there lay no unholy places. The *suff.* in גְּנָרוֹ refers to the corner gate; the measuring line קָוֶה, according to the *Kethib*, קָו הַמִּדָּה, the usual form according to the *Keri*, goes opposite to the corner gate, further forward, &c. From what has been before remarked, it

certainly appears, that the places, elsewhere never occurring, the hills Gareb and Goah, must have lain on the west side, and, indeed, Gareb on the northwest, and Goah on the southwest side. גָּרֵב means *the leprous*, and nothing else, and the hill of the leprous, can be only the hill where the leprous abode. These, even in the second year of the Exodus, were compelled to remain without the camp (Num. 5 : 3, "Ye shall send them out of the camp, and they shall not pollute your camp, wherein I dwell among you"), and this law was so rigidly executed, that even Moses' sister was removed out of the camp. After the entrance into Canaan, the provisions of the law in reference to the camp, were transferred to the city, comp. still Levit. 13 : 46, "All the days that he has the leprosy, shall he be unclean, alone shall he dwell, let his abode be without the camp." Even Uzziah could not evade it, he dwelt without the city in Beth Chofschit, 2 Kings 15 : 5, which is explained in an entirely arbitrary way by "house of the sick," instead of "house of emancipation," a place where those dwelt whom the Lord had manumitted, who are no longer his servants. Even in the kingdom of Israel they were so rigid — a proof, among innumerable others, against the current view of the religious condition of this kingdom, and of its relation to the Mosaic law — in the execution of this Mosaic ordinance, that, even during the siege of Samaria, the lepers must not leave the place assigned to them before the gate, 2 Kings 7 : 3. — In order to a deeper investigation of the passage before us, it is indispensable, that we should search out the ground of this ordinance. J. D. Michaelis (*Mos. R.* 4. § 210, where we meet with little that is true concerning the leprosy, as is the case even in the *Concordance* of Büchner), is so certain of the answer, that he considers every other view as not worth mentioning. Because the temporal objects are in his view the highest, he everywhere attributes them to the law of the holy God ; he regards the ordinance as a sanative measure, intended to guard against infection. But this were a degree of severity towards the sick, which would be the less excused by love towards the well, since the leprosy, if, in general, it is infectious, is only so with difficulty, and never by a single touch. In a still stronger light must this severity towards the sick appear, and the concern for the whole even becomes ridiculous, when we take into view the other regulations concerning the lepers. They must go about with torn clothes, naked head, and covered chin, and cry out to every one that comes near to them, that they were unclean. That these regulations could

not be designed to guard against infection, Michaelis himself confesses, "but," he remarks, "the leper ought not to occasion disgust to any one by his really hateful appearance, or terrify by an accidental contact." Precisely as though a leper was a wild beast! But such sentimental, unmerciful regard for tender nerves, is nowhere else to be seen in the law. This is not the morality of him who orders all the relations of a man to his neighbour according to the fundamental principle, thou shalt love thy neighbour as thyself. Further, the law concerning the leprosy of clothes, and of houses, which is closely connected with that under consideration, cannot be explained on medical or political grounds. The reason which Michaelis advances for the law in reference to clothes, is such, that the most refined politicians have never thought of any thing of the kind. The leprosy in houses, according to him, the uninfectious injury done to the walls by saltpetre, was so hateful to Moses, that, out of concern for the health of the possessor, and the goods within, he requires them to be entirely pulled down. With us, however, he remarks, the Mosaic law would not be suitable, because we use much saltpetre for gunpowder! Truly, if Moses had the view of the authority of the magistracy here lying at the foundation, — even apart from the absurdity of the measure in itself, — he could not be an ambassador of God. In accordance with it, it might also be ordered, that every one who had the toothache should suffer his head to be cut off. Still more strongly will the untenableness of the view of Michaelis appear, by the positive establishment of our own. This is as follows: the leprosy is the bodily copy of sin, what, therefore, is done to the leper, happens properly to the sinner; every leper was a warning sermon, a loud admonition to keep unspotted from the world. The exclusion of the lepers from the camp, and the holy city, taught in a figure, the same as John in proper words, in the Apoc. 21 : 27, *Καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινὸν καὶ ποιοῦν βδέλυγμα καὶ ψεῦδος*, and Paul, Eph. 5 : 5, *Τοῦτο γὰρ ἴστε γινώσκοντες, ὅτι πᾶς πόρνος, ἢ ἀκάθαρτος, ἢ πλεονέκτης — οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ θεοῦ*, comp. Gal. 5 : 19, 21. It now plainly appears what the prophet designs when he includes the hill of the lepers within the holy city. The hitherto impure becomes pure, the kingdom of God now does violence to the sinners, while, hitherto, they have done it to the kingdom of God. — Only from this view of the leprosy, can we explain how precisely this disease so usually occurs as a Theocratic punishment of sin. The sinner before God,

is designated also as a sinner before the eyes of men, by being compelled to bear the image of sin. God provided, that, usually, figure and reality should perfectly coincide. Although there were certainly exceptions, where God, for wise and holy reasons, caused the relatively innocent (with one perfectly innocent, if such an one could be found, this could not be possible except with Christ, who bore *our* sickness) to bear the image of sin, e. g., those who stood in danger of self-righteousness. As a Theocratic punishment, the leprosy occurs, especially in those who had secretly sinned, or invested their sin with a good appearance, which prevented it from appearing as such before the eyes of men; e. g. as in the case of Miraim, Uzziah, Gehazi, 2 Kings 5 : 27. In the law there are many warnings against it, e. g. Deut. 24 : 8, and David wishes, 2 Sam. 3 : 29, that the threatening of the law may be fulfilled in the house of the ungodly Joab. Moreover, that the house-leprosy comes under consideration only as an image of the spiritual leprosy, sufficiently appears from the ordinance, Levit. 14 : 49, "And he took, in order to purify the house from sin, two fowls, and cedar-wood, and crimson, and hyssop, v. 53, and so made atonement for the house, that it might be pure." The proceeding here is entirely the same as in the case of sin and the sinner; and, as the house cannot sin, it follows simply, that here the discourse can relate only to a symbolic action. — *Goah* in this connexion, in the middle between impure places, cannot possibly be any thing else, than, in like manner, an unclean place; and the supposition is very natural, that, even in the name, this idea is expressed. We arrive at this meaning much easier, than by the usual derivation of נָעָה, *to bellow*, properly *part. fem., the bellower*, by that suggested by Hiller, p. 127, from נָוַע, as שׁוּעַ from שָׁוַע. The word נָוַע stands of a violent death, no less than of a natural; thus Num. 17 : 27, 28, of a dying like that of the company of Korah, Dathan, and Abiram, comp. Zech. 13 : 8. This derivation being assumed, therefore, Goah, *to expire*, *the hill of expiring*, would be a very suitable name of the place where malefactors were executed. Even Vitringa throws out, on Is. 30 : 33, the conjecture, that Goah, גל נועתה, is, perhaps, identical with Golgotha, but retracts it again, because the evangelists explain Golgotha by *κρανίου τόπος*. But this ground is still not decisive; the name of the place might well receive, as the Arimean dialect became predominant, a new etymology, perhaps as the fathers derive *πάσχα* from *πάσχειν*, &c. It has already been observed, that the appellation, *place of a skull*, sounds somewhat

strange, since the skulls did not remain on the place of execution; the expression, "the skull," for "the place of a skull," has also appeared strange, and the omission of the *L* remarkable, all which is easily explained, if the new meaning, coinciding in substance with the former, was only *suited* to the word. The identity of Goah and Golgotha, cannot be contested, at least from the position. That Golgotha, as an unclean place, lay without the holy city, is certain, even from Heb. 13 : 12; that it was, as Goah, precisely on the west side, is, indeed, testified only by tradition, comp. Bachiene II. 1. § 134, Hamelsveld II. p. 155. — We now come to the valley of carcasses, and of ashes. That this is the valley of Hinnom, is probable, even from its position. The north and the west side are already finished; there remain, therefore, only the south and the east side. The valley of Hinnom, however, lay toward the south, or southeast of Jerusalem, comp. Hamelsveld II. p. 172, Bachiene II. 1. p. 313. "The valley of carcasses," is here immediately connected with "all the plain (i. q. all the rest) to the brook Kedron," and, therefore, is designated as a part of the valley of Kedron. But the valley of Hinnom was the south, or the southeast continuation of the valley of Kedron, extending on the east side. To this must be added, that in this connexion we must naturally expect the mention of the valley of Hinnom, which otherwise would be wanting. Among all unclean places around Jerusalem, this was the most unclean. Therefore, the prophet, chap. 7 : 32, and 19 : 4, can threaten nothing more severe to the impure, than that they should be buried in this most impure of all places. There can be no greater triumph of the kingdom of God over the world, than when this most complete contrast to the holy city, this image of hell, is included within the holy city. Only concerning the ground of the appellation, is there room for doubt. פֶּגֶר, פְּגָרִים never designates any thing else than *carcass*. It stands in a proper sense, only for carcasses of animals, but is then transferred to the corpses of those, who, by their crimes, have fallen under the divine judgment, have been destroyed by the same. They had become like the beast by their sins, comp. Ps. 49 : 21, so were they also like it in their death. Thus, e. g., even Levit. 26 : 30, "And I make your carcasses, and the carcasses of your idols." Num. 14 : 29, "In this wilderness your carcasses will fall," v. 32, 33. 1 Sam. 17 : 46, "And I give the carcass of the camp of the Philistines this day to the fowls of heaven, and the beasts of the earth." 2 Kings 19 : 35, of the Assyrians, "And behold, they were all carcasses."

Is. 66 : 24, "And they go forth, and behold the carcasses of the men who sinned against me," 14 : 19, 34 : 3, Amos 8 : 3, "many carcasses in every place." In a manner entirely similar is נְבֵלָה also, which, in like manner, originally designates only the carcass of a beast, transferred also to the corpses of those who are accursed of God, and therefore still, in death, pollute God's earth; comp. Deut. 21 : 23, 28 : 26, Jer. 16 : 4, 19 : 7, 34 : 20. According to this determination of the meaning of the word, views are evidently erroneous like that of Venema, who supposes that the valley bears the name, as the public burying-place of the city. But still there remains room for a diversity of interpretation. By פְּגָרִים, may be understood the carcasses of animals, — by the valley of Hinnom, the places where carcasses from the city were deposited. That it received this designation after its pollution by Josiah, 2 Kings 23 : 10, is in itself probable, and the usual supposition, comp. the B. Kosri, p. 72. Buxtorf: "*Gehenna locus erat notus prope Hieros., vallis scil., in qua ignis nunquam extinctus fuit, et ossa immunda, morticina et reliquas res immundas comburebant.*" But there are not wanting evident signs, that the valley, even at an earlier period, served this purpose. Is. 30 : 33, it is said, in reference to the Assyrians, "For Tophet has long been prepared (Gesenius arbitrarily changes the *nom. propr.* into an *appell., the hearth*), even for the king has it been appointed, made deep and broad; its wood-pile has fire and wood in abundance." Now this passage, in a prophecy the genuineness of which no one denies, presupposes, that at that time the valley of Hinnom, or Tophet (properly only a part, which, however, is sometimes placed for the whole), had this destination, that piles of wood constantly smoked in it, upon which the carcasses of animals were burnt. Such a place of carcasses, and ravens, was already prepared for the carcasses of the Assyrians, who rebelled against God. The very existence of the name *Tophet, abhorrence, abomination*, testifies in favor of its impure destination. The second passage is that of Is. 66 : 24, "Without the holy city, in the place where formerly lay the carcasses of beasts, now lie the corpses of transgressors; as the former, so now also are the latter, food at the same time of worms and of fire." True, the objection of Vitringa is very plausible, that it is inconceivable, that the idolaters should have chosen so impure a place. But such a probable ground is not sufficient to invalidate positive testimony, and, moreover, it might, though this would lead us too far from our purpose, easily be set

aside. It can, however, be supposed, that the prophet refers back to his own declaration, 7 : 31, and 19 : 4 sq., and that by פְּגָרִים here, are to be understood the corpses of the transgressors devoted to destruction, who should be buried even in the place destined for carcasses. But still, this reference is too remote, and it is certainly more correct to say, that the quality of Tophet, as the place of carcasses, forms the common basis of those passages and of ours. — That, finally, the valley of Hinnom is actually meant, appears, not only from the grounds already cited, but from a grammatical reason. The article in הַגַּיְא forbids that we should regard it as standing with the following word in *stat. constr.* We must translate, "and the whole valley" (viz. the valley of carcasses and ashes, comp. Ewald, p. 581). The place is, therefore, first designated simply as "the valley," and afterwards is more particularly designated. But precisely the valley of Hinnom in Jer. 2 : 23, is called the valley κατ' ἐξ., and the gate leading to the valley of Hinnom, the valley-gate, Neh. 2 : 13, 15 (comp. Vol. II. p. 184). In reference to דֶּשֶׁן, Gousset has already remarked, p. 368 : "*Observa de solis cineribus alteris et eorum remotione usurpari vocabula* דֶּשֶׁן *et* דֹּשֶׁן." This remark is confirmed by every examination of the passages concerned ; דֶּשֶׁן and דֹּשֶׁן never occur except of the ashes of the sacrificial animals, comp. Levit. 1 : 16, 6 : 3, 4, 1 Kings 13 : 5, Num. 4 : 13, Exod. 27 : 3. Erroneous, therefore, is the derivation of the meaning, *ashes*, from the ground meaning, *fat*, which Winer and others give, *cinis*, = *pinguefactio agrorum.* Rather the burnt fat was still also considered as fat ; the ashes of the fat is the residuum, שְׁאֵרִית, of the fat. By this determination of the word, the explanation is very much facilitated. It is said, Levit. 6 : 3, 4, "And he (the priest, after the burnt-offering had been presented,) changes his garments, and brings forth the ashes without the camp into a clean place. According to this determination, the ashes of the sacrificial animals were relatively unclean. The priests must take off the holy garments, and put on the common, and carry the ashes without the camp, and afterwards without the holy city. They were, therefore, considered in contrast with the sacrifice itself, as an impure residuum, which is found in every thing that man does in relation to God, as an image of the sinful defilement which adheres to all, even the best works, the noblest elevation of the heart, as the heaviness from which no *spirit* on earth is free. When, now, the place where the ashes were thrown should be received within the circumference of

the holy city, and become equally sacred as the place where the sacrifice was offered, what else can well be intended, than an overpowering of that which is unholy by the holy, of the earthly by the divine, effected by a richer measure of the Spirit? It is entirely analogous, when Zechariah makes the horses in the future to be adorned by the Lord with the symbol of holiness, formerly borne only by the high-priest; so that the more full investigations given in Vol. II. pp. 288, 289, are equally applicable here. Against the interpretation given, only *one* thing can be objected; since, according to the law, the sacrificial ashes were to be brought into a *clean* place, because even that which is in itself impure, which has once stood in connexion with that which is most pure and holy, must not be mingled with that which is simply and commonly impure, it is not to be supposed, that the valley of Hinnom served this purpose. But in answer to this, it is to be remarked, that properly, this whole valley was not impure, but only the place *Tophet* in it, and that the whole is sometimes designated as impure, only because it included this most unclean of all unclean places, comp. 7 : 31, 32 : 35, 2 Kings 23 : 10. — That the שְׁרֵמוֹת, *unto the brook Kedron*, are identical with *the fields of Kedron* mentioned 2 Kings 23, שַׂדְמוֹת קִדְרוֹן, is not to be doubted. Very questionable, however, is the correctness of the usual supposition (after the example of Kuypers, *Ad varia V. T. Loca*, in the *Syll. Dissertt. sub Præs. Schultens. et Schröderi, t. I.* p. 537), that שְׁרֵמוֹת is synonymous with שְׁדֵמוֹת. Were this the case, we cannot conceive why Jeremiah should have exchanged the usual word, for one which nowhere else occurs. The exchanges of words similar in sound, so usual with Jeremiah, particularly those differing from one another only in one letter, and more especially in ד and ר, are always significant. Now, if we could not discover with certainty the import of שְׁרֵמוֹת, it is still true, that this word is one which more accurately designates the nature of the place, than the current *nom. propr.*, to substitute another in the place of which, without a more important reason, would be absurd. One need only compare the הר המשחית itself, in the simple historic prose concerning the Mount of Olives, 2 Kings 23 : 13. The easiest supposition, however, is the following. All the meanings of the verbs שׁרם, סרם and צרם in the Arabic, run together into that of *cutting off*. Accordingly שְׁרֵמוֹת, *plur.* of the *fem.* of the *adj.* שָׁרֵם, *loca abscissa*, are places which are cut off, and excluded (from the holy city) outwardly (*Aq.* προάστεια) and also inwardly. And thus we have a very strik-

ing antithesis between the present nature and the future destination. That which is now wholly cut off from the holy, will then become a holy place, קֹדֶשׁ. As for the rest, it appears from 2 Kings 23, that the fields of Kedron were impure. Thither, as unto an unclean place, Josiah brought all the abominations of idolatry, and burnt them there, comp. v. 4 (Josiah caused all the vessels which had been made to Baal and the Asherah, to be brought out of the temple). "And he burnt them *without Jerusalem* in the fields of Kedron." V. 6, "And he brought forth the Asherah out of the house of the Lord, without Jerusalem, to the brook Kedron, and he burnt her in the valley of Kedron, and threw her ashes upon the grave of the sons of the people." The last words (the people, = the high and low, who had defiled themselves by idolatry, comp. 2 Chron. 34 : 4, "And he strewed the dust upon the graves of those who offered to them"), enable us, perhaps, to conjecture the cause of the impurity of these fields. They served the adherents of the Moloch worship as a burying-place, who would gladly rest in the vicinity of their idol, dwelling in the neighbouring Tophet, which is the more easily explained, since the sacrifices presented to the idol, as may be rendered very probable, were, in a great measure, sacrifices of the dead. — קֹדֶשׁ לַיהוָה refers to all mentioned in this verse, taken together. In reference to the last words of this verse, we may simply point to Vol. II. p. 276.

Chap. 33. V. 14 – 26.

Still, before the destruction, but in view of it, while the prophet found himself in the outer court of the prison, the revelation also, besides that contained in chap. 32, was imparted to him, of which our section forms a constituent part. It may appear surprising, that in the outset, the revelation of greater and unknown things is promised to the prophet, which he must obtain by calling upon God, while yet the following prediction contains scarcely an important point peculiar to itself. But this is easily explained, when it is only observed, that the Scripture throughout regards not a dead knowledge as knowledge, that the hope of the restoration had an enemy in the natural man, in the prophet, as well as in all believers, which strove

to darken and extinguish it; that, therefore, the promise of it was always new, the word of God perpetually great and exalted. Now in the first part of the revelation, after the destruction had been represented as unavoidable, and, therefore, all human hope had been cut off, the restoration was described more in general expressions. In the second part, the Lord meets particularly, a twofold special distress of the believers. The time was drawing near, when David's race would be most deeply humbled, when every trace of its former glory would be extinguished. With it, the hopes of the people seem to be borne to the grave. God himself had appointed this race, as the medium of all his mercies, which he, as a king, had promised to show to his people. Where now were the mercies, when the channel had been destroyed through which they flowed to the people? The temple, converted into a den of thieves by the guilt of the people, should be destroyed. But with the existence of the temple the existence of the Levitical priesthood was connected. And if this ceased, where then was the forgiveness of sins, which, in the law, was connected with the mediation of the Levitical priesthood? Now the Lord meets these cares and anxieties, by explaining, that, in this respect, the extinction would be a new existence, life would arise from death.

The genuineness of this portion has been assailed, after the example of J. D. Michaelis, who enclosed it in brackets in the German translation by Jahn, *Vatice. Mess.* P. II. p. 112 sq. We now barely cite the internal ground, — deferring the refutation till we enter upon the interpretation, — because we need it in the refutation of the external ground. Jahn embraces it, p. 121, in the following words: "*Argumentum repugnat omnibus Jeremiæ et omnium aliorum prophetarum vaticiniis; quæ omnia in unico post exilium venturo Davide subsistunt, nec ullum ejusdem successorem, multo minus tantam posterorum Davidis et Levitarum multitudinem memorant, quæ sub specie beneficii promittitur, reapse autem populo, cujus sumtibus laute alenda fuisset, gravissimam creasset molestiam.*" The external ground is the omission of the portion in the Alex. version. Assuming the hypothesis, which is entirely gratuitous, of a double recension of the prophecies of Jeremiah, it was believed, that the omission in the Alexandrian version was owing to its not being contained in the recension, which the Seventy followed. But in fact, the proofs, that the Seventy did not find in their manuscripts much which they have left untranslated, are in the highest degree unsatis-

factory. Where notorious negligence, ignorance, caprice, or entire deficiency in clearness concerning the duty of a translator prevails, there conclusions are badly drawn, which presuppose the opposite of all this (comp., e. g., the conclusions in Jahn, p. 116 sq.). Were we often unable to discover the ground which induced the Seventy to make the omission, allowing that what is left out was really in the text, what would this prove? Could we beforehand expect any thing else, since we find ourselves on the ground of accident and conjecture? It is completely sufficient, that we can poin out in a *multitude* of places, the insufficient grounds which moved them to omit to change, to transpose, because these of themselves show, that we are within the province of accident and conjecture, where it is irrational to demand in every case a reason. Now to these passages, the one before us also belongs, so that, even assuming, that the ground of the deviation sometimes lay in a different recension, this passage could not be regarded as an instance of the kind, and, therefore, nothing could be inferred against its genuineness from its omission. A twofold ground here presents itself. 1. Important portions of our prophecy have occurred before, v. 15, 16, almost verbally, chap. 23 : 5, 6, v. 20, 25, entirely coinciding, as to the thought, and chap. 31 : 35 – 37, in part as to the words. That the Seventy, unable to perceive the deeper reason of the repetition, and transferring their own ignorance to the prophet, omitted that which had occurred before, merely on this account, is certain. 2. In that which is peculiar to our passage, precisely the chief thought, that which is urged by J. D. Michaelis and Jahn against the genuineness, must have been highly offensive to the Seventy, incapable of a deeper view. An increase of the Levites, and of the family of David, as the stars of heaven, and the sand on the sea, is a thought from which the prophet must be freed, whether he may have had it or not. The omission in the Septuagint, therefore, proves nothing further, than that already, two thousand years before J. D. Michaelis and Jahn, there were people who knew as little how to understand the text as they.

V. 14. "*Behold, days come, saith the Lord, and I fulfil the good word that I have spoken to the house of Israel, and concerning the*

house of Judah." The good word may be understood generally of all God's manifestations of mercy towards Israel, in antithesis with the evil word, the threatenings, which, until now, had been fulfilled against Israel, comp. 1 Kings 8 : 56, where Solomon, in the prayer of dedication says, "Praised be the Lord, who has given rest to his people Israel, according to all which he spake; not one word has failed (the opposite of קוּם) of all his good word, that he spake by Moses his servant." In Deut. 28, the words *the good*, and the words *the evil*, are placed together, the first from v. 1 – 14, blessed, then afterwards accursed. The central point and substance of this good word was then the promise to David, through whose righteous sprout all the promises to Israel should receive their final fulfilment. But it may be also assumed, that the prophet would especially designate by the "good word," this promise to David, as it had been repeated by him chap. 23 : 5, 6. This latter supposition, is, perhaps, to be preferred, since, in v. 15, 16, that repetition is cited, and v. 17 points to the ground promise.

V. 15, 16. "*In those days, and at that time, I will cause to spring forth to David, a righteous sprout, and he provides justice and righteousness in the land. In those days, Judah is endowed with salvation, and Jerusalem dwells securely, and this is the name which shall be given to her, The Lord our righteousness.*" The promise is here intentionally repeated in the previous form, in order to show that it still lived, that the total contrariety of the visible state of things was not able to annul it; that it retained its power even in the face of the destruction, of the deepest humiliation, of the family of David. For הֲקִימֹתִי the more suitable אַצְמִיחַ is here substituted, because the reference there found to Jehoiakim ceases. For Israel there, we have here Jerusalem, because precisely the restoration of Jerusalem out of the destruction, described in v. 4 sq., was so hard to be credited by the believers. For the like reason, the prophet gives to Jerusalem the same name here as to the sprout of David there. The same city, which now still sighs under the anger of God, shall yet, at a future period, be endowed with righteousness by the Lord.

V. 17. "*For thus saith the Lord, David shall not want a man sitting upon the throne of the house of Israel.*" The connexion with the preceding, is well given by Calvin, thus: "*Locutus est proph. de restitutione ecclesiæ; eam doctrinam nunc confirmat, quia promittit regnum una cum sacerdotio perpetuum fore. Continebatur*

autem salus populi duabus istis partibus. Nam sine rege erant veluti corpus truncum aut mutilum; sine sacerdote mera erat dissipatio. Nam sacerdos erat quasi medius inter deum et populum, rex autem repræsentabat dei personam." The expression, "shall not be cut off," &c., is a simple repetition of the promise to David, in the form in which it was cited by David himself in the address to Solomon, shortly before his death, 1 Kings 2 : 4, and afterwards twice by Solomon, 1 Kings 8 : 25, 9 : 5. That לֹא יִכָּרֵת does not designate a complete uninterrupted succession, that it only forms an antithesis with an entire cessation, appears in the ground promise, from the fact, that God reserves to himself the punishment of the individual apostate members of the stock of David, and in Jeremiah, from the frequently repeated prediction of its total humiliation.

V. 18. "*And to the Levitical priests a man shall not be be cut off before me presenting a burnt-offering, and setting on fire a meat-offering, and presenting a sacrificial victim always.*" In order to a correct understanding of these words, it is necessary to go back to their occasion. The consolation is explained only by the distress. The prophet here had to do, not, indeed, with members of the tribe of Levi, who mourned over the loss of the prerogative of their tribe; had this been the case, the letter must have been held fast, for only when this is retained, can the promise afford consolation for such a state of mind. Its consolations are rather designed for all believers, who bewailed the extinction of the relation to God that had hitherto existed, through the mediation of the tribe of Levi. If the relation only continued, it was of little consequence to them whether it were realized as hitherto through the tribe of Levi. As the distress so also the consolation, regarded solely the substance. Israel, even henceforth, enjoys free access to his reconciled God, is the fundamental thought. Now all whereby this thought is historically realized, in whatever form this may be, is to be considered as included under it. And thus we gain a threefold fulfilment. 1. In the times after the return from the exile, the consolation was enjoyed in the form in which it is here expressed. That God permitted and promoted the rebuilding of the temple, was a matter-of-fact declaration of the reinstating of the Levitical priesthood in its mediatorial office 2. The idea of the Levitical priesthood was most fully realized in Christ, who, as a high-priest and mediator, bore the sins of his people, made intercession for the transgressors, in whom the Levitical priesthood ceased, as the seed-corn disappears

in the plant. 3. Through Christ the believers became priests themselves, and obtained free access to the Father. — That we justly maintain this independence of the thought on the form, appears from the following grounds : 1. The prophet is so penetrated by the thought of the glory of the new, far surpassing that of the old covenant, that it might have been expected beforehand, that he would not anticipate, in respect to the priesthood, an eternal duration of the mean form it had hitherto borne. Only the substance is, in his view, permanent. We need only compare the portion chap. 31 : 31 sq. How carefully does he here give prominence to the thought, that the new covenant would not be as the old ; how does he point from the shadow to the substance ! But especially in this respect is chap. 3 : 16 to be considered. There, the cessation of the former dignity of the ark of the covenant is announced in the strongest and most impressive terms. How the temple, the Levitical priesthood, the whole sacrificial service, stood in the closest and most inseparable connexion with the ark of the covenant, so that they must all fall with it, we have already seen. 2. V. 22 here furnishes an incontrovertible proof, which must be regarded as an explanation of the prophet himself, how he wished to be understood. Now the changing of all the descendants of Abraham into Levites, is here promised as a constituent part of the perpetual acceptance of the tribe of Levi, promised in the verse before us. This plainly shows, that, in this verse also, the Levites could not come under consideration as natural descendants of Levi, but only in reference to their calling, and their destination. 3. Zechariah is to be regarded as the oldest and most authentic interpreter of Jeremiah. Now in him, who earnestly endeavours to obviate the same anxiety which Jeremiah here meets, two of the three points embraced by Jeremiah in the unity of the idea, separately appear, yet so that the binding unity of the idea is not thereby placed in the background. Chap. 3, God assures the people, that, notwithstanding the greatness of their sins, he would not only, as heretofore, suffer the office of the high priest to continue, and accept his mediation, but also, at a future period, send the true high priest, who should make a complete and perpetual atonement (comp. Vol. II. p. 25). In v. 8 the high priest, and his colleagues in the priestly office, are designated as types of Christ, inasmuch as he, putting to shame the despair of the people in God's mercy, should completely accomplish the atonement and reconciliation, which had been only imperfectly effected by them. In chap. 4

the priestly order, together with the regal, is designated as one of the two children of oil, of the two anointed of the Lord, whose anointing should always remain, comp. Vol. II. p. 44; and that here also only the shadow belongs to the Levitical high-priesthood, the body to Christ, is evident from chap. 6 : 13 (comp. Vol. II. p. 58), where the Messiah appears at the same time as the true high-priest and king. 4. There are not wanting elsewhere plain examples, in which only the idea of the priesthood is considered apart from the peculiar form of its manifestation under the Old Testament. Among these is Is. 61 : 6, where it is said, in reference to all Israel, "And ye shall be called priests of Jehovah; ministers of our God, shall men say to you." Here the conversion of all Israel into the tribe of Levi is announced; for that it cannot be established, that the discourse here is only in general of priests, but in Jeremiah of Levitical priests, appears from the second passage, chap. 66 : 21, "And I also will take of them for *Levitical* priests, saith the Lord." Whether by "the brethren," to which the expression, "from them" refers, the heathen are here to be understood, as Vitringa and Gesenius suppose, or the Israelites in the exile, makes no difference in respect to our purpose. For although the latter reference be assumed, it is still certain, that those should be received as Levitical priests, who had not descended from Levi. Otherwise there would be no *taking*, no special divine favor. — After we have thus determined the sense of the promise relating to the Levitical priesthood, it will not be difficult to arrive at the truth also in the case of the promise relating to the tribe of David. Here also we find a threefold fulfilment. 1. In the times immediately after the exile, where Zerubbabel, a sprout of the stock of David, was a mediator of the favors which God, as king, vouchsafed to his people. In a certain sense also may be included the favor which God, at a later period, in his relation as king, bestowed upon the people through civil leaders, who were not of David's race. For since the dominion had been for ever transferred to the stock of David, these could be regarded only as ingrafted into it, as substitutes and vicegerents, — much in the same way as the blessing which was imparted to the people by the priesthood of Samuel, who was not a priest, is to be regarded as included in the promise in reference to the tribe of Levi. What God bestowed through those leaders, was only for the sake of the tribe of David, which had been destined as the perpetual channel of his regal blessings. Had the kingdom of David come to an end, he would not have bestowed either these

rulers or the prosperity granted to them upon the people, as appears from a comparison of the times after the reign of the great hero out of David's stock; where, because no representation of the tribe of David, now again to reign to all eternity, can any more have place, so also has every trace of the regal favor of God, in raising up other rulers, now ceased. But in the passage before us, the separation of what, in the strictest sense, does not belong there, would be the less suitable, since here the promise to David is not considered in reference to him and to his family, but solely in reference to the people; and since, therefore, the manifestation of the regal mercy of God constitutes the central point, while the tribe of David comes under consideration only so far as it was destined to be the medium of this regal mercy. 2. It was fulfilled in Christ, and that the prophet had this chiefly in view, appears from v. 15 and 16. Both were joined with one another also, by Zechariah in chap. 4. 3. It was fulfilled in the exaltation of the whole of the genuine posterity of Abraham to the regal dignity through Christ. This most striking antithesis with the despondency, — the despondency, there is no king in Israel; the consolation, all Israel merely kings, — is expressly brought forward in v. 22. — We still remark, that we must not, as is commonly done, translate "priests and Levites," but, as also Is. 66 : 21, "Levitical priests." The epithet *Levitical*, is subjoined, in order to obviate the thought, that the discourse might here perhaps be of priests in the improper sense; it serves, therefore, the same purpose as "he reigns as a king," in chap. 23 : 5. — In reference to the sacrifices, we cannot assume, with the older interpreters, that precisely spiritual sacrifices are here meant; the correct view is rather, that the prophet presents the substance in the form it had hitherto borne, and in which it should now soon for a time be lost, without, since he had to do only with the substance, expressing any opinion whether this substance in the future, should arise again in the same form, and whether it should endure for ever. History affirms the former and denies the latter, and that the prophet also would have denied it upon *inquiry*, evidently appears from chap. 3 : 16. Finally, how well they knew, even under the Old Testament, in the sacrifices, to distinguish the substance and the form from one another, and regard the latter as merely accidental, is shown by such passages as Hos. 14 : 3, "Take with you words, and return to the Lord, and say to him *Take* away all guilt, and *give* good, and we will recompense to thee bullocks, our lips." Here, thanks are represented as the

substance of the thank-offering, and, indeed, so completely, that the thank-offering, the bullock, is *entirely* present, where there are only the thanks, the lips. The outward sacrifice is only the vessel wherein the gift of God is presented. Also Ps. 50 : 14, in antithesis with the mere outward sacrifices, "Offer to God thanksgiving," Mal. 1 : 11, &c.

V. 19. "*And the word of the Lord came to Jeremiah, and said, Thus saith the Lord, when ye shall make void my covenant the day, and my covenant the night, so that there shall be no more day and night in its time,* V. 21. *Then also shall my covenant with David my servant be made void, that he shall not have one who reigns upon his throne, and with the Levitical priests, my servants.*" The thought has been already explained on chap. 31 : 35 sq. The word הָפֵרוּ is very significant. Calvin : "*Oblique perstringit populi malitiam, quia quantum in Judæis erat obstreperis suis vocibus pessumdabant fœdus dei. — Hæc igitur incredulitas notatur cum dicit proph. : quorsum istæ vestræ querimoniæ ? — Perinde est ac si velletis solem et lunam detrahere de cœlo et tollere discrimen inter dies et noctes, et evertere totius naturæ legem, quia ego idem deus, qui volui noctem diei succedere et diem nocti, etiam promisi etc.*" יוֹם and לַיְלָה are in apposition to "my covenant" ; the day and the night, in their regular and perpetual alternation, are the covenant which is here the subject of discourse. יוֹמָם וָלַיְלָה, *of day and night, daily and nightly,* for *tempus diurnum et nocturnum.* The covenant, בְּרִית, stands here, not, indeed, in the sense *stabilis ordinatio,* nor is it to be regarded as concluded with the day and the night ; these are rather the covenant blessings ; God, who bestows *them,* and all connected with them, who causes the sun to shine by day, and the moon by night, thereby concludes, according to the investigation already made (on 31 : 32), a covenant with men ; he binds them, by the uninterrupted preservation of the course of nature, to an uninterrupted observance of moral order. This is manifest, when, after the flood, the covenant of nature is concluded, and its inviolability established anew, comp. Gen. 9 : 9, "Behold, I set up my covenant *with you,* and with your seed after you." 8 : 22, "Summer and winter, seedtime and harvest, heat and cold, day and night, shall not fail." Then, with these covenant promises, covenant laws are connected, obligations which the covenant imposes. Now the covenant of grace, peculiar to Israel alone, is entirely like this natural covenant, common to all men, and not first concluded, but

only renewed, in the time of Noah. To assert that the former could cease, is nothing else than to wish to tear the sun and moon from the heavens. It is, indeed, one and the same God, who is the author of both the covenants.

V. 22. "*As the host of heaven is not numbered, and the sand of the sea not measured, so will I increase the seed of David my servant, and the Levites, who serve me.*" The literal understanding of the verse involves in itself an absurdity. Such an increase of the natural family of David lies beyond the bounds of possibility; and even were this not so, still it would have, as well as the like increase of the Levites, not the nature of a promise, but of a threatening. In any event, the consolation would stand in no relation to the affliction. For this referred, not to the number of the posterity of David, and of the Levites, but to the merciful reception of the latter by God, and with them that of the people, and this has nothing whatever to do with numbers. But, in addition to this, there is still another ground. The verbal relation to the promises in Abraham, Gen. 15 : 5, 22 : 17, is manifest. Now if these belong to all Israel, and they are here, on the contrary, transferred to the family of David, and to the Levites, then is it thereby sufficiently indicated, that all Israel should be converted into the family of David and the tribe of Levi. This thought need not here surprise us. It has its foundation in the law itself. It is here only announced, that the destination of the covenant people lying already in the law, and hitherto only very imperfectly, should, at a future period, be perfectly realized. God says, Exod. 19 : 6, of Israel, "Ye shall be to me a kingdom of priests, מַמְלֶכֶת כֹּהֲנִים," therefore, first a kingdom. The nature of a kingdom is to have no other power over itself than the divine. This was always the case with the covenant people, so long as they were not brought by their own wilful fault into a voluntary moral bondage to the world; the outward bondage was always only a reflection of the inward, and never overtook the covenant people, as such, but always only so far as they had become like the world. And, even when this *unnatural* condition occurred, the individuals, who, conscious how dearly they had been redeemed, kept themselves inwardly free from the bondage of the world, did not lose this high dignity. Although in chains and bonds, they still, in this higher relation, remained free. The world, sin, death, and hell, could gain no advantage over them, nay, with all external appearance of victory, these enemies were in reality subdued by them, and even their

outward bondage, more deeply considered, was a sign of their dominion. For the law of the Lord of hosts was in their inward parts; it was the living principle of their being, and, according to this law, the whole world was ruled; according to this law also, the bondage of their people ensued. They were, therefore, coregents with God, and, as such, reigned over their rulers. — All the individual members of this kingdom, that consists purely of kings, should, at the same time, be priests. And thus it was already declared, that the Levitical priesthood, introduced at a later period, could not have the same meaning as the priesthood among other people of antiquity, where priests and people stood in an absolute and direct antithesis, where the priests *only* stood in an immediate relation to God. It was thus declared, that the priests, — according to one view, in another they were types and shadows of Christ, — possessed only transferred rights, that they were the representatives of the people, that, therefore, their mediation at a future period might entirely disappear. And, in order that this might be perpetually held by the people in lively remembrance, that they might know that they were the proper bearers of the priestly dignity, even after the establishment of the Levitical priesthood, they retained that sacerdotal function, which formed the root and groundwork of all the rest, the slaying of the covenant sacrifice, of the Paschal Lamb, which formed the central point of all other sacrifices, which served only for its completion. That, even under the old covenant, this import of the Paschal service was rightly perceived, is shown by Philo, *De Vita Mos.* p. 686, Frfr.: "At the passover, the laity do not merely bring the sacrificial animals to the altar, and the priests offer them, but, according to the prescription of the law, the whole people exercise priestly functions, since each one, for his own part, presents the appropriate sacrifices." — Thus, therefore, we have here the highest completion of the consolation designed for the sorrowing covenant people. Not merely shall they receive back their king, their priests, but they shall be entirely changed into a royal and priestly race. In substance, this was already contained (which should not be overlooked) in the promise to Abraham; that this did not refer to a great multitude of corporeal descendants, *tales quales*, that it rather refers only to such sons of Abraham as were, at the same time, sons of God, and therefore a royal and priestly race, we have already pointed out, p. 37 sq. — If, now, we look at the fulfilment, the passage which chiefly presents itself is, 1 Pet. 2 : 9, Ὑμεῖς δὲ γένος

ἐκλεκτὸν, βασίλειον ἱεράτευμα, &c. Here the passage of Exodus appears as a prophecy, which is now first fulfilled in the present. Israel has now become, what, according to his destination, he always should be, a royal priesthood, priests who possess at the same time the kingly nature and being. What now perfectly exists in the germ shall hereafter be completely developed, according to Apoc. 5 : 10, *Καὶ ἐποίησας ἡμᾶς τῷ Θεῷ ἡμῶν βασιλεῖς καὶ ἱερεῖς, καὶ βασιλεύσουσιν ἐπὶ τῆς γῆς.* Believers, when their sin has been extirpated, will have the freest access to God ; when his will has become theirs, and when, at the same time, his dominion over the whole world becomes visible, they will unconditionally reign with him. How this, their dignity, is rooted in Christ, appears from the Apoc. 1 : 5, 6, where the *καὶ ἐποίησεν ἡμας βασιλείαν* (A. *βασιλεῖς καὶ*) *ἱερεῖς τῷ Θεῷ καὶ πατρὶ αὐτοῦ* stands in a close connexion to the *ὁ ἄρχων τῶν βασιλέων τῆς γῆς*, and to the *καὶ λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ*. — אֲשֶׁר cannot mean *as*, it designates rather merely in general, the relation of this sentence to the preceding, in reference hereto ; and the thing to be compared is then subjoined, and designated as to be compared by the bare בֵּן : "is not to be numbered — so."

V. 23. "*And the word of the Lord came to Jeremiah, and said,* V. 24. *Seest thou not what this people speak and say : the two families which the Lord has chosen, those has he now rejected, and they despise my people, that it is no longer a people before them.*" It is scarcely to be conceived, how the recent interpreters could assert, that by *this people*, are to be understood, not the Israelites, but the heathen, the Egyptians, or the Chaldeans. It is left out of view, that the prophet here, as in the whole of the rest of the portion, and as throughout these chapters, refers entirely to those in Israel, — and to this class belong more or less all, even the most believing, — who, because they saw Israel prostrate, despaired of his future prosperity, and, indeed, for the most part, so as to give a good pretext, that of humility, for their despair. The people have so sinned against God, that he is free from all his obligations, and can by no means receive them again into favor. The prophet shows them, that such a thought, however good in appearance, is still a reproach to God. Every instance of despair degrades God to an idol, to a creature. Faith sustains itself on the word, on the promise ; it says, although there is much sin with us, there is much more mercy with

God. So truly as God remains constantly God, so truly do his people remain constantly his people. He chastises them, indeed, but he does not give them over to death. One need only consider the תַּפְרֹז in v. 20. The expression, "this people," is contemptuous. The prophet indicates, that those who use such language thus cease to be numbered among the people of God. The two families are Judah and Israel. Of these, in substance, the prophet had spoken also in what preceded; for he had treated of the election or rejection of the tribe of Levi, and the race of David, only so far as these stood related to the election or rejection of the people, so that here the same thing is only repeated in a different form, from regard to the indocility of those who are weak in faith, and prone to despond. The expression, "those has he rejected," was correct in a certain sense, but not in that of the speakers. They maintained, in antithesis with the election, a rejection for ever, which was as much as to assert, that Jehovah, the existing, the unchangeable, was no more Jehovah, but a man, that he might lie, and a son of man, that he might repent. As surely as God was Jehovah, so surely also *ἀμεταμέλητα τὰ χαρίσματα καὶ ἡ κλῆσις τοῦ θεοῦ*, Rom. 11 : 29. The expression, "*my* people," directs attention to the fact, that they despised God in despising Israel. With respect to the antithesis of "*my* people," and "*a* people," comp. on chap. 31 : 36.

V. 25. "*Thus saith the Lord, if I have not established my covenant daily and nightly, and the ordinances of the heaven and the earth,*" comp. v. 20. The covenant daily and nightly, the covenant which relates to the constant and regular alternation of day and night. The ordinances of the heaven and the earth, designate the whole course of nature, — especially the relation of sun, moon, and stars to the earth, comp. v. 31 – 35, — so far as it is regulated by God's ordinance, and therefore is lasting.

V. 26. "*So will I also reject the seed of Jacob, and David my servant, that I no more take out of his seed rulers over the seed of Abraham, Isaac, and Jacob. For I will turn their imprisonment, and have mercy upon them.*" The rejection of the seed of Jacob and of the seed of David, are inseparably connected with one another. For since, by the promise to David, the kingdom had been for ever joined with his race, so, when David was no more a servant of God, Israel also was no more a people of God, and, in general, no more a people. The *plur.* מֹשְׁלִים, is explained by the circum-

stance, that the stress was here laid not upon the number, but only upon the fact, comp. on 23 : 4, and at the same time also on v. 18. That the prophet, at least chiefly, had in view the revival of the dominion of David in the Messiah, is beyond a doubt. The mention of the three patriarchs recalls to mind the whole series of the promises imparted to them. The turning of the imprisonment designates here, as always, the *restitutio in integrum*, — the imprisonment, an image of misery, not the bringing back out of captivity.

THE PROPHET EZEKIEL.

PRELIMINARY OBSERVATIONS.

We must hasten to a close, since we have already far surpassed our limits, and must, therefore, particularly in the preliminary remarks to Ezekiel, be brief. But this is rendered the more easy, by the fact, that the temporal relations under which he came forward, have already been fully presented in the introduction to Jeremiah. Ezekiel was a younger contemporary of this prophet. He had been carried away into exile at the first great deportation under Jehoiachin, received his residence on the Chebar, and there came forward, as a prophet, in the midst of the exiles, in the seventh year before the destruction of Jerusalem. To this temporal relation to Jeremiah, his relation to him in other respects corresponds. He imitates him throughout, which seems to have given occasion to the later saying (comp. Bertholdt, IV. p. 1479), that he was the amanuensis of Jeremiah. But this dependence can have been only a voluntary one, as is evident from the highly individual and independent character of Ezekiel. He wished to point to the common foundation of his agency, and of that of the older servant of God, to the essential unity of God's word, notwithstanding the individual diversity of the human instruments who uttered it.

The sphere of Ezekiel's labors was one of great importance. A better soil, on the whole, was assigned to him than to Jeremiah. By divine guidance, precisely the better part of the nation had been carried into exile, which, if the human causes are regarded, may, perhaps, be thus explained; the ungodly, who despised the predictions of the prophets, made every effort to obtain permission to remain in their native land, while those who feared God, perceiving that the ruin of the city was unavoidable, the indispensable condition of its restoration, joyfully obeyed the first admonition, and cheerfully met death, which was the only gate to life. This relation

of the exiles to those who remained behind, appears especially out of Jeremiah 24. The former are designated by him as the nursery, as the hope, of the kingdom of God. Still, however, the distinction was only a relative one. The forehead of Ezekiel also must God make as a diamond, harder than a rock, that he might not fear before them and not tremble before their face, for they were a disobedient people (chap. 3 : 9). Many of the ungodly had been carried away against their will, and even the pious had dwelt among a people of unclean lips, and, through the predominance of unrighteousness, their love had grown cold. Many temptations surrounded the weak, and threatened to blast the hopes of the kingdom of God. They were placed at once in the midst of the heathen world, and the idolatrous spirit of the times assailed them with fearful violence. The long-predicted judgment upon Judea was delayed ; the kingdom of Zedekiah seemed to be altogether confirmed ; the alliance with the Egyptian power encouraged the hope of an entire restoration ; the deceivers of the people in Jerusalem did not leave the exiles out of view, and found among them willing assistance ; on all hands, human hopes were rife ; soon they supposed a return into their native land would be open to them, and with this thought, that of coöperating for such a purpose was immediately connected. If this disposition became predominant, the purpose of God, who had exiled them in the land of the Chaldeans for their good, would be defeated ; as long as they strove to find human ways of deliverance, they could not with earnestness pursue the Divine way, which led through repentance. To return to the Lord, was what they had to do; in this return, the return to their land was included, so surely as this land was the land of the Lord. Even those who kept themselves pure from such gross pollutions, still vacillated, and needed to be strengthened. There was so much to favor the idea, that God had entirely forgotten them ; they were cut off from the sanctuary, and dwelt in a strange land ; their brothers, in possession of the holy land and the temple, treated them with proud contempt, since they considered the possession as an actual proof of their right. And thus they were near despair. — Then the Lord began to fulfil his good word given to the exiles through Jeremiah, by causing Ezekiel to appear in the midst of them, who raised his voice like a trumpet, and showed to Israel his misdeeds ; whose word, like a threshing-machine, passed over all these sweet hopes and purposes, and ground them to dust ; whose whole manifestation furnished the strongest

proof, that the Lord was still among his people, who was himself a temple of the Lord, before whom the apparent temple, which still stood at Jerusalem for a short time, sunk back into its own nothingness; a spiritual Samson, who, with a strong arm, seized the pillars of the temple of idols and dashed it to the ground; an energetic, gigantic nature, who was thereby suited effectually to counteract the Babylonish spirit of the times, which loved to manifest itself in violent, gigantic, grotesque forms; one who stood alone, but was yet equal to a hundred of the scholars of the prophets. The extent of his influence appears from the fact, that the oldest of the people were accustomed to assemble in his house, in order to hear the word of the Lord through him, a sign of the public and formal acknowledgment of his spiritual dignity in the colony.

Among the aids are to be mentioned the Commentary of Calvin, which extends only over the first twenty chapters; that of Pradus and Villalpandus, Rom. 1596 – 1604. 3 vol. fol., which, for its time, is excellent, and is even now useful, especially as a collection of the older interpretations; the Commentary of Venema, edited after his death by Verschuir, 2 vol. 1790 – 1791 (not as Bertholdt and De Wette cite, merely Vol. I.), which almost surpasses the other works of the author in capriciousness, but still, since in the case of a book so greatly neglected even the gold sand must be washed out, is not to be overlooked; finally, the Commentary of Rosenmüller, which is favorably distinguished above those on other books, and has something peculiar.

THE PORTION CHAP. 11: 14–21.

It belongs to the greater whole, chap. 8 – 11. In the sixth year after the carrying away of Jehoiachin, which was also the sixth year before the destruction, the elders of the colony are collected before the prophet, expecting that the Lord would send them a message through him. The occasion of this their wish, and the subject on which they desired information, we learn from the prophecy itself, especially from chap. 11. That God's righteousness did not manifest itself so swiftly as they expected in the destruction of Jerusalem, led them to doubt respecting their own conduct, and the more so,

since the inhabitants of Jerusalem, elated by the possession of the sanctuary, triumphed over them. The prophet is now transferred in spirit to Jerusalem. There, in the first place, he is favored with a survey of the greatness and aggravation of their sins. These appear as concentrated in and before the temple (comp. on Amos 9 : 1), and as the chief bearers of them, the leaders of the people *in corpore*, the seventy elders, and the twenty-five princes, the former standing in the northern, the latter in the eastern gate of the temple, and there supplicating, not, indeed, the Lord, but their idols, in striking antithesis with the leaders of the exiles, who seek the Lord in his servant. The contrast of the idea and the reality is expressed in the relation of the name of one among the Seventy, probably the most distinguished among them, Joazaniah, to his conduct. He, God hears, speaks with his associates (v. 12), "Jehovah sees us not, Jehovah has forsaken the land." — The representation of the sin is followed by that of the punishment, from chap. 9 : 1 sq., the certainty and greatness of which is already established by the former. It follows exactly the order of the sin. The prophet beholds how the avenging angels, with *the* angel of the Lord at their head, sent by Jehovah, enthroned over the ark of the covenant, as a sign that the judgment was a Theocratic one, begin their work on the elders who are before the north gate, the Seventy; how they then go forth and slay in the city; how, finally, the glory of the Lord removes from the holy of holies into the gate towards the east, the chief gate towards the Mount of Olives, in order there to judge the twenty-five, and then entirely to depart from the desecrated Jerusalem. Already the axe lies at the root of the heads of the people, and yet the prophet hears them utter their rash speeches. It is not near, to build houses, say they (11 : 2), *it* is the caldron, and *we* the flesh. They mock, therefore, the discourses of the prophets, according to which, the way to build lay through the destruction, — "What is once destroyed, that is not so easily rebuilt; instead of suffering ourselves to be deceived by such fanatical hopes, we will rather hold what we have; nothing, neither man nor God, shall drive us out of the possession of Jerusalem. It and we are inseparable." The prophet receives the command to chastise this impudence with words, and scarcely has he ended his discourse, when the deed (naturally in the vision, in the ideal reality) follows the word. The Divine judgment begins, and Pelatiah, the son of Benaiah, first sinks beneath the stroke of the Lord. As in respect to the sin, so also of the punishment, the

prophet causes its nature to appear in the name. "God hears," says "God hears not," a contrast of the idea and the reality, in reference to the behaviour; "God delivers," son of "God builds," perishes without deliverance, and falls into ruin; the contrast of the idea and reality in reference to the event, necessarily resulting from the first contrast. The prophet recognises this antithesis, sees that in Pelatiah the son of Benaiah, this person perishes not as an individual, but as a type of the whole people. Seized with compassion, he throws himself upon his face, and cries aloud: "Ah, Lord, wilt thou destroy the remnant of Israel (11 : 13), shall the name of Pelatiah henceforth be a lie?"

Now, herewith is our portion connected. The Lord answers, He will not receive into favor those bold sinners, who now play the master in Jerusalem; these, although of Israel, are yet not Israel; the souls which have already long been extirpated from Israel, must now also become outwardly so. The object of his intercession, of his mediatorial office, must be the exiles, because they only are children of God, they only are his brethren, the only true Israel, over whom the apparent Israel in Jerusalem exalts himself with arrogant disdain. The Lord would, with true love, receive his own to himself; already, during their short abode in the land of the heathen, he would be their sanctuary, and truly supply them with that which the others, for whom merely the shell without a kernel remained, thought to possess. He would then bring them back into their native land, impart to them the gifts of his Spirit, and make them, in the fullest sense, his people. But woe to the hypocrites and apostates among them!

The prophet now sees the glory of the Lord entirely depart from Jerusalem, for the Lord has completed his only work, which, as a covenant God, he had still to perform there, the judgment. The vision is at an end, and the prophet communicates it to the heads of the colony.

V. 14. "*And the word of the Lord came to me and said,* V. 15., *Thou son of man, thy brethren, thy brethren, are the men of thy redemption, and the whole house of Israel, the whole, they, to whom the inhabitants of Jerusalem say, be ye far from the Lord! To*

us is given the land for a possession." The repetition of אַחֵיךָ gives force to the idea of the brotherhood, and expresses the contrast with the apparent brethren, in whom the prophet had interested himself as if they were his real brethren; the brethren merely according to the flesh, who had not one father with him, God, nor had they Abraham as a common father with him in the true sense, any more than the seed of Abraham was called in Ishmael, and the sons of Keturah. He alludes to the Mosaic right of גְּאֻלָּה, which found place only among natural brothers, or nearest relations. Only the brother was the natural ally, deliverer, avenger of the brother; no one was a גֹּאֵל of a stranger, comp., e. g., Levit. 25 : 25, "When thy brother becomes poor, and sells of his possession, then comes his *Goel*, who is near to him, and redeems (נָאַל) what his brother has sold. V. 48 (a case when an Israelite becomes poor, and is sold to a stranger in Israel), "After he is sold, there shall be to him a redemption; גְּאֻלָּה, one of his brothers shall redeem him, יִגְאָלֶנּוּ" (comp. Mich. 1. § 15). The prophet, by undertaking the cause of those who were not his real brethren, would have engaged in something as unheard of as if any one should take upon himself to be גֹּאֵל of a stranger. This reference is so obvious, that for this reason alone גְּאֻלָּה must here be taken in the special meaning, even though it might elsewhere occur in the general sense, *relationship*, which is here assumed by nearly all interpreters. But this is by no means the case, and the *Goel* never designates the relation, as such, but only so far as he is *Goel*. Thus, e. g., 1 Kings 16 : 11, "And he smote the whole house of Baasha, — and his *Goalim*." Michaelis: "*Vindices, ne scil. cædem cognatorum vindicarent.* Levit. 5 : 8 (a case where one has injured another in his possession, and no satisfaction can any more be rendered to him personally): "And when the man has no *Goel* to whom the compensation would be given." The *Goel* has not merely duties, but also rights; as an avenger of his brother, he has the right *hæreditatem ejus sibi vindicandi*. Finally, the *suff.* belongs to the compound idea, thy redemption men, i. q., the men whom thou hast a right, and art bound, to redeem. — That only the brethren are the whole house of Israel, the Lord affirms in the antithesis with v. 13, where the prophet had spoken of the inhabitants of Jerusalem as of Israel. כָּלָה serves the same object as the repeated אַחֵיךָ. It shows that the preceding כֹּל is to be taken in all its strictness. On רָחַק, *be far*, Calvin remarks: "*Non debet proprie sumi in modo imperat., sed ita resolvi*

debet oratio : utcunque procul discedant illi a sanctuario, nobis manebit terra in hæreditatem." But by this interpretation the sense is weakened. The *imper.* is to be taken in its full sense. The removal out of the land of the Lord was regarded by the hypocrites as an actual declaration of distance from the Lord, in like manner as a residence in this land was supposed to be a proof of nearness to him. From this point of view, they exclaim to their brethren, "Away with you from the Lord, to us is the land given as a possession." They fell into a sort of holy zeal at the thought, that such profane people could still lay claim to a part and an inheritance in the Lord, and hereafter even in his land. In this attitude, which they assumed against their brethren, against the house of Israel, they bore testimony against themselves, that they were not, in the true sense, brethren belonging to the house of Israel.

V. 16. "*Therefore say, Thus saith the Lord God, I have, indeed, removed them among the heathen, and scattered them in the lands, but I will be to them for a short time a sanctuary in the lands whither they come.*" לָכֵן refers to the contemptuous language of the inhabitants of Jerusalem. לָכֵן in v. 17, corresponds with it. Here, the antithesis with their assertion is expressed, so far as it related to the distance from the Lord, there, so far as it related to exclusion from the land of the Lord. The opposite of the former already exists, that of the latter will soon appear. The כִּי, which must necessarily be a *part. rat.*, presupposes an intervening thought to be supplied; they are, in a certain respect, right; they do not speak so entirely without cause; "*for*, indeed," &c. As to the substance, our *yea* would fully correspond. While the fact is conceded, the conclusion grounded thereon is contested. They infer, "And, therefore, is the Lord far from them." The Lord, "And, therefore, am I, or I become to them for a sanctuary." The outward distance, viewed as to its essence, is precisely the means of approach. True, they have lost the temple of the Lord, but the Lord himself has become their temple. The prophet by these words, does away the triumph of the inhabitants of Jerusalem, who thought to possess God in the temple, and the distress of the exiles, who supposed they had lost him by losing the temple. What makes the temple a sanctuary, is the presence of God; where this is, there is the sanctuary, where this is not, there is no temple, but only a mass of wood and stone. The annunciation is completed by the circumstance, that the prophet sees the glory of the Lord depart out of the temple of Jerusalem. We have

here the germ, out of which is afterwards developed the tree of the representation of the kingdom of God in its new form, in its glorious completion in chap. 40 — 48, with all its branches, twigs, leaves, and flowers. As the true sanctuary of Israel, the Lord himself is designated also Is. 8 : 14, and the passages of the Psalms, which show how general was that spiritual consideration of the temple, in which, the shell being disregarded, only the kernel, the merciful presence of the Lord, was kept in view, have been already cited, Vol. II. p. 325. מְעַט is to be taken as a designation of time, *paulisper*. Thus, e. g., Exod. 17 : 4, Ps. 2 : 12, 37 : 10, Job 10 : 20, Is. 10 : 25, 29 : 17, Hos. 1 : 4. Was the Lord in the exile actually the sanctuary of the people, it must then be evident, that the abode in the exile would endure only a short time. For Canaan was at that time still the land of the covenant; the presence of the Lord with his people, beyond the limits of this land, could be only a temporary one. The מְעַט was, therefore, necessarily required, if what was designated as already existing in the present should be believed to be so. The phrase, "in the lands," &c., intimates, that the Lord will, at a future period, again become the sanctuary of the people, on its natural site, in the land of promise, and thus prepares the way for the contents of v. 17 sq. — But whereby does the Lord show himself as the sanctuary of the people in the exile? In the first instance by the sending of the prophet himself. That he gave them a preacher of repentance and salvation, and, indeed, one furnished with so rich gifts, was of itself a sign, that his mercy had not departed from the people. The prophet, in the inferior sense, was himself what the Redeemer was in the highest, a temple of God. For there was in him that which made the temple the temple, the presence of the Lord. Then, however, in other manifold ways, by the outward helps, which he vouchsafed to them by the alleviation of their affliction, — they had not entirely lost even their national independence; in the exile also, they had their elders, — by inward consolations, by the spirit of grace and of prayer, which he poured out upon those who were fitted to receive it, and thereby changed the hearts of stone into those of flesh, by the arrangements which he, even at that time, made for their future return; during the whole exile, his providence was occupied in bringing about the circumstances necessary to insure it; all events were directed to this purpose; Daniel's elevation, the decline of the Babylonish, and the rise of the Persian power. How different was the Babylonian exile from the present! Here *no* proof of

the presence of God; the people can only celebrate festivals in memory of the past, and dream of the future; between the distant past and the distant future, a vast and empty space, a whole Zahara. There, for the more deeply reflecting, in the deepest degradation, everywhere traces of the loving care of God, pledges of the enduring election, of the future glorification.

V. 17. "*Therefore, say, Thus saith the Lord God, and I collect you out of the nations, and bring you out of the lands wherein ye are dispersed, and give you the land of Israel.*" The expression, "the Lord Jehovah," shows, that the promiser is the Almighty, and the faithful. "*And* I collect," designates this blessing as connected with the former, as its continuation and consequence. That the promise of the return was not completely fulfilled under Zerubbabel, because the Canaan which they at that time trod was not the land of the Lord in the full sense, that the promise rather contains a Messianic element, scarcely needs to be remarked, after the full investigations, which have already, on several occasions, been given. When the prophet seems here to promise the return only to those who were at that time already in the exile, while he threatens those still in Judea with destruction, this antithesis is naturally understood not to relate to the particular individuals, but to the mass. Otherwise must we conclude, out of v. 15, where the exiles are designated as the whole Israel, that even Jeremiah himself was no ἀληθῶς Ἰσραηλίτης.

V. 18. "*And they come thither, and remove therefrom all their detestable things, and all their abominations.*" Venema remarks: "*Inceperunt mox post reditum, sed non perfecerunt nisi diu post, temporibus Maccabaicis, quando quaquaversum per totam terram idololatriam destruxerunt, et veram religionem propagarunt, etiam inter Samaritanos et Idumæos.*" But only one particular thing belongs to the *perfecerunt*. The outward removal of the things whereby the land of the Lord had been defiled, was regarded by the prophet, only so far as it was the result of the unconditional surrender of the heart to the Lord. This appears even from the connexion in which the doing of the people stands, in what follows, with the gift of the Lord on which it depended. Whether Satan drives out Satan, whether the finer form of idolatry, — even Jehovah can be an idol, — makes war upon the grosser, is perfectly indifferent in a religious point of view, and, therefore, lies beyond the scope of the prophecy, just as much as the change in the modes of dress. And

thus it also appears, that the outward removal of the idols in the time after the return, and in that of the Maccabees, is referred to here, only so far as God himself was thereby the moving principle, and therefore only as a very small beginning, and that the prophecy, in its essential reference, is Messianic. How little ground there is for the *perfecerunt*, is evident, even from the outward condition of the people, from the return until the time of Christ. From what happened to them, their conduct appears. If the idols had vanished out of the land with their images, the people would have been justified, when they charged God with unfaithfulness in the performance of his promises.

V. 19. "*And I give to them one heart, and a new spirit give I in their inward parts, and I take away the heart of stone out of their flesh, and give them a heart of flesh.*" Deut. 30 : 1 sq. is the foundation of the whole promise of the prophet; it is a simple renewal; the circumstances foreseen by Moses had now occurred; the people of the Lord are in exile; and, therefore, the consoling words of his servant are revived, comp. especially v. 5, 6, "And the Lord thy God brings thee into the land which thy fathers possessed, and thou possessest it, and he does well to thee, and increases thee more than thy fathers. And the Lord thy God circumcises thy heart, and the heart of thy seed, that thou lovest the Lord thy God with all thy heart, and with all thy soul." By the circumcision of the heart, the removal of its impurities, prefigured by the outward circumcision, which is at the same time its pledge, the same is there designated as here, by the gift of the fleshly heart, instead of the stony heart. — "I give to them *one* heart," shows, that the people will *unanimously* seek the Lord, in antithesis with their previous condition, where only individuals were converted. The whole people draw near to the Lord as *one* man. Parallel is Jer. 32 : 39, "And I give to them *one* heart, and *one* way, to fear me always." Zeph. 3 : 9, "They serve the Lord with *one* shoulder." Acts 4 : 32, *Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδία καὶ ἡ ψυχὴ μία.* That the oneness of the heart designates its uprightness and simplicity, as several here suppose, is not sufficiently established; for *that*, the standing expression is rather לֵב שָׁלֵם. To "*one* heart," in the sense we have given, stands opposed "We turned every *one* to his own way," Is. 53 : 6; in the natural condition, so many hearts, so many minds; God causes that all hearts become one. The fleshly heart, in contrast with the stony, here designates one that is soft, susceptible of the impressions of

divine grace. That man's heart should first become so by God's grace, points to its natural condition. It is by nature, in reference to that which is divine, as hard as stone, insensible, and unsusceptible; God's word, and his outward dispensations, pass over it and leave no trace; the latter can, perhaps, break it in pieces, but not subdue it; the fragments still remain hard, nay, the hardness increases. God's Spirit alone can create a broken and soft heart, comp., as substantially parallel, Jer. 31 : 33, as verbally, chap. 36 : 26.

V. 20. "*In order that they walk in my commandments, and keep my statutes, and do them, and they become my people, and I become their God.*" The groundwork is Levit. 26 : 3, "If ye will walk in my laws, and keep my commandments, and do them, v. 4, so will I give you your rain at its time," &c. Then, after a long narration in v. 12, the comprehensive "and I will be to you for God, and ye shall be to me for a people," comp. on Jer. 31 : 33. It is God's work alone, that the covenant people, in their conduct, become the covenant people; that God's name is sanctified, his will realized in them; and where this has first taken place, where, in this respect, the destination of the covenant people is realized, there the other also necessarily follows, there the people also in their lot become his people, there is God sanctified upon them, there does he impart to them all the fulness of his gifts and blessings.

V. 21. "*But to those whose heart goes after the heart of their detestable things, and abominations, I give their way upon their head, saith the Lord Jehovah.*" In conclusion, those are emphatically excluded from the favor of God, who, through their own fault, do not receive the new heart, the foundation of it, and, therefore, walk not in God's commandments. Even among the new covenant people, there is an impure residuum; even with them does God's righteousness find a new object. The walking after the heart of the idols, stands opposed to the walking after the heart of God. Whether the idols formally exist or not, is nothing to the purpose. Enough that their essence, the sin, is actually present. They are, indeed, only personifications of it.

THE PORTION CHAP. 17 : 22-24.

This prophecy belongs to the time soon after the preceding, for in the collection, which is chronologically arranged, it stands in the middle, between the portion chap. 8 — 11, out of the sixth month of the sixth year, and chap. 20, out of the fifth month of the seventh year, since the carrying away of Jehoiachin. It was, therefore, spoken about five years before the destruction. The representation of powerful monarchs and their kingdoms, as lofty trees, full of bows and twigs, was properly a Babylonish image. This appears from Dan. 4 : 8, 9, where it is said, in the description of Nebuchadnezzar's dream, "Great was the tree, and strong, and its height reached to heaven, and the sight of it to the ends of the whole earth. Its foliage was beautiful, and its fruit much, and thereon was nourishment for all; under it the beasts of the field found shade, and in its branches dwelt the fowls of the heaven, and by it all flesh was nourished." The interpretation is given in v. 19, "thou art the tree, O king." This also appears in remarkable coincidence with Daniel from Ezek. 31 : 3 sq., where Ashur appears as a cedar upon Lebanon, already clothed with foliage, its summit reaching to the clouds. "In whose branches all the fowls of heaven build their nests, and under whose boughs all the beasts of the field bring forth, and in whose shade many nations dwell." Here also the prophet avails himself of this image. The tribe of David is a lofty cedar upon Lebanon. Nebuchadnezzar breaks off its top, and brings it to Babylon, — the carrying away of Jehoiachin, and the rest of the royal family. He plants in Jerusalem an inferior growth, a shoot of a vine, — the setting up of Zedekiah, — but scarcely has it put forth, when it is again rooted up. The Lord now takes from the top of that great cedar a thin twig, and plants it on the top of his holy hill, Zion. It grows up to a stately cedar, under whose shadow all fowls dwell. The remaining trees see its wonderful growth, and learn therefrom that it is the Lord who exalts and brings down all trees. Matt. 13 : 32, is to be considered as an interpretation, although the Lord somewhat modifies the image, and puts the mustard seed in the place of the thin twig of the high cedar, *Ὁ μικρότερον μέν ἐστι πάντων τῶν σπερμάτων· ὅταν δὲ αὐξηθῇ μεῖζον τῶν λαχάνων ἐστὶ καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.* The ground of this modification is to be sought

in the fact, that the Lord, according to his purpose, designs to exhibit only the progress of the new kingdom of God, commenced with his appearing in the flesh, from small beginnings to a glorious completion, while the prophet aims to console for the loss of the former glory, and must, therefore, symbolize, not merely the lowliness, but the process, of humiliation, and present this as a mere transition point from the former elevation to one immensely greater.

V. 22. "*Thus saith the Lord, Jehovah, and I take from the summit of the high cedar, and place, break from its crown a thin twig, and plant upon a mountain high and elevated.*" אֲנִי stands in emphatic antithesis with Nebuchadnezzar, who likewise has been broken off, and placed, in v. 3, 4. He for evil, the Lord for good. He, as a feeble mortal, could work only a transient humiliation, under the Lord's permission; the Lord, the Almighty God, makes a permanent elevation. צַמֶּרֶת occurs only in Ezekiel. That it is an unusual figurative expression (probably the wool of the tree, the curly summit), appears partly, even from this ground, and partly from its being explained here and in v. 3, by the proper *topmost twig*. The meaning *summit* is also required by the remaining passages, (31 : 3) between the clouds was its Zamereth, (v. 10) it gave its Zamereth unto the clouds, (v. 14) they should not give their Zamereth unto the clouds; especially when בֵּין עֳבִתִים is translated, not with most interpreters, without any right sense, by "between branches," but by "between clouds." עָבוֹת, *clouds*, belongs to those words which gradually lose their plural meaning, comp. Ew. p. 641. From this, Ezekiel has formed the new *plur.* עֳבִתִים, which occurs *only* in him in this sense, comp. 19 : 11, "high became its growth," higher than the clouds. Since the thin shoot is taken from the (designated in what precedes) high cedar, the emblem of the house of David, it cannot designate the kingdom of God in its lowliness at the beginning, but must rather mean a sprout of the stock of David, and the more so, since the prophet plainly had in view the similar representations of older prophets, especially of Jeremiah, comp. on chap. 23 : 5. The cedar, therefore, here imports, precisely as in Daniel, not the kingdom, but the king, which appears also from the antithesis with the deed of Nebuchadnezzar, in v. 3, and from the whole

remaining contents of the chapter, which is occupied throughout only with the royal family. Now, who is to be understood by the *thin* twig from the high cedar, that afterwards becomes itself such a cedar? That it can be no other than the Messiah, proceeding from the deeply fallen family of David, is placed beyond a doubt by the parallel passages of Ezekiel, and the other prophets. Only it might, perhaps, be assumed, that he had not in view the Messiah here, as an individual, but as him in whom the idea of the tribe of David is completed; so that also the very small commencement of its renewed exaltation, such as took place in accordance with the promise to David in Zerubbabel, must be considered as comprehended under the prophecy, and in a measure also, all that God did in general for the new establishment and upholding of the civil government in Israel, comp. on Jer. 33. As to the substance, the difference is of small importance. For although the prophet has the whole race of David in view, and describes its progress from a small beginning to a glorious completion, still is the Messiah not merely in fact, but also according to his own conception, the person in whom, and through whom, this promise is properly and completely fulfilled for the tribe of David, and in him for the people. The lowliness of the kingdom is, moreover, closely connected with that of the head, so that רַךְ must be referred to both. — Here it is merely said in general, that the place where the twig was planted was a high mountain, and thus its designation hereafter, when it should have grown up to a tree, to reign over all the trees of the plain, עֲצֵי הַשָּׂדֶה in v. 24, was already indicated. Then, in v. 23, this high mountain is more particularly described.

V. 23. "*Upon the high mountain of Israel will I plant it, and it puts forth branches, bears fruit, and becomes a glorious cedar, and all fowls dwell beneath it, and every winged thing will dwell in the shade of its branches.*" That the high mountain of Israel is Mount Zion, and, indeed, in the wider sense, so that it comprehends the hill Moriah, appears from chap. 20 : 40, "For upon my holy mountain, upon the high mountain of Israel, there shall the whole house of Israel serve me, entirely in the land." In this passage, the temple mountain is plainly spoken of, for it treats of the offering of sacrifices. The parallel *holy*, in the parallel passage, shows how *high* is to be taken in both places. It is an elevation concealed from the fleshly eye; elsewhere (chap. 34 : 26) the prophet himself speaks only of a hill of the Lord. But the spiritual eye sees it, the invisible mountain

far surpassing all mountains of the earth, and rising to heaven. Even this designation (comp. on Is. 2 : 2) shows, that the holy mountain does not here come under consideration as a mountain, but rather as the seat and central point of the kingdom of God, and designates this kingdom itself. Altogether similar is Ps. 2 : 6, "I have anointed my king upon Zion, my holy mountain." High is the place where the sprout is planted, it grows up itself to a high cedar. The glory of the future king, has for its groundwork the glory of the kingdom which he is placed over, raising itself up upon it, it serves in turn to glorify the kingdom. The fruits, the shadow, designate the blessing which all his subjects receive from this king. That by the expression, "all fowls and every winged thing," — the latter intensive, every thing that only has a wing, — all the nations of the whole earth are designated, appears from the comparison of chap. 31 : 6 and 10. — The prophet has here only the one object, to remove the stumblingblock which must arise out of the partly present, and partly still impending humiliation of the tribe of David, and of the kingdom of God through it; he, therefore, gives prominence only to the one point, the exaltation, and, therefore, affords us also consolation when a similar condition of the kingdom of God and of Christ fills us with pain. Calvin: "*Hinc docemur melius sperandum esse de regno Christi, quam possimus æstimare ex sensu nostro. — Ubi videmus quasi humi serpere evangelium, veniat nobis in memoriam hic locus. — Unum Christi regnum deus ita stabilivit, ut perpetuum sit futurum cum sole et luna alia autem mundi imperia cum suo splendore evanescent, et concidet eorum altitudo, etiamsi hodie nubes superent.*" We have here the germ of the prophecy of Daniel concerning the kingdoms of the world. To describe more accurately the nature of the kingdom, to show that it was a spiritual kingdom, — not, indeed, in contrast with a real, but a fleshly one, — did not lie within the scope of the prophet. Still it may be concluded out of the representation. — A kingdom that is not ἐκ τοῦ κόσμου, which, without earthly might, or earthly weapons, by the wonderful power of God alone, is advanced with its head, from a feeble beginning to a glorious completion, can be no worldly, no fleshly kingdom; its type and pattern is not the government of earthly kings, but God's government of the world.

V. 24. "*And all the trees of the field experience, that I the Lord bring down the high tree, and exalt the low tree, dry up the green tree and make green the dry tree, I the Lord speak and do.*" The

trees of the field in antithesis with the cedar upon the high mountain, are the kingdoms of the world with their kings, who will be brought down at the same time with the exaltation of the kingdom of God. This great revolution gives them a matter-of-fact proof, that the Lord, whom they had hitherto been accustomed to despise, in the proud conceit of the independence of their apparent greatness, is the king over the whole earth, from whom all exaltation and degradation proceed. The præters are to be understood as aorists; the proposition is entirely general. Still the ground of the knowledge of the general truth, as appears from "the trees of the *field*," is not barely the exaltation, so that they *concluded* from this, that the degradation also would be the work of the Lord, but they likewise have it here before their eyes, in a great, in their own example. The exaltation of the kingdom of God to universal dominion, cannot, indeed, be conceived, without a humiliation of the kingdoms of the world. Their kings would thereby lose that wherein they placed their highest dignity, their fancied independence. They become vassals of God and *his* king, which, in truth, is, however, the highest honor that can be imparted to them. — The last words indicate, that what, to all appearance, was a mere dream, and the vainest which was ever entertained, becomes the greatest reality through the person who promises. It is *God* who gives the promise, *God* also fulfils it.

Chap. 21 : 30 – 32.

The twenty-first chapter, part of a discourse which was held by the prophet in the seventh year, in the fifth month after the carrying away, therefore about five years before the destruction, can be aptly designated as the prophecy of the sword of the Lord. Delivered to the king of Babylon for vengeance on the evil doers, it first aims at Jerusalem, it then proceeds to the Ammonites, the most bitter enemies of the Lord and his people, who must experience in their own destruction, that the ruin of Jerusalem is not, as they supposed, a proof of the weakness, but rather of the omnipotence, of her God.

V. 30. "*And thou, pierced through, ungodly prince of Israel, whose day comes at a time of the final crime!*" Zedekiah, at that time the king, is addressed, and from this it appears, that the declaration, which follows in v. 31, chiefly concerns him, so that we must supply a "hear the word of the Lord," omitted from emotion. The current explanation of חָלָל by *unholy, abandoned*, instead of *pierced through*, owes its origin solely to the circumstance, that attention was turned away from the text to history, in order to learn from it whether Zedekiah had actually been pierced through. The answer was not satisfactory; Zedekiah remained in life, but his sons were slain before his eyes, which were then put out. But this difficulty is of no importance. Since God's anger is represented, throughout the whole chapter, under the image of a sword drawn by him, it is obvious, that חָלָל is properly employed, if it can only be shown, that the king became an object of the Divine anger; and exclamations like those of Schmid, *eris quasi confossus*, are to be entirely set aside. Concerning the outward mode of the punishment, nothing, whatever, is declared by חָלָל, any more than it is implied, that God carries an actual sword. Another objection, that Zedekiah at that time had not yet been pierced through, has just as little force. The prophet designs, by placing the guilt and punishment in immediate connexion, to alarm and terrify. The ungodly *is* already judged: the two years of delay, which are still allowed him, come not under consideration. The eye of faith sees the punishment as the inseparable attendant of the sin. Before it, the still prosperous sinner lies already in his blood. The grounds, however, for the meaning *pierced through*, and against that of *profaned*, are as follows. 1. חָלָל *never* means any thing else than *pierced through*, never occurs in the general sense *perished;* for חַלְלֵי רָעָב, *pierced of hunger*, Lam. 4 : 9, is explained by the circumstance, that in poetical personification, a sword is attributed to hunger, and in Is. 22 : 2, it is obvious, that the discourse is of such as fall by the sword of the pestilence; but least of all does it mean *profaned;* the only passage, Lev. 21 : 6 – 14, cited in favor of this meaning, proves nothing. חָלָל stands there entirely in its usual sense. חֲלָלָה is the opposite of אִשָּׁה בְּתוּלֶיהָ in v. 13, to which, as the species, *the widow*, *the divorced*, and *the whore*, belong. 2. But if the meaning *profaned* ever occurred elsewhere, still it could not be assumed here. *Sword, piercing through*, is the ground tone of the whole chapter, which returns in almost every verse, comp., e. g., v. 8, 14, 15, 16, but especially v. 17, "The sword goes

over my people, over all princes, נְשִׂיאֵי, of Israel; they are given up to the sword with my people," and v. 19, "the sword will come threefold, the sword of the pierced through, חַלְלִים; it is a sword of one pierced through of the great" (Michaelis: "*Quo non tantum plebs, sed et rex ipse, principes et magnates occumbeni*"). 3. In the explanation by *profaned*, the reference of v. 34 to the one before us, is overlooked, though it is so manifest. According to v. 24 sq., the sword of the king of Babylon shall take a twofold way. It first directs its course towards Jerusalem, here, before all others, the king is pierced through; it then proceeds to the Ammonites, v. 32 sq. And here it is said, v. 34, "The sword brings thee upon the necks of the ungodly, who are pierced through, חַלְלֵי רְשָׁעִים, whose day comes at the time of the final iniquity." This coincidence is the more important, since it is clearly not accidental, for the prophet would plainly point by the oneness of expression, to the oneness of the idea, which lies at the foundation of the destinies of both people. That God's kingdom does not perish in Israel, but is rather avenged on him, so that Israel's degradation is a proof of its exaltation, appears from the fact, that, at the same time, the Ammonites are severely punished for what they have done against Israel, so far as it is God's kingdom. — The gen. נָשִׂיא, *prince*, instead of the spec. מֶלֶךְ, *king*, is a favorite usage of Ezekiel, which is certainly not without a reason. The day of the prince, is, according to the connexion, the day of the judgment upon him, of his destruction. The עֲוֹן קֵץ occurs not only in v. 34, but also in chap. 35 : 5, in the prophecy against Edom, "Because thou dost cherish eternal enmity, and hast given over the children of Israel into the power of the sword, at a time of their calamity, at a time of the final sin." That עָוֹן must not be translated as it has been by De Wette, by *punishment*, is obvious; it never means any thing else than *guilt*, *crime*. The only question is, how קֵץ is to be understood. The final guilt, can be the completed guilt, its climax, where the vengeance of God can no longer be delayed; and then we may compare "not yet completed, שָׁלֵם, is the guilt of the Amorites," Gen. 15 : 16, which implies, that hereafter, the time of its completion, and of course the ripeness of the people for judgment, would come. But the final guilt, can also be the guilt which draws after it the end, the destruction of the people, precisely as *βδέλυγμα ἐρημώσεως* (comp. Vol. II. p. 366) is the abomination which has desolation as its result. And this latter interpretation, is recommended by the use of קֵץ elsewhere, comp.

especially chap. 7 : 2, "Thus saith the Lord to the land of Israel, End! there comes the end over the four borders of the land!" V. 3, "Now the end over thee, and I send my anger upon thee, and judge thee according to thy ways, and give to thee all thy abominations." According to this interpretation also, the ground thought is, that there is a fulness of the measure of sin, its climax, where it violently calls down the penal justice of God, where he could not be God if he manifested his forbearance still longer, comp. Vol. II. p. 47.

V. 31. "*Thus saith the Lord, Jehovah, The headband is removed, the crown is taken off; this is not this; the low is exalted, and the high is brought down.*" According to the usual supposition, מִצְנֶפֶת here designates *the royal diadem.* But against this, and in favor of the view that מִצְנֶפֶת is rather *the diadem of the high priest,* are the following reasons. 1. Only of the latter does מִצְנֶפֶת occur; although originally of a general meaning, still, after the introduction of the high priesthood, it was restricted to the head ornament of the high priest, comp. Exod. 28 : 4, 37, 39, 29 : 6, 39 : 31, Levit. 8 : 9, 16 : 4. It is true, an appeal has been made to the צְנִיף מְלוּכָה, *the royal diadem,* Is. 62 : 3, but thereby nothing further is proved, than that the king also wore a diadem, which no one doubts. It turns upon the word in its proper form; צָנִיף or צָנוּף is the genus, it designates every sort of diadem, where one of a peculiar kind is intended, it receives an addition, comp., besides Is. l. c., Zech. 3 : 5; מִצְנֶפֶת needs none. It is limited of itself. 2. If the diadem is referred to king, we then give him a twofold head ornament, the diadem and the crown. And if we followed Jahn, *Archäol.* II. 2. p. 225, this would occasion no difficulty. He considers it as established, that kings wore a crown besides the diadem. The truth, however, is rather, that the diadem and the crown were identical. That they were different, cannot be established by the fact, that the crown is designated as golden, comp. Ps. 21 : 4. For even in the high priests' diadem there was a golden plate. It favors their identity, that always only *one* ornament of the kings' head is mentioned, the diadem *or* the crown, never a diadem and crown, after one another, comp. 2 Sam. 1 : 10, "And I took the diadem, נֵזֶר," — this the *term. techn.* for the royal צָנִיף, as מִצְנֶפֶת for the high priestly, — "which was upon his head." 2 Kings 11 : 12, "And he brought forth the king, and set the diadem upon him," comp. still Est. 8 : 15; moreover, that the crown had not the present form, but rather that

of a diadem, appears incontrovertibly from Job 31 : 36, "I would bind it as a crown to me;" it is also favored by the occurrence of the plural עֲטָרוֹת, where the discourse is only of *one* crown, comp. Vol. II. p. 54, and, finally, by the rendering of the עֲטָרוֹת of Zech. in the Apoc. by *διαδήματα*, comp. *in loco*. 3. How suitably here the removal of the headband, along with that of the crown, the cessation of the high-priestly dignity along with that of the regal, and, consequently, of all the prerogatives of the covenant people, would be announced, appears from the antithesis of the prophecies, where the restitution of *both* dignities is at the same time announced to the sorrowing people, comp. Zech. chap. 4 (Vol. II. p. 45), chap. 6 (Vol. II. p. 52 sq.), and Jer. 33 (p. 444). If the prosperity was complete only when both were present, so would the end, קֵץ, v. 30, come only when both were taken away. — The sole ground which can be brought *for* the reference to the regal head ornament, is, that the address to the king in v. 30, requires, that what follows should relate exclusively to him. But this proves nothing. That the king chiefly comes under consideration only as a representative of the people, that in him the people are threatened, appears from the connexion with v. 29, and still more from the parallel passage in v. 34, where, in the place of יוֹמוֹ we have יוֹמָם. But if the king is considered as a representative of the people, the removal of the headband appertains to him no less than that of the crown; both are most intimately connected. The crown without the headband, is an empty show. The forgiveness of sins, procured through the mediation of the high priest, forms the groundwork of all regal blessings of God. — The *infin.* alone, without being accompanied by another verb, stands with emphatic brevity, when only the action itself as the chief thing, is to be pointed out. Ewald, p. 558, comp. 23 : 30. It is not here said *who* should take away; the prophet has in view the bare *fact* of the taking away. The often erroneously interpreted זֹאת לֹא זֹאת is explained by what follows: the low is made high, and the high low, i. e. all is changed from the lowest to the highest. זֹאת, therefore, stands for the *neuter*, and the words designate a change of the whole present condition, in which nothing remains what it is, a total revolution. The people in their conduct had converted the lowest to the highest, and thus also according to the divine *jus talionis*, should it happen in their fate. The correctness of this interpretation, is confirmed by the parallel passage, Is. 24 : 1 sq., which the prophet, as appears from v. 32, had distinctly in view. There, v. 2, the

same thought, the inversion of all relations is thus individualized: and it shall be, as the people so the priest, as the servant so the lord, as the maid so the mistress, as the buyer so the seller, as the borrower so the lender, as the debtor so the creditor. שְׁפָלָה is *masc.* with ה unaccented, which serves to make the form more full. Ewald, p. 322, supposes here a mistake of the pointing, but the analogies are too numerous against this, and it is contradicted by the following *masc.* An interchange of the genders cannot here be expected.

V. 32. "*Overturn, overturn, overturn will I the land, even this remains not, until he comes, to whom is the right, to whom I give it.*" עַוָּה is a *nom.* derived from *Pi.*, as קַלָּסָה, *mockery*, chap. 22 : 4, from קָלַס; נַאֲצָה, *contempt*, chap. 35 : 12, from נָאַץ. The prophet, as the comparison of those analogies shows, has chosen precisely this word, formed by himself, in order to point to the connexion of the overturning as a punishment, with the overturning as guilt. The reference to עָוֹן in v. 29, 30, is obvious. They have first overturned, now it is God's turn. The threefold repetition serves only for intensity. The *suff.* in אֲשִׁימֶנָּה, can be referred either to זֹאת, *the present condition of things*, or to אֶרֶץ, *land.* The latter reference is recommended by the עִוָּה פָּנֶיהָ, *he overturns the plain of it, the land*, in the parallel passage of Is. 24 : 1, which Vitringa, whose words entirely suit the passage before us, thus aptly explains: "*Significant metaphoricæ locutiones inversionem totius reipublicæ status, et mutationem ejusmodi, qua summa ima, et ima summa ponerentur; et omnium nobiliorum inferiorum, potentiorum infirmiorum, ditium et egenorum, subverso reipublicæ statu et direptis incolarum bonis, æquaretur conditio.*" In the גַּם־זֹאת לֹא הָיָה, the *also* is well to be observed. It shows, that the זֹאת here designates *the* condition which had been produced by the overturn mentioned immediately before. This also is not permanent; even of it is it soon said again, as of that in whose place it has come, זֹאת לֹא זֹאת, and thus, overthrow follows overthrow; nowhere is there rest, nowhere security, all things are in a state of fluctuation, until the appearing of the great restorer and prince of peace. — מִשְׁפָּט very frequently indicates the right to a thing. Thus, e. g., Deut. 18 : 3, "this is the right of the priests on the part of the people." Likewise, and borrowed therefrom, 1 Sam. 2 : 13, Deut. 21 : 17, מִשְׁפַּט הַבְּכוֹרָה "the right of the first-born." 1 Sam. 8 : 9, 11, 10 : 25, "the right of a king, of the kingdom." Jer. 32 : 7, 8, מִשְׁפַּט הַגְּאֻלָּה, "the right of redemption." The object of the right now is not here more particularly defined, it is supposed

to be known from what precedes. It can only be referred to the right to the headband and the crown, the former possessors of which have lost their right to them by their ungodliness. Thus, therefore, the prediction is completely parallel to that of Zechariah in chap. 6, concerning the union of the high-priestly and regal dignity in the Messiah (comp. p. 450), and there can be the less room for doubt, that Zechariah only resumes the oracle of Ezekiel, since he coincides with him even in the form, and designates the regal and high-priestly dignity in like manner by their outward sign, the diadem and the headband. There is not the smallest ground for understanding the *suff.* in נְתַתִּיו as *dat.* The *person*, as sufficiently known from what precedes, needs no further designation.

THE PORTION CHAP. 34 : 23–31.

The prophecy against the evil shepherds in chap. 34, belongs to the whole series of revelations, which the prophet, according to chap. 33 : 22, received between the evening of the day before the arrival of the one who had escaped and brought the news of the capture of Jerusalem by the Chaldeans, and the morning of the day of his coming. This Ezekiel knew beforehand, by the spirit of prophecy, and sought by the word of the Lord, explanatory of the deed of the Lord, to render certain its intended effect upon the exiles, the elders of whom, and even a great number of others, were collected before the prophet (comp. 33 : 31), as was usual when the hand of the Lord came upon him. The word of the Lord by the prophet, is chiefly consoling, pointing to his favor and mercy towards Israel, and his covenant faithfulness; for his righteousness had been so loudly declared by matter of fact, that a mere allusion to it was sufficient. We have in Ezekiel in this respect, entirely the same phenomenon as in Jeremiah. Before the destruction, the threatening is predominant with both, after the destruction, the promise. Both adversity and prosperity, before they came, were equally beyond the limits of mere human knowledge. From the same want of a lively knowledge of God, arose their confidence before the destruction, and their despair afterwards, both equally destructive, both, each in its time, equally an object of the efforts of the prophets, whose aim

everywhere is to make the idea certain, in opposition to appearances. — How the prophecy in chap. 34, rests on that of Jeremiah chap. 23, we have already shown on the latter passage. It is the prophecy concerning the shepherds of Israel. To the evil shepherds destruction is predicted, to the lost sheep of Israel, deliverance through the Lord, who takes upon himself the office of shepherd over them, and executes it through his servant David. The account immediately following, of the fulfilment of the first part, relating to the punishment of the evil shepherds, must serve as a pledge for the fulfilment of the second part, the source of which is the same, the covenant faithfulness of the Lord.

V. 23. "*And I raise up over them a shepherd, and he feeds them, my servant David, he will feed them, and he will be their shepherd.*" That the אֶחָד refers to the former separation of Israel and Judah, incontrovertibly appears from chap. 37 : 24, and the parallel passage of Jeremiah, chap. 23 : 5, 6, where Judah and Israel are mentioned together, and in vain does Jahn endeavour to vindicate for אחד the meaning *unicus, singularis,* which it never has. As to the substance, he is, indeed, right. He must be a highly distinguished descendant of David (Venema : "*In quo David tanquam rex et vicarius dei reviviscceret*"), in the fullest sense after the heart of God, who receives again the kingdom of his father in its whole extent. For the kingdom was diminished, as a punishment upon the race of David, because it was no longer after the heart of God ; and even the most pious among the successors of David, hitherto, had not been after the heart of God, in such a degree, that the promise, expressed even at the separation, of the future reunion (comp. 1 Kings 11 : 39), could have been fulfilled in them. In the prediction of the *oneness* of the shepherd, therefore, that of the highest excellency was implied, and also, that through him the most complete mercy of the Lord should be imparted to his people. רֹעֶה shows the destination, רָעָה the realization of it. The antithesis which existed between both, in the case of the former shepherds, and brought such nameless misery upon the people, should now be done away ; comp., finally, beside the passages already cited, Jer. 33 : 15, 16, Hos. 3 : 5.

V. 24. "*And I, the Lord, will be to them God, and my servant*

David a prince in the midst of them, I, the Lord, have spoken." The promise to David shall revive again, his descendant be the servant of God in so full a sense, that the former painful distinction between the mediate and immediate government of God entirely ceases. נָשִׂיא was probably chosen with respect to 1 Kings 11 : 34.

V. 25. "*And I conclude with them a covenant of peace, and destroy the evil beasts out of the land, and they dwell in the wilderness securely, and sleep in the woods.*" The import of the concluding of a covenant has already been investigated, on Jer. 31 : 32. The assertion, that שָׁלוֹם may designate every sort of prosperity, is as trite as it is false. The peace with God, procured by the mediation of his servant, is followed by peace with the creatures which he has hitherto armed against his apostate people. The representation of the prophet here, and in what follows, rests throughout on Levit. chap. 26, comp. v. 5, "And ye dwell securely in your land, and ye lie down, and he who terrifies is not, and I destroy the evil beasts out of the land, and terror shall not invade your land." The prophet intentionally borrows from this *locus classicus*, the form of his representation, the kernel of which is the proposition, where God is, there also is the fulness of his gifts and blessings. Nothing new does he announce, he only repeats that which the divine lawgiver had already exhibited, as necessary to the idea of the covenant people. As certain as it is that his prophecy has only been imperfectly fulfilled in Israel, so certain is it also, that its complete fulfilment is hereafter to take place, comp. still, Hos. 2 : 20.

V. 26. "*And I give them and the environs of my hill for a blessing, and cause to come down the rain in its time, that will be a blessed rain.*" The hill is Zion, the holy mountain. That this here designates Israel as the people of God, whose spiritual dwelling-place it was, appears from its position with *them*. Accordingly the environs of the hill can be only the heathen, who join themselves to Israel, comp. 17 : 23, according to which, all the fowls of the earth collect under the tree of the kingdom of God. *Blessing*, comp. Gen. 12 : 2, is stronger than *blessed*. Israel shall be a real blessing, comp. on the *accus.* בְּרָכָה, which is a bare apposition of the preceding, Ewald, p. 587. The individualization of the blessing as rain, in respect to the natural condition of Canaan, where all other natural blessings of providence depended on the rain, is, in like manner, taken from Levit. 26, comp. still Deut. 11 : 13, 14, Joel. 2 : 23 (p. 124).

V. 27. "*And the tree of the field gives its fruit, and the land gives its increase, and they dwell in their land securely, and they know that I am the Lord, since I break their yoke, and deliver them out of the hand of those who make them slaves.*" The expression, "and . . . increase," is taken out of Levit. 26 : 3, "So I give you rain in its time, and the land gives its increase, and the tree of the field gives its fruit." "And . . . securely," out of Levit. v. 5; "and . . . yoke," alludes to v. 13, "I the Lord your God, who brought you forth out of the land of Egypt, out of bondage, and I brake your yoke," מֹטוֹת עֻלְּכֶם. As at that time Israel knew by matter of fact, that God was Jehovah, so should he know and experience this anew, in the great repetition of this event in his redemption from the dominion of the world, in order to his sole subjection to God and his anointed. It is pointed out by this allusion, how God, in order to redeem Israel, need not by any means become another than he is, Jehovah, the sole and perfect existence. עָבַד with בְּ, *to serve in any one, to render service by the means of any one, to make him a servant*, is taken out of Exod. 1 : 14.

V. 28. "*And they will no more be for a prey to the heathen, and the wild beasts of the earth will not devour them, and there is nothing which makes them afraid.*" The גּוֹיִם, *the heathen*, could gain the advantage over the people of the Lord, only when these had ceased to be such by their own guilt. Now, therefore, their power over Israel ceases, comp. p. 453.

V. 29. "*And I raise up to them a plantation for a name, and no more shall they be taken away by hunger in the land, and no more shall they bear the reproach of the heathen.*" מַטָּע, is to be taken in the sense of *plantation*. There is an allusion to Gen. 2 : 8, 9, "And God planted (וַיִּטַּע) a garden in Eden eastward, and placed therein the man whom he had formed, and God caused to spring forth out of the earth all trees pleasant to the sight, and good for food." With which is to be compared the declaration of God after the commission of sin, 3 : 18, 19, "Thorns also and thistles shall it bear to thee, and thou eatest the grass of the field. In the sweat of thy face shalt thou eat thy bread." The history of the fall is one which is constantly repeated; the first sin shows the origin and progress of all sins, and precisely for this reason is the author so full in its relation. He himself draws attention to this its import, when he remarks, before the judgment upon the cities of the plain, that they were watered like the garden of God, Paradise, Gen. 13 : 10. But

especially is the prophecy contained in the history of the fall realized in Israel. Even for him also had God planted a garden in Eden, full of trees, pleasant to the sight, and good for food. He had given him the land where milk and honey flowed, with all blessings connected with its possession. But Israel had hearkened to the voice of the tempter, his paradise had vanished, yet not for ever. God, at a future period, will again plant for him a garden in Eden, with pleasant trees. That this allusion here exists, is confirmed by chap. 36 : 35, "This land is as the garden of Eden," and by chap. 47 : 12, "And by the brook (comp. with "And, behold, waters went forth from under the threshold of the temple toward the east," v. 1, "and a stream went forth from Eden to water the garden," Gen. 2 : 10) grow on both sides on its border, all manner of fruit-trees; their leaves fade not, and the fruit does not cease." A similar allusion is found also, Is. 60 : 21, 61 : 3, "And they shall be called terabinths of righteousness, a planting of the Lord for renown," where the righteous themselves appear as the trees of the new paradise, while here the plantation is prepared for them. Vitringa: "*Convertendus in paradisum dei, quippe plantandus surculis plantationum dei, qui excrescerent in altas et robustas quercus*," comp. also Joel 2 : 3, where the land is described before the judgment, as like the garden of Eden, and where, after the restoration, the paradisaical fountain goes forth out of the house of Jehovah, and waters the valley of thorns, chap. 4 : 18, comp. Zech. 14 : 8. If, now, this reference is established, it is also evident, that the sense of the passage goes beyond that of the parallel, chap. 36 : 30, "And I increase the fruit of the tree, and enlarge the increase of the field, that ye may no more experience the reproach of hunger among the heathen," (which is of itself sufficient to set aside explanations like those of Jahn and Rosenmüller,) and that, in order to its completion, it is necessary to take into view also the other parallel, chap. 47 : 12. The new paradisaical planting, which the Lord will prepare for his people, designates the divine blessings in their whole extent, and the blessing of the fruit-trees, which formed a part of these, was itself again symbolic. The literal planting was a copy or adumbration of the spiritual, whose water went forth out of the sanctuary, as, before, hunger had been the symbol of the general poverty and deprivation. — How לְשֵׁם is to be explained, not, indeed, with De Wette, "to *my* honor," but rather "to *them* for a name," is shown by "and they shall no more bear the reproach of the heathen." They become the people of the

blessed of the Lord, and, therefore, freed from the reproach with which they were burdened, in consequence of their affliction, which served as a matter-of-fact proof of the invalidity of their claim to be the only people of the most high God. There is an allusion, as Zeph. 3 : 19, and Jer. 13 : 11, to Deut. 26 : 19.

V. 30. "*And they experience that I the Lord their God am with them, and they my people, the house of Israel, saith the Lord Jehovah.*" The house of Israel is emphatic, Israel, the people of God, and of the covenant, in the true and proper sense, comp. on chap. 11 : 15.

V. 31. "*And ye are my flock, my pasture flock are ye men. I am your God, saith the Lord, Jehovah.*" Comp. respecting צֹאן מַרְעִיתִי, on Jer. 23 : 1. The expression, "ye men," calls attention to the depth and greatness of the divine condescension, and meets the objection of weak faith, that man, who has been taken from the earth, אֲדָמָה, and returns to it again, is incapable of so intimate a union with God.

THE PORTION CHAP. 36 : 22–32.

To the discourse held on the day before the account of the destruction, belongs also the portion chap. 36 : 16 – 38, the contents of which Venema has briefly and well determined thus : "*Causam et rationem pandit cum excidii et exitii in corruptione populi quærendam, tum liberationis et instaurationis, unice a nominis dei sanctificatione repetendam.*" The former takes place in the introduction, v. 17 – 21, the second in the principal part, v. 22 – 38, of which we omit v. 33 – 38, because they form a mere recapitulation.

V. 22. "*Therefore, say to the house of Israel, thus saith the Lord, Jehovah, not on your account do I it, ye of the house of Israel, but for the sake of my holy name which ye have profaned among the heathen, whither ye went.*" In order to a right understanding of the whole portion, an insight into the idea of holiness in the writings

of the Old Testament is necessary. In determining this, the greatest caprice reigns among the modern interpreters and theologians; those mostly restrain themselves within limits, who would subjoin to moral holiness, majesty and exaltation; while those wander the furthest, who entirely exclude moral holiness, and put in its place, condescension and love. The correct view is established in opposition to all these errors, in an article in the *Ev. K. Z.* Bd. 7. p. 573 ff. The holiness of God never designates any thing else than the entire freedom of his nature from sin, which, at the same time, includes in itself his highest abhorrence of it, the effort to sanctify himself through his Holy Spirit *in* his sinful creatures, and, when they will not permit this, *upon* them, and the absolute necessity that one of the two should take place. Holiness must be a purely moral attribute, for otherwise, "be ye holy for I am holy," would have no meaning. — But how can the holiness of God here be represented as that attribute of the Divine being, which necessarily requires the redemption of Israel, which at first sight appears to be only a work of grace and mercy? To these, indeed, the election of Israel alone belonged, though not the establishment of the kingdom of God in general, in which the divine holiness had the most essential part. But after the election had once taken place, the divine holiness stood in so essential a relation to Israel, that the name *the holy one of Israel*, became one of the standing designations of God. The decree of election had been pronounced as an unconditional one. In the moment, therefore, when God cast off the people for ever, he ceased to be Jehovah, from whom every change is excluded, the Holy One, with whom there is no variableness nor shadow of turning, James 1 : 17. That the divine holiness demands the fulfilment of every promise granted from grace through grace, because God is not a man that he should lie, nor a son of man, that he should repent, very clearly appears in the passage, Ps. 89 : 36, "God has sworn by his holiness, I will not lie to David, his seed shall be eternal." It also appears in the declaration, "To whom I am gracious, to him I am gracious, and whom I pity, him I pity." With God is no dissembling, no caprice, he must cease to be himself should he will otherwise than he has once willed. Even Israel's sin, however great it may have been, did not cancel the claim for his redemption on the holiness of God. For God, the omniscient, saw these sins before he gave the unconditional promise; to him, the God of the spirits of all flesh, they did not come unexpected. He might destroy the sinners,

he must do it, just because he was holy, but never could he give up all Israel. He must also cause a שְׁאֵרִית to remain. The greatness of the sin, was only a requisition upon him to employ the most efficacious means to purify and sanctify; he would be unholy if he did not make holy; for then he would not have done his own part towards the fulfilling of his promise, which, on account of the condition of human nature, would be but poorly satisfied by *outward* benefits. And if he did this, he could never want an object of his mercy. Sodom was destroyed, because there was no ἐκλογή in it, but in Israel, because Jehovah is infinitely richer than Elohim, this could never be the case. — Now, that the redemption of Israel is here in opposition to all merit (comp. in reference to the לְמַעַנְכֶם, Deut. 9 : 6, "And thou knowest, that not for thy righteousness' sake, does God give thee the good land"), grounded solely upon God's nature, his holiness, was, on the one hand, very humiliating, it silenced all human claims; on the other hand, however, very consoling. The anxious and broken hearts thereby perceived, that their salvation by no means rested on any human ground, and could not be disturbed by the sins of their people. — At first sight, the ground which God here brings forward for the redemption of Israel, appears to be a very *external* one; it appears as though he had been induced by something lying without himself, the reproachful discourses of the heathen, who, because they did not perceive the deeper reason of the procedure, drew such a conclusion from it, to relinquish his former decree of the destruction of Israel. But we must well distinguish the thought from its form. This is the popular, that wherein the thought was accessible even to those whose perceptions had been little exercised. The *conclusion* of the heathen was fully justified by the fact. That Israel was the people of Jehovah, they doubted not; they knew the facts of the past, which testified this; even to them had come the knowledge of the splendid promises, the firm oaths which he imparted to them. When, now, he at once entirely rejects this people, how should not the thought arise in their minds, that the celebrated holiness of this God was not a matter of much moment, who either had promised what he could not perform, or would not perform what he had promised; that he was completely like their idols, in whom only their own sinful nature was exhibited. And thus the conclusion of the heathen was entirely unobjectionable, if their premises were correct, that God had *for ever* (this is to be supplied, "the people of Jehovah are they, and out of their land have

they gone," v. 20) rejected his people, and the matter-of-fact refutation of the *for ever*, is the only possible mode of justifying God. — This view, that the discourse of the heathen comes under consideration only so far as it was grounded in the thing itself, that the latter, the nature of God, contains the proper ground, is confirmed by a comparison of the passages of the Pentateuch, which the prophet had in view, Exod. 32, Num. 14, and Deut. 9. At first sight, it appears, indeed, as though in them also, Israel's redemption is represented as a work of caprice, and independent of the divine nature. God speaks as though he had formed the firm determination to destroy the people, and appears afterwards to have been induced only by the intercession of Moses, and by the consideration of an outward ground, that of guarding against the reproaches of the heathen, to limit his judgment to the sinners, and to confirm to the people the perpetuity of their election. But on a nearer consideration, it appears that God, for a definite purpose, at first caused only the one side of the case to appear; that which he would do according to the necessity of his nature, if the covenant and promise were not in existence. This purpose, in all the three passages, clearly appears, comp. Exod. 32 : 10, "And now let me alone, and mine anger shall burn against them, and I will consume them, and make of *thee* a great people. In like manner, Num. 14 : 12, Deut. 9 : 14. The temptation of Israel, as the servant of God, is accompanied by the temptation of Moses, the servant of God, as we see even in the outward sign, that he fasts forty days, — the standing period of temptation in the Scripture, — comp. Deut. 9 : 9. This temptation reaches its climax, precisely in the circumstance that Israel is overcome by it; Moses is thus furnished with a very plausible reason to sacrifice the people to his selfish interest, and put himself in their place. The leader of the people was to be tempted in all things like them. On this account, God causes one view of his being to appear; he represents himself (without dissembling) as though he were on the side of the selfishness of his servant. He leaves it with him to bring forward the other view of his being, and that he actually did this, was his victory over the temptation, the outward manifestation of which, the seal which God impressed upon it, was the shining of his face. Now in the method in which Moses does this, it clearly appears, that he allows the validity of the charge of the heathen, only so far as it rests on the fact. For along with it he causes the naked fact itself to appear, thus, e. g., Exod. 32 : 13, "Remember

still Abraham, and Isaac, and Israel, thy servants, to whom thou hast sworn by thyself, and said to them, I will multiply your seed," &c. Deut. 9 : 27, "Remember thy servants, Abraham," &c.; "have not respect to the hardness of this people, and their wickedness, and their sin." Num. 14 : 17, "Now will the power of the Lord still be great, as thou saidst: Jehovah, long-suffering," &c. — That the name of God here also designates his being, so far as it is manifested, scarcely needs to be remarked. The profanation refers not to the deed, but to its result. This is shown by what precedes; intentionally, however, does the prophet attribute to Israel as an action, that which had been occasioned by what had happened to him, his fate, contrary to the idea of the covenant people. For they bore the guilt of these reproaches; their fate was the necessary and natural consequence of their conduct, and so must these reproaches serve for their deep humiliation. Not the heathen, but they, had brought down the holy God, within the province of sin.

V. 23. "*And I sanctify my name, the great, the profaned, among the heathen, which ye have profaned in the midst of you, and the heathen shall experience that I am Jehovah, saith the Lord Jehovah, when I sanctify myself in you before your eyes.*" God, holy in himself, becomes holy in his people, when he imparts to them his holiness. Passages like this lay the foundation for interpreting the so usually misunderstood "hallowed be thy name," in the Lord's prayer, the sense of which is no other than, "may God be holy in the world, as he is in himself." Wherein the sanctification of God in Israel consists, is shown by the following relation. Holiness, because it designates freedom from sin, also designates freedom from its consequent evil. Thus Israel is first freed from sin by forgiveness, and then by the operation of the Spirit, and then follows, as a completion of their sanctification, the imparting of prosperity. Thus is God's name hallowed. What God is in his people, loudly testifies of that which he is in himself, and as the heathen now perceive, that God is holy, so do they also perceive, that he is Jehovah; for his being a holy God, is only a particular result of his being Jehovah. — A remarkable example of superficial criticism, is the assertion, that instead of לְעֵינֵיכֶם we must read לְעֵינֵיהֶם. That this reading is found in many critical authorities, proves nothing further, than that superficial critics existed before. If it is established, that the charge of the heathen rested on the fact, so is it also that God must vindicate his honor before Israel, no less than before them; the reference

to *both* is combined precisely as here, chap. 20 : 41, 42, "And I will be sanctified in you before the eyes of the heathen, and ye shall know that I am Jehovah, when I bring you into the land of Israel, into the land that I have lifted up my hand to give to your fathers." Comp. v. 44, "And ye know that I am Jehovah, when I deal with you on account of my name."

V. 24. "*And I take you out of the nations, and collect you out of the land, and bring you into your land.* V. 25. *And I sprinkle upon you pure water, and ye shall be clean from all your impurities, and from all your pollutions* (the idols) *will I cleanse you.*" Here, in the first place, is the foundation of all sanctification of God in his people, the forgiveness of sins, the taking away, which must precede all giving, comp. on Jer. 31 : 3, 4. That there is an allusion to the Mosaic purifications, and especially to the consecrated water, wherein the ashes of the red heifer, the remedy for the greatest of all impurities, that by a corpse, is obvious, comp. Num. 19 : 17–19, "And they take for the unclean from the ashes of the burnt sin-offering, and put thereon living water in a vessel, and they take hyssop, and a clean man dips it in the water, sprinkles the tent and all the vessels, and the souls which are there, and the clean sprinkles it upon the unclean, and sanctifies him," comp. Ps. 51 : 9. The now current understanding of such reference is, the corporeal is changed into the spiritual ; but the correct view, on the contrary, is, what in the law is a symbol, is used as a figure. The writer who makes the allusion, does not introduce something new, but only interprets. A proof of this view is furnished by the fact, that those, who would determine the ground and aim of the laws of purification upon different principles, involve themselves in the grossest absurdities. One need only read, for example, the portion in reference to them in Michaelis, *M. R.* (Th. 4. § 207 ff.) We seldom find such a collection of insipid things, as in this half volume, and how he did not despise the most extraordinary grounds of interpretation appears, e. g., from § 217, according to which, Moses should have commanded the unclean earthen vessel to be broken, because he did not exactly approve of earthen vessels for cooking, since they were less economical, on account of their liability to be broken. Of the same kind is all the rest, and yet, with all this invention, this boundless confidence in the good-nature of his reader, must Michaelis still confess, in § 214, that for a large number of impurities, he can find no object, no "political use." He devotes a special section (§ 213) to answering the question,

"Why is nothing ordained concerning the plague, did not this sickness especially deserve to be marked in the law with a Levitical impurity, in order to hinder the contagion?" The proposal of this question is to be regarded as a monition of conscience; if Moses had in view political purposes, he must surely have had more regard to the plague, and many other contagious diseases, than to those which either are not at all contagious, and which were first converted into such by Michaelis, or which, like the leprosy, were at any rate so little infectious, that ordinary intercourse exposed to no danger. That the grounds whereby he would explain the disregard of the plague by Moses, are in the highest degree unsatisfactory, is self-evident. But the judgment which we have already been led to form in favor of the symbolic import of the impurities and the purifications, is fully confirmed by a closer investigation. Throughout do we find the outward impurities placed on a level with the spiritual, the means of outward purification with those of the internal, comp., e. g., Num. 19 : 20, "A man who pollutes himself, and does not purify himself from sin, *that soul is cut off* from the congregation; for he has polluted the sanctuary of the Lord." Entirely the same thing is done to the impure, as to the sinner; the sacrifices which are offered for him are sin-offerings, חטאת, the priest makes atonement for him before the Lord, comp., e. g., Levit. 15 : 15. Those who assume political purposes, have here no other resort, than the supposition, that Moses used religion as a means to accomplish his purposes. Michaelis asserts this also in § 212, without reserve. "God, who condescended to be a civil ruler of the Israelites, availed himself of the most powerful of all aids, religion." Now, if this assertion were correct, it would follow from it alone, that Moses was not sent of God; a view, which the work of Michaelis has done more to propagate, than those who openly declare it. — This assertion, however, is entirely destitute of proof; of a political purpose, there is nowhere even the slightest trace. On the contrary, the symbolic meaning has in its favor the analogy of the whole symbolic character of the law. To awaken a living consciousness of sin and holiness, and of the consequent necessity of substitution and atonement, was the object which Moses everywhere pursued, and which the laws of purification also serve to promote; what was done to outward impurity, was done to sin, which the people of the Old Testament, familiar with the language of symbols, the more easily beheld in its image, since, without that, what was done would have been absurd.

In reference to one of the most prominent kinds of Levitical impurity, the leprosy, we have already, p. 437, pointed this out. In reference to another sort, precisely that to which there is here an allusion, pollution by corpses, Deyling, *Obbs.* III. p. 70, justly remarks: "*Inde judicare licet, quanta irregenitorum et peccatorum sit fœditas coram deo.*" The corporeally dead, are the most suitable symbol of the νεκροὶ τοῖς παραπτώμασι καὶ ταῖς ἁμαρτίαις, Eph. 2 : 1, 5, Col. 2 : 13, comp. the designations of sins as νεκρὰ ἔργα, Heb. 9 : 14. — By these remarks, the reference to the legal impurities and purifications appear in their full import. We have not an arbitrary transition from the corporeal to the spiritual, but rather an interpretation of that which originally related to the spiritual. Ezekiel here by no means promises any thing new, but only resumes the promise already lying in the law, and announces its complete realization. גִּלּוּלִים, properly *filth*, then of the idols, yet only so far as they are considered as filth, unclean, and polluting.

V. 26. "*And I give you a new heart, and a new spirit will I give in your inward parts, and I take away the heart of stone from within you, and give you a heart of flesh.*" Comp. on chap. 11 : 19.

V. 27. "*And I will give my Spirit in your inward parts, and cause that ye walk in my commandments, and observe and do my statutes.*" Comp. chap. 11 : 20.

V. 28. "*And ye dwell in the land which I gave to your fathers, and shall be to me a people, and I will be to you a God.*" Comp. chap. 11 : 20. "Ye shall be," &c., refers here also solely to the result, they shall be treated as a people of God.

V. 29. "*And I redeem you from all your impurities, and I call to the corn and increase it, and no more do I inflict upon you hunger.* V. 30. *And I increase the fruit of the tree, and the produce of the field, that the reproach of hunger may no more fall upon you among the heathen.*" Comp. chap. 34 : 27, 29.

V. 31. "*And ye remember your ways, the evil, and your deeds, which are not good, and abhor yourselves on account of your sins and your abominations.* V. 32. *Not for your sakes do I it, saith the Lord, Jehovah, be that known unto you, be ashamed and blush on account of your ways, O house of Israel.*"

THE PORTION CHAP. 37 : 22–28.

Chapter thirty-seventh also belongs to the great whole of the revelations which were imparted to the prophet the night before the arrival of a messenger, with an account of the destruction of Jerusalem, and which all tend to the promotion of one object, the counteraction of the pusillanimity, and the despair of the people. The chapter contains a twofold, but closely connected, word of God; in the first part, v. 1 – 14, Israel's restoration, as a covenant, and in the second, as a fraternal people, is predicted. On the first portion, the question arises concerning its relation to the doctrine of the resurrection from the dead. That the prophet borrows his image from this doctrine, and that it was, therefore, not merely known to him, but also regarded as certain by the people, may be regarded as a universal acknowledgment. "*Observandum est insuper*," remarks Pareau, *Comment. de Immortal.* p. 109, "*eorum* (of Isaiah and Ezekiel) *sermones ad usus publicos fuisse destinatos; ex quo consequitur hanc resurrectionis doctrinam ea ætate vulgo ita notam fuisse, ut facilis, perspicua et quodammodo popularis imago inde posset desumi.*" But we must not stop short at this; we must also assume that the idea which is expressed by the image, is first fully realized in the occurrence of the thing from which the image is taken; that the image, therefore, does not merely proceed from the thing, but also reverts back to it. So surely as God is God, (this is the idea,) so surely must every decay be at the same time an origin, every death a transition to life; and this idea it is, on which the certainty of a *blessed* resurrection alone rests, which would be sure even on account of this idea, though it had no express word of Scripture in its favor.

Grotius, after his superficial manner, supposes that the prophet here speaks of a *mors civilis* and *vita civilis*. Now this is beforehand inconceivable, the kernel and central point of the distress would then be left entirely out of view in the consolation. That Israel was no more a people, caused the distress of those who were everywhere the sole object of prophetic consolation, only because they beheld therein the matter-of-fact proof, that Israel was no more a covenant people, that God was no more in the midst of them. And then it can by no means be expected of a prophet, who always so magnifies the inward and spiritual restoration, the conversion of

the heart of stone into one of flesh, and considers the outward restoration only as an addition, only as a reflection of the inward, that he should here, forgetful of his calling, come forward as a common patriot. The contrary can be clearly proved even from the portion itself. In the interpretation of the vision, v. 12 - 14, a twofold action in reference to the restoration, is distinguished. 1. The bringing back to Canaan, symbolized by the opening of the graves, the coming together of the dry bones, and their investure with flesh and blood, so that the former bones are changed again into corpses, in which there is as yet no living spirit. 2. The quickening of these corpses by the Spirit of God, of which the former served only as a preparation ; in itself considered, it was worthless, and no object of prophetic annunciation. This second action is symbolized by the imparting of the inferior life as the medium, which, in the vision, which according to its nature must make every thing an object of sense, appears as the breathing upon them by the wind, the natural symbol of the inferior and higher principle of life, and perceived as such by all nations, and in all languages of the ancient world, — the Saviour breathed upon the disciples, as a sign of the imparting of the Spirit ; on the day of Pentecost *ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥςπερ φερομένης πνοῆς βιαίας*, Acts 2 : 2, with an allusion to the passage before us, which stands in an essential connexion with this event, comp. also John 3 : 8. This revivification by the Spirit of God, is then followed by the true and secure possession of the land of the Lord, — " I make you to rest upon your land," in v. 14, must be distinguished from " I bring you to the land of Israel," in v. 12, — the full enjoyment of all the blessings and gifts of the Lord, which could be imparted only to his people animated by his Spirit. From the meaning of the life, thus with certainty made out, we can infer the import of the death. The carrying away of the people into exile, the destruction of Jerusalem and the temple, is not the death, it is only its sign, the change of the corpse to corruption. The corpse was already there. The vital principle of Israel as the people of God, was the Spirit of God. This was still present in some persons, but the prophet here has not individuals in view ; his eye is directed to the whole of the Church of the Lord ; here spiritual death everywhere meets him, and those who mourn with him, and how the transition from it to life, how the spiritual new birth of the people lay entirely beyond the bounds of human probability, because human means had no power to effect it, because it is impossible that a heart of stone

should change itself by its own power into a heart of flesh, is shown by the question of the Lord in v. 3, "Thou Son of Man, will those bones live again?" and the answer of the prophet, "O Lord, thou knowest." Before God promises life by the prophet, the latter must declare, that he knows nothing of himself of this life, that it lies above the natural course of things. — From these remarks, it appears that the whole portion is Messianic, that only in Christ, and the imparting of the Spirit through his mediation, is the complete fulfilment of the promise contained in it to be sought, and that this fulfilment is ever progressive, and takes place wherever in his Church life arises out of death, until the final completion, when death shall be entirely swallowed up in victory.

The second part begins with a symbolic action. It is immaterial whether it were internal or external, though it was probably the former, according to the remaining analogy in Ezekiel, with whom the internal so predominates. The prophet, representing the Lord, takes two pieces of wood, — staves, and not tables, as appears out of Num. 17 : 17, 18, from which passage the form of the symbolic action has been derived. Upon the one he writes the names of Judah and his companions, the portion of Israel which have joined themselves to him, Benjamin, Levi, Simeon, and the pious, who at different times had passed over from the kingdoms of the ten tribes to the kingdom of Judah; on the other, the name of Ephraim, with the rest, who were combined with this predominant tribe in one kingdom. These two staves, he then with a firm hand presses together, symbolizing the union of the kingdom separated in the past by the sin of the people, to be effected in the future by the mercy of God. The interpretation in v. 21 – 28, extends in a measure beyond the symbol. It does not limit itself to the *fact* of the union, but at the same time gives its attendant circumstances, and blessed results, and points to the person of the great king, who should be the mediator of union, the dispenser of the blessing for both. Very naturally, for in this connexion does the fact first appear in its true import. The union, so as to form one fraternal people, can come under consideration only as a consequence, and part of a renewal of their whole condition.

V. 22. "*And I make thee to be one people on the mountains of Israel, and one king will be to them all a king, and no more will they be two people, and will not still be divided into two kingdoms.*" Comp. chap. 34 : 23.

V. 23. "*And they will no more pollute themselves with their detestable things, and their abominations, and with all their sins, and I redeem them from all their dwelling-places, where they have sinned, and purify them, and they become my people, and I become their God.*" The redemption from the dwelling-places is not local, but spiritual, and is effected by removing all traces of sin, first from the heart, and then from the surrounding region. And thus is the land, by the power of the Lord, converted into another land, from a sinful to a holy, as formerly by the guilt of the people, from a holy to a sinful.

V. 24. "*And my servant David is king over them, and one shepherd is to them all, and they will walk in my statutes, and observe and do my statutes.*" The promise of the *one* king in v. 22, is here more nearly determined. It is the great king out of David's race, and thus all the glorious promises which had been given to David, and in him to the kingdom of God, are revived.

V. 25. "*And they dwell in the land which I gave to my servant Jacob, wherein their fathers had dwelt, and they dwell therein, they and their sons, and their sons' sons for ever, and David my servant is the prince for ever.*" That the first לְעוֹלָם is to be taken in all its strictness, appears from the second לְעוֹלָם, comp. p. 403.

V. 26. "*And I conclude with them a covenant of peace, an everlasting covenant shall subsist with them, and I give them and increase them, and I give my sanctuary in the midst of them for ever.*" "I give them and increase them," Venema rightly explains by *dabo eos multiplicatos*. There is an allusion to the promise to Abraham, "And I give thee for nations, and kings will come out of thee." That the prophet by מִקְדָּשׁ had not in view an outward edifice, as such, but that with him the presence of the Lord among his people, is the essential thing in the idea of the sanctuary, appears out of chap. 11 : 16.

V. 27. "*And my dwelling is over them, and I will be their God, and they shall be my people.*" We are not permitted to regard מִשְׁכָּן as an outward dwelling, on account of the expression "over them." There is an allusion to Exod. 25 : 8, "And they make for me a sanctuary (מקדש), and I dwell among them," comp. Levit. 26 : 11. That promise, — the prophet explains, — looks to the future for its

complete fulfilment. Then will God for the first time truly be among his people, and the distinction between heaven and earth be done away. The destruction of the outward temple, therefore, is no cause of distress. The fulfilment, Vitringa justly finds, *Obss.* I. 4. p. 161, in the "*Inhabitatio dei in medio populi per filium et spir. s.*; comp. John 1 : 14, where, in the ἐσκήνωσεν ἐν ἡμῖν, the word become flesh is represented as the true מִשְׁכָּן of God with reference to the same passage of Exodus, which the prophet has in view, Apoc. 21 : 3, 1 Cor. 3 : 16, 6 : 19, where believers, on account of the indwelling of the Spirit of Christ, are designated as the temple of God.

V. 28. "*And the heathen perceive that I, Jehovah, sanctify Israel, since my sanctuary is among them to eternity.*" "To sanctify," means to deliver both from sin and its consequences, evil. Here regard is had to the latter, because this only was apparent to the heathen; but the former is at the same time presupposed as the necessary groundwork. The antithesis between God and his Church is done away; he is most really present in the midst of her; therefore no evil can any more reach her; for just because the difference between her and God has ceased, would God be profaned in her. As he is holy in himself, so is he now holy in Israel, comp. 39 : 7, "And my holy name will I make known in the midst of my people Israel (reveal my holy name in the midst of them), and no more will I profane my holy name, and the heathen shall know, that I the Lord am holy in Israel." Here is an allusion to the promise of the sanctification of Israel in the Pentateuch, comp. Levit. 20 : 8, 21 : 23, 22 : 31–33. These had hitherto been only very imperfectly fulfilled, because Israel, through his own fault, had not sanctified God, and, therefore, could not be treated as a holy people. And how closely the two are connected, appears, e. g., from Levit. 22 : 32, "And ye shall not profane my holy name, and I will be sanctified in the midst of the children of Israel, I, the Lord, who sanctify you." Now in the future, God himself by the richer imparting of forgiveness, and the more abundant effusion of the Spirit, will cause the condition to be completely fulfilled, and consequently the result to be fully attained.. It is, therefore, a promise, whose final fulfilment lies beyond the bounds of this sinful world, even because it comprehends the idea in its whole extent, and in all its depth, yet in such a manner, that the germs of the fulfilment, whose complete developement is certain, because the promise rests upon the idea, are already completely present.

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